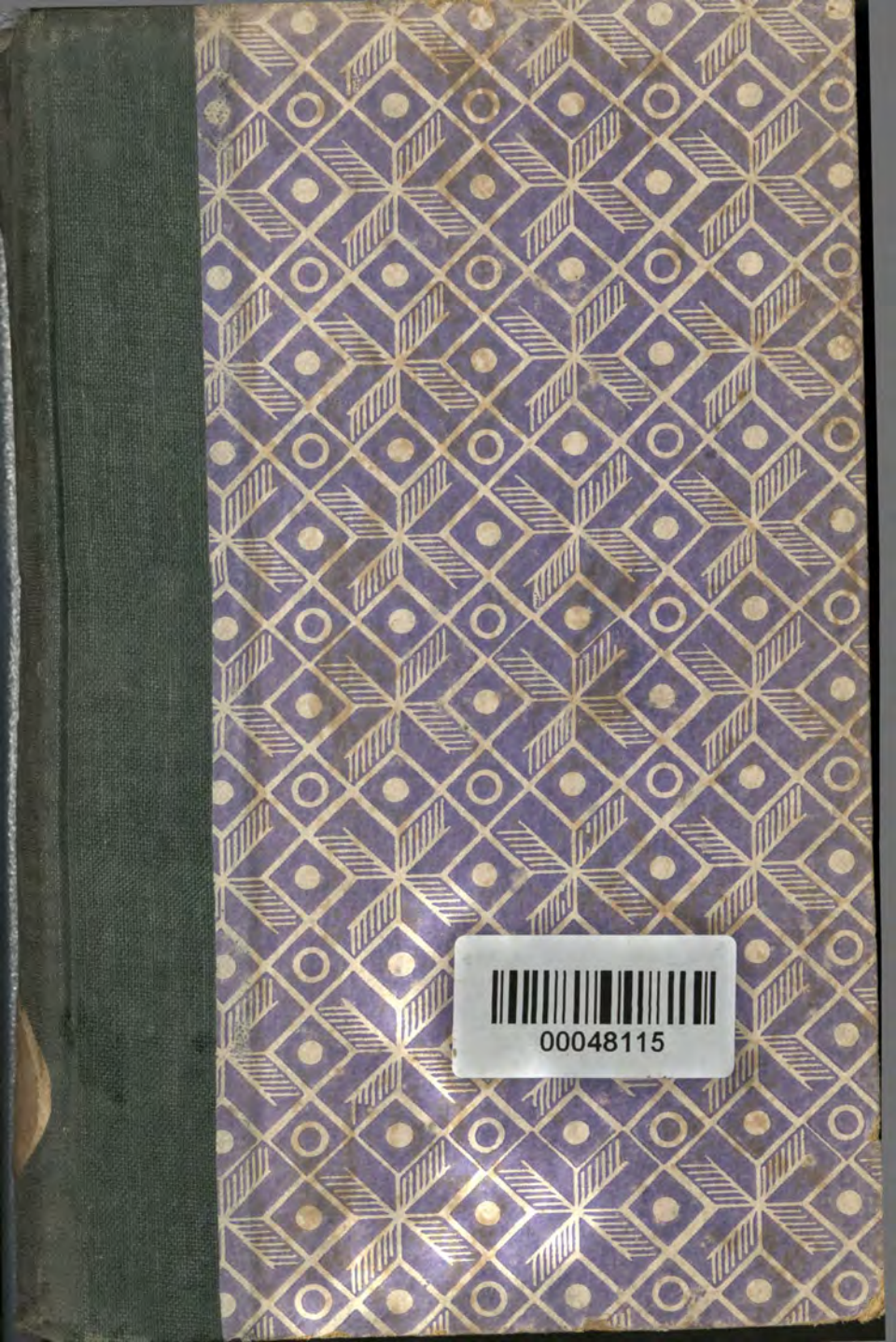
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A

GRAMMAR

OF

THE NEW TESTAMENT DICTION:

INTENDED AS AN

INTRODUCTION TO THE CRITICAL STUDY OF THE GREEK NEW TESTAMENT.

48115

BY

DR GEORGE BENEDICT WINER.

TRANSLATED FROM THE SIXTH ENLARGED AND IMPROVED EDITION OF THE ORIGINAL,

BY

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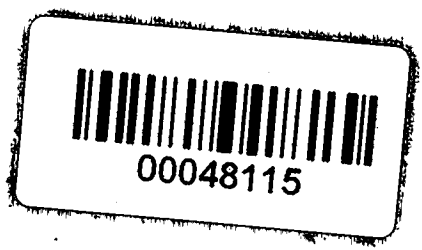

PREFACE.

When this Grammar first made its appearance, in 1822, the object proposed was, to put some check on the unbridled license with which the diction of the New Testament was still handled in commentaries and exegetical dissertations; and to apply, if possible, the results of an enlightened philology, as deduced and taught by Hermann and his school, to the critical study of the Greek Scriptures.

It was high time that some voice should be raised against the deep-rooted empiricism of expositors, and that some effort should be made to emancipate the N. T. writers from the bondage of a perverted philology, which, while it styled itself Sacred, showed but scanty respect towards sacred authors and their maturely-meditated phraseology.

The fundamental error—the πρῶτον ψεῦδος—of the Biblical criticism to which we refer, consisted in this, that neither the Hebrew tongue nor the diction of the N. T. was regarded as a living idiom (Herm. Eurip. Med. p. 401.), employed as the medium of social intercourse.

Had scholars deliberately inquired, whether or not those grammatical anomalies, which were supposed to pervade the entire texture of Holy Writ, were compatible with the essential principles of any human language intended for the ordinary purposes of life, expositors would not have been so ready to view the sacred writers as utterly regardless both of logic and of grammar; and would not have de-

lighted to point out, in every verse of Scripture, an alleged *substitution of the wrong form for the right.*

The leading Biblical expositors of the Reformation period were comparatively sober and judicious in their views regarding the diction of Scripture; but, according to commentators still held in repute, some of whom flourished in the 18th and some in the 19th century, the main characteristic of the N. T. idiom, is a total disregard of grammatical propriety and precision. These authorities profess to specify anomalies and solecisms everywhere,[1]—here a wrong tense, there a wrong case,—here a comparative for a positive, ὁ for τίς, *but* for *then*, and so on.

Such learned extravagance of prominent expositors was fitted to create a prejudice against the sacred writers themselves, thus held up as unacquainted with the ordinary principles of language. It seems difficult to conceive how such men as the apostles were represented to have been, could have made themselves understood even in oral intercourse, in which grammatical accuracy is not so strictly required: but still more, how they could have won over to Christianity so large a number of persons of education. Accordingly, this system of explaining every difficulty by a λεγόμενον or an *idem quod*, was, under one aspect, truly ridiculous; but, under another, it was serious and perilous. "Is not, then, Scripture," said an eminent scholar long ago, "like a waxen nose, which every one may twist any way he pleases, in proportion to his ignorance of the principles of language?" Might not, for instance, such a man as Storr, had the task been assigned him, have found, in the words of an Apostle, any favourite notion whatever? Besides, does such a view of N. T. diction accord with the dignity of the sacred writers?

Such perversions of language as the following, if uttered in the

[1] *Herm.* ad Viger. p. 786.: Diligenter caveant tirones, ne putent, virus spiritu sancto afflatos sprevisse sermonem mortalium, sed meminerint potius, illam interpretandi rationem, qua nonnulli theologorum utuntur, *nihil esse nisi blasphemiam.*

ordinary intercourse of life, would be regarded as unmistakeable indications of derangement: *I shall come to thee to-day*, for, *I came to thee to-day; no prophet ever came out of Galilee*, for, *no prophet will ever come out of Galilee* (Jo. vii. 52.); *I call you no longer servants*, for, *I did not call you mere servants* (Jo. xv. 15.); *for Jesus Himself testified, that a prophet has no honour in his own country*, for, *although Jesus Himself testified*, etc. (Jo. iv. 44.); *I saw the forest that was magnificently covered with foliage*, for, *a forest that was*, etc. (Jo. v. 1.[1]); *send me the book, and I shall read it*, for, *thou wilt send me the book*, etc.; *to whom it was revealed that*, for, *to whom it was revealed, yet so that*, etc. (1 Pet. i. 12.); Christ *is dead, therefore risen again*, for, *but risen again; he is not more learned*, for, *he is not learned; he rejoiced that he should see*, etc., *and he saw and rejoiced*, for, *he would have rejoiced, if he had seen*, etc. (Jo. viii. 56.); *he began to grow*, for, *he grew* (Jo. xiii. 5.), and the like.

Were all the instances of a *quid pro quo* which, during the last ten years, expositors have thus put into the mouths of the Apostles, to be collected and published, the list could not fail to be astounding.

When, at the commencement of my career as a University tutor, I undertook to combat this absurd system of Scripture interpretation, I was aware that many scholars were far more competent for the task than myself; and, in fact, what I was able to accomplish in the earlier editions of this Grammar, was but very imperfect. My attempt, however, was cordially encouraged by distinguished individuals, and in particular by Vater and D. Schulz. Others pointed out, and that sometimes in a spirit of bitterness, the imperfections of the work: and to these unsparing critics I have been greatly indebted, not only in this publication, but in all my exegetical labours

By various discussions annexed to the second edition (1828), the grammatical contents of the work were much enlarged.

[1] To what extent expositors of the old school were accustomed to set aside the ordinary principles of language, may be seen (instar omnium) in Kühnöl's notes on Mt. p. 120 sq.

The third edition I was enabled to improve, in no small degree, both in copiousness and accuracy, by a more minute and extensive study of the writings of Greek prose authors and of Hellenistic Jews. I have subsequently laboured incessantly in improving this work; and I have been greatly animated in my studies by the aid I have derived from philological and exegetical publications, suited to my purpose, which have come forth in rich abundance. At the same time, enlightened views of N. T. philology have been daily gaining ground; and the influence of this Grammar has been growing daily more and more apparent in the conclusions of expositors. The work has even begun to attract the attention of scholars mainly or exclusively interested in the cultivation of classical literature. I have, however, been always far from thinking the grammatical elucidation of the N. T. the only proper exposition of the Sacred Volume; and I have, in silence, allowed some to regard me as vehemently opposed to the system of what is called theological interpretation.

The present edition—the Sixth—will show, in every page, that I have spared no effort to arrive at truth. Deeply, however, I regret that, in the midst of my labours, a nervous affection of the eyes has brought me to the verge of total blindness. This calamity has compelled me to employ the eyes and hands of others to complete this edition. I cannot omit this opportunity of expressing my sincere thanks to all the young friends whose kindness has enabled me, in spite of my frequent forebodings, to accomplish my task.

The change in the arrangement of the matter in Part III. will, I trust, be generally approved. In other respects, it has been my especial aim to treat every point with greater completeness, and in smaller space, than in previous editions; and, accordingly, the text of the Grammar now occupies *eight sheets* fewer than before. With this view, I adopted all possible brevity in the Biblical and Greek quotations.[1] It is hoped, however, that both these and the names

[1] The Greek writers are only quoted by the page when the division of chapters was not available. Plato, the edition of Stephan.; Strabo and Athenaeus, by

of modern authors[1] will everywhere be intelligible. The quotations have been verified anew; and, so far as I know, not a single work on Biblical literature, that has appeared since 1844, has been passed over without being turned to account, or, at least, mentioned.

In regard to the text of the N. T., I have uniformly, that is, except when there was a question of various readings, quoted from the second Leipsic edition of Dr Tischendorf, which has met with the most extensive acceptance.

May these fresh improvements—the last it will ever receive from me—contribute to the diffusion of Biblical truth, so far as any work of the kind is able to effect such result!

Casaub.; Demost. and Isocr., by H. Wolf.; Dionys. Hal., by Reiske; Dio Cass., by Reimar.; Dio Chrysost., by Morell.

[1] It may be observed, that instead of Kuinoel (the Latinised form of the name), Kühnöl is used everywhere, as the family name is still written in German, except in Latin citations.

LEIPSIC, *October* 1855.

CONTENTS.

Page

INTRODUCTION—On the Object and History of N. T. Grammar, 13

Part I.

On the Peculiarities of N. T. Diction—

Sect. I. Diversity of Opinions on N. T. Diction, . . 25
II. Basis of the N. T. Diction, ... 33
III. Hebrew-Aramaean Tincture of the N. T. Diction, . 40
IV. Grammatical Peculiarities of the N. T. Diction, . 48

Part II.

Accidence—

Sect. V. Orthography and Orthographic Principles, . . 53
VI. Accentuation, ... 62
VII. Punctuation, ... 68
VIII. Rare Forms in the First and Second Declensions, . 73
IX. Rare Forms of the Third Declension, . . . 76
X. Foreign Words, and such as are Indeclinable, . . 79
XI. Declension and Comparison of Adjectives, . . 81
XII. Augment and Reduplication of Regular Verbs, . 82
XIII. Peculiar Forms in the Tenses and Persons of Regular Verbs, 85
XIV. Peculiar Inflexions of Verbs in μι and Irregular Verbs, 90
XV. Of Defective Verbs, ... 94
XVI. Formation of Derivative and Compound Words, . 103
A. Derivation by Terminations—
1. Verbs, ... 103
2. Substantives, ... 105
3. Adjectives, ... 109
B. Derivation by Composition, . . . 111

PART III.

SYNTAX.

Page

IMPORT AND USE OF THE DIFFERENT PARTS OF SPEECH—

CHAP. I. OF THE ARTICLE, ... 116

SECT. XVII. The Article as a Pronoun, . . . 116

XVIII. Articulus Praepositivus before Nouns, . . 118

XIX. Omission of the Article before Nouns, . . 131

XX. The Article with Attributives, . . . 142

CHAP. II. OF PRONOUNS—

SECT. XXI. Of Pronouns in General, ... 153

XXII. Personal and Possessive Pronouns, . . . 155

XXIII. Of the Demonstrative Pronoun, . . . 169

XXIV. Of the Relative Pronoun, ... 175

XXV. Of the Interrogative Pronoun and the Indefinite τις, 181

XXVI. Hebraisms in connection with certain Pronouns, . 184

CHAP. III. OF THE NOUN—

SECT. XXVII. Number and Gender of Nouns, . . . 187

XXVIII. Of the Cases in General, ... 192

XXIX. Nominative and Vocative, ... 194

XXX. Of the Genitive, ... 198

XXXI. Of the Dative, ... 221

XXXII. Of the Accusative, ... 234

XXXIII. Connection of a Verb (Neuter) with its Dependent Noun by means of Prepositions, . . . 245

XXXIV. Of Adjectives, ... 247

XXXV. Of the Comparative, ... 253

XXXVI. Of the Superlative, ... 260

XXXVII. Of Numerals, ... 263

Page

CHAP. IV. OF THE VERB—

SECT. XXXVIII. Of the Active and Middle Voices, . . 266

XXXIX. Of the Passive, ... 275

XL. Of the Tenses, ... 279

XLI. Of the Indicative, Conjunctive, and Optative, Moods, 297

XLII. Of the Conjunction ἄν with the Three Moods, 318

XLIII. Of the Imperative, ... 326

XLIV. Of the Infinitive, ... 333

XLV. Of the Participle, ... 356

CHAP. V. OF PARTICLES—

SECT. XLVI. On Particles in General, . . . 373

XLVII. Of Prepositions in General, and of such as Govern the Genitive in Particular, . 375

XLVIII. Prepositions Governing the Dative, . . 402

XLIX. Prepositions with the Accusative, . . 414

L. Interchange, Accumulation, and Repetition of Prepositions, ... 428

LI. Use of Prepositions in Circumlocutions, . 442

LII. Construction of Verbs compounded with Prepositions, ... 445

LIII. Of Conjunctions, ... 453

LIV. Of Adverbs, ... 484

LV. Of Negative Particles, . . . 494

LVI. Construction of Negative Particles, . . 522

LVII. Of Interrogative Particles, . . . 530

B.—STRUCTURE OF SENTENCES—

LVIII. Elements of a Sentence, . . . 535

LIX. Extension of a Simple Sentence in its Subject and Predicate: Attributives, Apposition, . 545

LX. Unity of a Sentence, ... 559

LXI. Peculiarly Irregular Position of Words and Clauses (Hyperbaton), . . . 568

LXII. Interrupted Structure of Sentences, . . 583

LXIII. Abrupt and Incoherent Structure of Sentences, 588

LXIV. Defective Structure of Sentences — Ellipsis, Aposiopesis, ... 603

Page

SECT. LXV. Redundant Structure of a Sentence—Pleonasm (Redundance), Diffusion, . . . 623

LXVI. Condensed Structure of a Sentence, and Blending of Two Sentences (Breviloquence, Constructio Praegnans, Attractio, etc.), 641

LXVII. Abnormal Relation of Individual Words in a Sentence (Hypallage), . . . 653

LXVIII. Regard to Sound in the Structure of Sentences —Paronomasia, Annominatio, Parallelism, Verse, ... 658

INDEX.

I. Passages of Scripture Explained or Illustrated, . . . 665

II. Index of Greek Words and Word-Forms Elucidated, . . 684

III. Index of Principal Subjects, ... 694

INTRODUCTION.

ON THE OBJECT AND HISTORY OF N. T. GRAMMAR.

1. The N. T. diction, like every language or variety of a language, may become under two distinct aspects the subject of philosophical inquiry.

The individual words constituting a portion of discourse, may be investigated in reference either to their respective derivation and import—the *material* element; or to their mutual adaptation in the structure of clauses and periods—the *formal* element.

The former department is LEXICOGRAPHY; the latter, GRAMMAR.

From N. T. Grammar must be carefully distinguished what has been denominated N. T. *Stylistic* (Rhetoric).

As to the distinction between Lexicography and Grammar, see Pott in the Keil *Allgem. Monatsschr.* 1851. July.

N. T. Lexicography, of which Synonymy forms an essential though but of late a duly recognised part, has always been cultivated in a merely practical manner. The *Theory*, however, of Lexicography might become a regular branch of philological inquiry, and be designated *Lexicology*, a term recently introduced. That the principles of N. T. Lexicography have not as yet been fully and efficiently cultivated, is not surprising, as even a classical Lexicology does not yet exist, and, in the department of Exegetical Theology, a theory of Biblical Criticism (higher and lower) is still a desideratum. This deficiency has naturally had an unfavourable effect on practical Lexicography, as may be understood from a glance at the lexicographical works which have hitherto appeared, not excepting even the most recent.[1]

N. T. *Stylistic* or Rhetoric (the latter appellation was adopted by Glassius and by Bauer, author of *Rhetorica Paulina*) should

[1] For some remarks on the theory of lexicography, see *Schleiermacher* Hermeneutik, p. 49. 84. A commencement towards a comparative lexicology has been made by *Zeller* in his theolog. Jahrb. II. 443 ff.

explain the peculiarities of N. T. style, so far as derived from the character and aim of the authors; and this, both generally, and in reference to the *genera dicendi* and the respective writers (comp. *Hand Lehrb. d. lat. Styls.* p. 25.). In this department, much is yet to be done, especially in regard to rhetorical figures; a subject of great importance, as erroneous views relating to these have at all times caused immense mischief in N. T. interpretation. The preparatory labours of Bauer and Dan. Schulze[1] may, however, be of some use. Wilke, too, has contributed a compilation (*N. T. Rhetorik*, Dresd. 1843. 8.) not unworthy of attention. Schleiermacher's *Hermeneutik*, also, contains excellent hints on the subject. In applying the principles of rhetoric to the discourses of Christ and the apostolic epistles, the most advantageous method to be followed is that of the ancient rhetoricians. This would prevent the excessive subdivision of N. T. Exegetics, and the separation of kindred subjects, which, when studied in connection, afford mutual light. Comp., besides, Gersdorf's *Beiträge zur Sprachcharacterist. d. N. T.* 1 *Bd.* S. 7. Keil's *Lehrb. der Hermeneutik* p. 28. C. J. Kellmann's *Diss. de usu Rhetorices Hermeneutico.* Gryph. 1766. 4.

It may be incidentally remarked, that the ordinary mode of subdividing Exegetical Theology in our Encyclopædias, is still far from being the most appropriate. Even in practice, N. T. philology[2] is not yet distinguished from N. T. hermeneutics in such a manner as to make these two subjects, duly delineated, constitute the whole department of Exegetical Theology.

2. As the idiom of the N. T. is, in its main element, a variety of the Greek language, a complete N. T. Grammar would imply a full and systematic comparison of the N. T. diction with the declining Hellenism of the same age and of the same description. As, however, modern philology has not yet delineated this species of later Greek as a whole, and as the idiom of the N. T. exhibits peculiarities manifestly derived from an un-Grecian source (the Hebraic-

[1] *K. Lud. Bauer* Rhetorica Paullina. Hal. 1782. 3 Ptes in 2 Voll. 8. *Ej.* Philologia Thucydideo-Paullina. ib. 1773. 3. Also: *H. G. Tzschirner* observationes Pauli Ap. epistolar. scriptoris ingenium concernentes. Viteb. 1800. 3 Partes. 4.:—*J. Dan. Schulze* der schriftstellerische Werth und Charakter des Johannes. Weissenf. 1803. 8. *Eb.* der schriftsteller. Werth und Char. des Petrus, Judas und Jacobus, eb. 1802. 8. *Eb.* über den schriftst. Char. und Werth des Evang. Markus in *Keil's* and *Tzschirner's* Analekt. 2. Bds. 2. St. S. 104–151. 3. St. S. 69–132. 3. Bds. 1. St. S. 88–127.

[2] I much prefer this old and intelligible appellation, "Philologia sacra N. T." (Cf. J. Ch. Beck conspect. system. philol. sacrae. Bas. 1760. 12. Section 4.) to that which Schleiermacher proposes, Grammar: see Lücke on his Hermeneutic. s. 10.

Aramaean), N. T. Grammar must, further, comprehend an explanation of the mode in which the N. T. writers employed the plain Hellenic of their time.

A Grammar, for instance, of the Egyptian or Alexandrian variety of Hellenic,—that is, of Hellenic as used by the Greek-speaking inhabitants of Alexandria,—collected from various parts of the world, would comprehend a full and comparative view of its distinctive peculiarities. It would arrange these peculiarities in a systematic form, pointing out how and to what extent they respectively modified the general laws of Hellenic, by overlooking niceties, overstraining analogies, etc.

The idiom of the N. T. being a variety of declining Hellenism, a special N. T. Grammar, besides presupposing a Grammar of the common Hellenic of the Apostolic age, would, in the same way, exhibit merely a species of a species. A N. T. Grammar so restricted, it would be difficult to trace in outline, and far more difficult to execute to any advantage.

The Grammar of Later Greek, especially in its oral and more popular form, has not, as yet, been completely and systematically investigated.[1] Consequently, there exists no positive groundwork for a special N. T. Grammar. Besides, the Greek diction of the sacred writers displays the influence of a non-cognate language. N. T. Grammar, therefore, must be appropriately extended in these two respects. It must, first, point out the peculiarities of the plain Hellenic of the first century, as compared to standard Attic; and, secondly, show how, and to what extent, the Greek of the N. T. was modified by Hebraic-Aramaean influence. It would be vain, however, to attempt to keep these two separate complements of N. T. Grammar always rigorously distinct; as the sacred writers, from the influence of their vernacular Aramaean on their Hellenic composition, exhibit a syntax which must be recognised and explained in its composite form.[2]

Such is the manner in which it will be necessary to treat of N. T

[1] Valuable information, though rather Lexical than Grammatical, will be found in Lobeck's notes on Phrynici Eclog. Lips. 1820. 8. Previously *Irmisch* (on Herodian) and *Fischer* (de vitiis Lexicor. N. T.) had collected much useful matter. Copious hints relating to declining Hellenism have been more recently presented in the improved texts of the Byzantine writers, and the Indices appended to most of them, but of unequal merit, in the Bonn edition; as well as in Boissonade's notes in the anecdot. graec. (Paris 1829 ff. V. 8.), and in his editions of Marinus, Philostratus, Nicetas Eugen., Babrius, etc.; and, lastly, in *Mullach's* ed. of Hierocles (Berl. 1853. 8.). To the later Greek element constant reference is made likewise in *Lobeck's* Paralipomena grammaticae Gr. Lips. 1837. 2 pts. 8., in his Pathologiae sermonis Gr. proleg. L. 1843. 8. and pathol. Graeci serm. elementa, Königsb. 1853. I. 8., and also in *ῥηματικόν* s. verbor. Gr. et nominum verball. technologia, ib. 1846. 8.

[2] For judicious remarks on lexical Hebraisms, see *Schleiermacher's* Hermeneutik p. 65.

Grammar, till the peculiarities of declining Hellenism shall have been systematically expounded. Then, a simple reference to these, as acknowledged matters of fact, will suffice in discussing points of special N. T. Grammar. *One* department of grammatical discussion will soon, it is to be hoped, become unnecessary—the *Polemic*, which owes its existence to the prevalence of inveterate and deep-rooted prejudices, or of preposterous theories of more recent origin. Unfortunately, the negative vindication of N. T. diction still continues indispensable. It is but too manifest that eminent expositors (Kühnöl, Flatt, Klausen) still cling to the old grammatical empiricism, which deems it unpardonable presumption *ultra Fischerum*, or even *ultra Storrium, sapere*.

The notion of special Grammars of separate portions of the N. T. —of the writings of John, of Paul, for instance—is clearly out of the question. The distinctive qualities that mark respectively the diction of individual N. T. writers, consist, almost entirely, in the use of certain favourite expressions, or relate to the department of Rhetoric, as may be seen from the observations of Blackwall in his Crit. Sacr. N. T. II. 2. 8. p. 322 sqq. ed. Lips. The same applies also to peculiarities in the collocation of words. Such specialities are seldom of sufficient importance to demand attention in a strictly grammatical treatise. Accordingly, Schulze and Schulz[1] have, on the whole, formed a more correct estimate of such minute peculiarities of diction than Gersdorf, whose well-known work—no great contribution to sound verbal criticism—must have almost proved its own refutation, had the views announced at the commencement been fully carried out.

3. N. T. Grammar, though the basis of all sound N. T. interpretation, has, till a very recent period, been entirely excluded by Biblical philologists from the range of their inquiries. While N. T. Lexicography has been the subject of repeated investigation, N. T. Grammar has obtained but a slight and incidental attention, and that merely in connection with N. T. Hebraisms.[2]

[1] His remarks on N. T. diction are contained in his dissertation on the Parable of the Steward (Bresl. 1821. 8.) and that on the Lord's Supper (Leipzig, 1824. 2d edit. 1831. 8.), and in various articles in the Wachler theol. Annalen. In both dissertations, which are of an exegetical character, his observations, mostly acute, seem out of place, as they throw very little light on the questions under discussion. Textual criticism might turn his views to good account, if the distinguished writer would publish them in a complete form. Comp. also *Schleiermacher* Hermen. p. 129.

[2] An honourable exception among earlier expositors is the now nearly forgotten *G. F. Heupel*, who, in his copious and almost purely philological Commentary on the Gospel of Mark (Strassburg, 1716. 8.), makes many excellent grammatical observations. The Greek scholarship of *J. F. Hombergk*, in his *Parerga Sacra*, Amstel. 1719. 4., and of *H. Heisen*, in his *Novae Hypotheses Interpretandae felicius Ep. Jacobi*, Brem. 1739. 4., turns more on lexical points than grammatical.

Casp. Wyss (1650.) and G. Pasor (1655.) conceived more distinctly than their contemporaries the nature and importance of N. T. Grammar; but their efforts were unavailing to accomplish its recognition as an indispensable department of Theological study.

Prejudice or apathy on the subject prevailed, after their time, for nearly 160 years. The first individual that published a special treatise on N. T. Grammar was Haab. Unfortunately, however, his work, besides treating merely of Hebraisms, displayed so little judgment, that it served to retard, rather than promote, the cause of sacred Greek literature.

The first author who, in some degree, collected and explained the peculiarities of the N. T. diction, was the celebrated Sal. Glass (+ 1656.), in his *Philologia Sacra*, the third book of which is entitled *Grammatica Sacra*, and the fourth *Grammaticae Sacrae Appendix*.[1] As, however, he professedly treats of Hebraisms, and merely examines the language of the N. T. in reference to these, his work, to say nothing of its faults, can only deserve to be mentioned in a history of N. T. Grammar as an unimportant performance. On the other hand, it serves to remind us of two writers, whose very names, as well as their productions, had fallen into almost total oblivion. The one, Casp. Wyss, Professor in the Gymnasium of Zurich (+ 1659.), published *Dialectologia Sacra, in qua quicquid per universum N. F. contextum in apostolica et voce et phrasi a communi Graecor. lingua eoque grammatica analogia discrepat, methodo congrua disponitur, accurate definitur, et omnium sacri contextus exemplorum inductione illustratur. Tigur.* 1650. 324 *p.* (*besides the appendix*) 8. In this treatise the grammatical peculiarities of N. T. diction are classified under the following titles: *Dialectus Attica, Ionica, Dorica, Aeolica, Boeotica, Poetica,* Ἑβραΐζουσα. This arrangement is awkward, as kindred points are separated, and repeatedly discussed in four distinct portions of the work. Besides, the writer's acquaintance with Greek dialectology was not beyond the ordinary scholarship of the time. This is manifest from his notion of a peculiar poetic dialect, as well as from the tenor of what he denominates *Attic*. Still, as a collection of examples, in several sections extremely copious, the volume may be of use. In his estimate, too, of grammatical Hebraisms, he displays a degree of moderation very uncommon in his day.

George Pasor, Professor of Greek at Franeker (+ 1637.), known by his small Lexicon of the N. T.,—which, after it had been several times reprinted, was edited by J. F. Fischer,—left among his papers a Grammar of the N. T. This posthumous work, his son, Matthias Pasor, Professor of Theology at Gröningen (+ 1658.), published,

[1] In Dathe's edition, this *Grammatica Sacra* forms the *first* book.

with various additions and improvements of his own, under the following title: G. Pasoris *Grammatica Graeca Sacra N. T. in tres libros distributa.* Gröning. 1655. 787 p. 8. This work is now a literary rarity,[1] though it is far more fitted than the Lexicon to transmit the author's name to posterity. It is divided, as the title indicates, into three books. The first contains the Accidence; the second, the Syntax (244–530.); the third, seven appendices: *de nominibus N. T., de verbis anomalis, de dialectis N. T., de accentibus, de praxi grammaticae, de numeris s. arithmetica graeca.* The second book and the Appendix de dialectis N. T.[2] are the most valuable portions of the work. In the first book, and in most of the appendices which form the third, he treats of the ordinary subjects of a general Greek Grammar, superfluously inserting, *e.g.*, full paradigms of the Greek nouns and verbs. His syntax is accurate and copious. He points out the Hebraisms, but seldom vindicates imaginary Hebraisms by adducing corresponding expressions from native Greek authors. This useful volume wants the advantage of a full index.

During the interval from Pasor to Haab, writers on the style of the N. T., and, in particular, LEUSDEN (*de Dialectis N. T.*) and OLEARIUS (*de Stylo N. T.* p. 257–271.), touched but incidentally on N. T. Grammar. Confining themselves almost exclusively to the collecting of Hebraisms, and representing as Hebraistic much pure Greek phraseology, they contributed to involve in confusion the whole subject of N. T. Grammar. Georgi was the first to vindicate the Hellenism of numerous constructions usually regarded as Hebraistic. He carried his zeal, however, in this respect, too far, attempting to explain away not a few manifest Hebraisms. His writings attracted but little attention. The works of Vorst and Leusden now obtained, through the efforts of Fischer, a wider reception than ever; and the well-known production of Storr[3] was allowed, for many years, to exert its pernicious influence on N. T. interpretation.

From the school of Storr at length, Ph. H. Haab (town pastor of Schweigern, in the Kingdom of Würtemberg, + 1833.) published his Hebrew-Greek Grammar of the N. T., with a preface by F. G. v. Süskind, Tübing. 1815. 8. In the general plan of his work he

[1] Even Foppen (Bibliotheca Belgica, Tom. I. p. 342.), who gives a list of Pasor's other writings, does not mention this work. Salthen bears witness to its extreme rarity, Cat. Biblioth. Lib. Rar. (Regiom. 1751. 8.) p. 470., and D. Gerdesius, in his Florileg. Hist. Crit. libr. rar. (Groningen 1763. 8.) p. 272.

[2] Pasor had already himself added this appendix, under the title "Idea (syllabus brevis) Graecar. N. T. Dialectorum," to the first edition of his Syllabus Graeco-Lat. omnium N. T. vocum. Amstel. 1632. 12. At the end he promises the above full Grammatica N. T.

[3] Observatt. ad analog. et syntaxin Hebr. Stutt. 1779. 8. Some acute grammatical observations, especially on enallage temporum, particularum, etc., are to be found in J. G. Straube, diss. de emphasi graecae linguae N. T. in Honert, p. 70. etc.

followed the arrangement adopted by Storr and Weckherlin (Heb. Gramm. 2 parts); and, overlooking the Hellenic element in N. T. diction, confined himself to the examination of grammatical Hebraisms. In Bengel's Archiv. (1. B. p. 406. etc.) appeared the following estimate of Haab's production:—"The work has been elaborated with so much industry, judgment, and accuracy, and evinces so minute and extensive a scholarship, as must obtain for it the most favourable reception among all friends to sound N. T. interpretation." A very different, and almost entirely opposite, opinion of the work has been expressed by two most competent and impartial judges—in the N. Theol. Annal. 1816. 2 B. p. 859–879., and (by DeWette?) in A. LZ. 1816. No. 39–41. p. 305–326. After a long and frequent use of the production, I am compelled to say, that in their decision I entirely concur. Its principal fault consists in the author's not having properly distinguished the pure Hellenic from the Hebraistic in N. T. diction, and his having, in consequence of this, adduced as Hebraistic much that is common to all cultivated languages, and that occurs as frequently in native Greek authors as in the N. T. From his partiality to Storr's views, he has misinterpreted numerous passages of the N. T., by attempting to invest them with imaginary Hebraisms. His Grammar is, accordingly, full of confusion, while the arrangement appears altogether without method or principle. It begins, for instance, with a section on *Tropes!*—a subject not belonging to Grammar at all. The last of the reviewers mentioned above, does not, in fact, seem too severe in concluding his remarks in these words: "Seldom have we met a work which we were obliged to declare so complete a failure as this, and regarding the character of which the public should be so emphatically warned."

4. Detached grammatical remarks, which continued to appear in commentaries on the books of the N. T., in miscellaneous treatises, or in special dissertations, often exhibited creditable research; but, all taken together, were far from amounting to an entire, or, in any respect, a satisfactory, examination of the principles of N. T. Grammar. These contributions, moreover, were rendered useless by that unmitigated empiricism which, till the beginning of the present century, pervaded Greek philology, and which, till a much more recent period, guided all inquiries relating to the principles of Hebrew Grammar; and imparted to N. T. interpretation the impress of recklessness and uncertainty. The philosophical method of handling philological subjects,—that method which seeks, in the national and individual peculiarities of writers, the grounds of all phenomena of written speech, not excepting even the strangest anomalies, —has accomplished a complete revolution in Greek philology; and

the appropriate application of the same method to the study of N. T. diction, can alone create a system of N. T. Grammar that may serve as a safe and certain instrument in N. T. interpretation.

The empiricism that pervaded Greek philology affected the department of Grammar mainly in the following particulars: *a.* The grammatical structure of the language was delineated merely in the rudest outline; hence the respective import of kindred forms,—*e.g.* of the Aor. and Perf., the Conjunctive and the Optative, and the twofold order of negatives (οὐ and μή),—a subject in reference to which the genius of the Greek language is peculiarly conspicuous, was all but passed over in silence. *b.* In regard to those forms, the distinctive power of which had been generally discerned, an arbitrary interchange was asserted, according to which, one tense, one case, one particle, was at random used for another; and even forms and words of directly opposite import (*e.g.* Pret. and Fut., ἀπὸ and πρός etc.) were supposed to be interchanged without any conceivable reason. *c.* A multitude of ellipses was devised, and in the most simple expression something was said to be understood. Such grammatical delusions, as still figure in Fischer's copious *Animad. ad Welleri Grammat. Gr.* (Lips. 1798 ff. 3 Spec. 8.), were applied to the interpretation of the N. T. Expositors considered themselves warranted in using still greater liberties than Greek philologists, as the Hebrew, which, according to their views, had exerted boundless influence in the formation of the N. T. diction, is characterised by defectiveness in distinctive forms and regular constructions. What passed for N. T. Grammar was a mere undigested assemblage of alleged *enallages* and solecisms.[1] The natural consequences of such views were but too apparent in the N. T. commentaries of the time; and Storr[2] had the honour of reducing to a sort of system this *farrago* of grammatical empiricism. Besides other evils produced by this delusive philology, it afforded unbounded license to exposi-

[1] This empiricism was, though but occasionally and partially, combated by enlightened scholars. Thus, numerous mistakes of expositors were, on the whole, distinctly pointed out by the Wittenberg professors, *Balth. Stolberg* in his *tractat. de soloecism. et barbarism. Graecae N. F. dictioni falso tributis.* Vit. (1681.) 1685. 4., and *Franz Woken* in his dissertation entitled: *pietas critica in hypallagas bibl. Viteb.* 1718. 8., and particularly in his *enallagae e N. T. graeci textus praecipuis et plurimis locis exterminatae.* Viteb. 1730. 8. Also *J. Conr. Schwarz* evinces a highly respectable amount of research and judgment in his *Lib. de opinatis discipulor. Chr. soloecismis.* Cob. 1730. 4. Such protests, however, either obtained no attention, or were silenced by a *contortè, artificiosè.*

[2] How entirely different from his acute countryman *Alb. Bengel* in his Gnomon, who, though he often falls into over-refined expositions, and attributes to the apostles *his own* dialectic conceptions, was deservedly regarded, for a long series of years, as an unrivalled model in careful and enlightened N. T. interpretation. While he turned grammatical inquiry to account (comp. *e.g.* Acts iii. 19. xxvi. 2. 1 Cor. xii. 15. Mt. xviii. 17. Heb. vi. 4.), he directed most special attention to the department of synonyms.

tors, and enabled them to discover, with equal facility, in the words of Scripture, statements of the most opposite nature.[1]

It was in classical Greek philology that this pernicious empiricism was first exploded. A disciple of *Reitz*, *Gottf. Hermann*, in his work "*De Emendenda Ratione Grammaticae Gr.*," was the first that gave a powerful impulse to the *philosophical* (*logical*[2]) investigation of the noble language of the Greeks. His method has now, after the lapse of more than forty years, thoroughly triumphed, and produced most important results. Allying itself, of late, to the historical[3] study of the language, it has changed the whole tenor of Greek philology. The subject was now cultivated on logical principles, and in the spirit of sound philosophy.

a. The respective primary import of all grammatical forms,—cases, tenses, moods,—that is, the notion corresponding respectively to each of these in the Greek mind, was rigorously investigated, and to it all secondary significations of the same form were carefully referred. Thus, a multitude of fictitious ellipses at once disappeared, and enallage was reduced within its natural bounds, which are extremely narrow.

b. In regard to such anomalies, such deviations from the recognised principles of the language, as had been adopted either generally or by individual authors,—*anakoluthon*, *confusio duarum structurarum*, *constructio ad sensum*, *brachylogia*, etc.,—the manner in which they respectively originated in the mind of the speaker or writer was distinctly traced and explained.

The Greek language was thus exhibited as the expression of Greek thought,—as a *living* instrument of social intercourse. Forms and constructions were not merely stated as matters of fact; but were accounted for by appropriate reference to the phenomena of thought and feeling. By such a sound and sifting method of inquiry every positive absurdity is cast away, such as the assumption, for instance, that a writer, wishing to express a past event, would employ a Fut. tense;—that, intending to say, *out of*, he would deliberately say, *at* or *to;* that, meaning *learned*, he would intentionally say, *more learned;* that, wishing to specify the *cause*, he would, instead of it, advisedly state the *result;* that, intending to say, *I saw* A *man*, he would designedly say, *I saw* THE *man*, etc.

[1] Sunt, says *Tittmann* (de scriptor. N. T. diligentia gramm. Lips. 1813. 4., in Synonym. N. T. I. p. 206.), qui grammaticarum legum observationem in N. T. interpretatione parum curent et, si scriptoris cujusdam verba grammatice, *i.e.* ex legibus linguae explicata sententiam . . . ab ipsorum opinione alienam prodant, nullam illarum legum rationem habeant, sed propria verborum vi neglecta scriptorem dixisse contendant, *quae talibus verbis nemo sana mente praeditus dicere unquam potuit*. *Hermann's* satirical remarks ad Vig. 788. are quite just.

[2] Every empirical inquiry in philology is unphilosophical, as it regards language as something merely external, and not as the expression of thought. Comp. *Tittmann*, as above, p. 205 sq.

[3] *G. Bernhardy Wissenschaftl. Syntax der griech. Sprache*. Berl. 1829. 8.

For a long time, however, this salutary change in the department of classical Greek philology (and Lexicography) exerted little or no influence on Biblical. Expositors still clung to Vigerus and Storr, and kept aloof from classical philology, under the vague impression that N. T. Hellenism, owing to its Hebraistic tincture, could not be subjected to the same method of inquiry. They would not perceive that Hebrew itself, like every other human language, admitted and required philosophical investigation. Through the persevering efforts of Ewald, this truth is now universally acknowledged. No person now denies that the ultimate explanation of Hebrew diction must be sought for in Hebrew modes of thought, and that a simple-minded people would be the last to set at defiance the fundamental principles of human speech.[1] Scholars will no longer submit to be told, that a preposition, for instance, is susceptible of any meaning whatever, to suit the assumed tenor of a context superficially examined. The transition from the primary import of every particle to every one of its secondary meanings, is now expected to be distinctly traced; and, without this, every alleged explanation is regarded as an unphilosophical assumption.

It is now too late for expositors to explain a passage in the N. T. by telling the reader that, in Hebrew, *non omnis*—of which the only logical meaning is, *not every one*—is the same as *omnis non*, that is, *nullus*. The true principles of grammatical inquiry are now recognised, and must be constantly kept in view.

N. T. Grammar must now be cultivated in accordance with these as its only foundation, in order to become itself the solid basis of sound N. T. interpretation. All that has been already achieved in Greek philology must be eagerly turned to account. It must not, however, be forgotten that every nice distinction, propounded even by the most eminent scholar, is not to be implicitly adopted; and that rash emendations of the text, in reliance on plausible refinements, are earnestly to be deprecated. Critical inquiry must be progressive. Many views still require to be greatly modified (those, for instance, relating to the use of εἰ with the Conjunctive); others are still matters of disputation between the most eminent scholars (points, for instance, connected with the use of ἄν).

[1] Philosophical investigation must be founded on historical. The whole field of language must first be historically surveyed, before we can explain individual phenomena. A simple language supposes simplicity of thought; and the explanation of forms and expressions is more easy in Hebrew than in languages of less simplicity. The philosophical investigation of Hebrew implies tracing, in the Hebrew mind, every application of a word to its primary import,—as language is merely the expression of thought, and as thinking is, as it were, unuttered speech. To attempt to delineate *a priori* the principles of language, would be absurd. This philosophical investigation may, it is true, be misapplied, as over-refinements even in Greek philology but too plainly show. Adherence, however, to empirical absurdity, from the apprehension of such danger, would be unworthy of the age in which we live.

Since 1824, N. T. Grammar, in particular, has received important contributions from *Fritzsche*, in his *Dissertatt. in* 2 *Epist. ad Cor.* (*Lips.* 1824.), in his *Commentaries on Matthew and Mark*, in his *Conject. in N. T.* Lips. 1825. 2 Spec. 8., and especially in his *Comment. on the Epistle to the Romans*, Hal. 1836. 8. To these must be added the Dissertations of Gieseler and Bornemann in Rosenmüller's *Exeget. Repert.* 2 B., as well as the latter's *Scholia in Lucae Evang. Lips.* 1830. 8., and, so far, his edition of the Acts of the Apostles (*Acta Apost. ad Cod. Cantabrig. fidem rec. et interpr. est. Grossenhain*, 1848. 8. 1.). Finally, many grammatical questions have been decided in the controversial correspondence between Fritzsche and Tholuck.[1]

Sound N. T. philology has exerted a greater or less influence[2] on all the numerous N. T. commentaries which have recently appeared, whether emanating from the critical, evangelical, or philosophical School of Theology; though but a few of these have paid special attention to merely grammatical inquiries, or produced original views on the subject (as *Van Hengel*, *Lücke*, *Bleek*, *Meyer*). A proper estimate of the importance of sound philology, in its application to the N. T., characterises H. G. Hölemann's *Comment. de interpretatione sacra cum profana feliciter conjungenda. Lips.* 1832. 8.

The enlightened study of N. T. Grammar has recently extended from Germany to Great Britain and North America. This has been promoted partly by a translation of the 4th edition of the present work (New York and London 1840.), and partly by an original (?) production, entitled, *A Greek Grammar to the N. T.* etc. by the Rev. William Trollope, M.A., Lond. 1842. 8. An earlier work on this subject, I have not yet seen. It is entitled, *A Grammar of the N. T. Dialect*, by Moses Stuart. Andover, 1841. Moreover, the special grammatical characteristics of individual N. T. writers have begun to attract attention (yet see, on this, what has been remarked above, p. 16.). We may mention: Gl. Ph. Ch. Kaiser *Diss. de Speciali Joa. Ap. Grammatica culpa Negligentiae liberanda.* Erlang. 1842. II. 4.; also, *De Speciali Petri Ap. Grammatica culpa Negligentiae liberanda.* Ibid. 1848. 4.*

[1] *Fritzsche* Ueber die Verdienste D. *Tholucks* um die Schrifterklärung. Halle 1831. 8. *Tholuck* Beiträge zur Spracherklärung des N. T. Halle 1832. 8. *Fritzsche* Präliminarien zur Abbitte und Ehrenerklärung, die ich gern dem D. Tholuck gewähren möchte. Halle 1832. 8. *Tholuck* Noch ein ernstes Wort an D. Fritzsche. Halle 1832. 8. *Tholuck* laid more stress on philological investigation in his Commentary on the Epistle to the Hebrews. Hamb. 1836. 1840. 1850. 8. The unknown author of Beiträge zur Erklärung des Br. an die Hebr. Leipz. 1840. 8. passes a severe judgment rather on the hermeneutical than the grammatical merits of Tholuck.

[2] Even on the commentaries of the excellent BCrusius, whose weakest side is undoubtedly the philological.

* The progress of sound N. T. philology is still impeded by the lingering influence of a few learned *fictions*, and by inattention to a few incontestable *facts*. The Macedonic, Alexandrian, and Hellenistic dialects, to which N. T. philolo-

gists still gravely refer, never had any existence. The Macedonian dialect was *Illyrian*, and not Greek at all. "Even in the reign of Alexander," says G. Müller, "it was unintelligible to the Greeks." Not one of the alleged Alexandrian characteristics of the Greek Scriptures, was peculiar to Alexandria or Egypt. The term *Hellenistic* is preposterous in its formation, and the use of it is fitted to perpetuate a baneful delusion. *Hellenist* did not mean one who wrote or spoke Greek *imperfectly*. That the sacred writers *thought* in Aramaean, is a gratuitous assumption. They all possessed a full command of plain, colloquial Hellenism. John Bunyan's diction has a Biblical tincture, but, in its main element, is genuine Saxon-English. The N. T. diction, and particularly that of John, is quite analogous to the style of the *Pilgrim's Progress*. To educated Greeks of the present day, the plain, colloquial Hellenic, as employed by Paul and those with whom he conversed in Athens, is still a *living* language. A reference to the grammatical forms of popular living Greek, would throw more light on the N. T. Accidence than all the N. T. grammars hitherto published. Familiarity with the existing *pronunciation* and popular idiom of the Greeks, might afford most valuable aid towards maintaining or restoring genuine readings in the N. T. text.

Our countryman and friend, Professor Blackie, of Edinburgh, who, as to Greek prose, is not afraid to countenance, *ex cathedra*, the pronunciation with which Reuchlin, Melanchthon, and our own Andrew Melville conversed in the language of Chrysostom,—the identical pronunciation that Chrysostom himself used in delivering his homilies, and Paul in addressing the Athenians,—most truly says: "*The transcribers of the MSS., in the middle ages, all wrote with their ear under the habitual influence of the pronunciation that now prevails; and were, accordingly, constantly liable to make mistakes that reveal themselves at once to those who are acquainted with that pronunciation, but which will only be gathered slowly by those whose ears have not been trained in the same way.*" Philological Inquiry. Edinburgh, 1852.

The existing language and modern literature of the Greeks might be turned to immense account in the cultivation of sacred Greek philology in general, and in the department of N. T. and Sept. *Lexicography* in particular. The large (4 vols. 8vo) and erudite work, for instance, of the accomplished Constantine Economus on the Septuagint, is deeply interesting, and, in a literary point of view, of incalculable value. It supplies a rich store of sterling materials for *A Concise Introduction to the critical study of the Septuagint*,—part of a Manual already in progress.—TRANSLATOR.

PART I.

ON THE PECULIARITIES OF N. T. DICTION.

SECTION I.

DIVERSITY OF OPINIONS ON N. T. DICTION.

THOUGH the peculiarities of N. T. diction are distinct and obvious, Biblical philologists long entertained erroneous, or, at least, imperfect and one-sided views on the subject.

Partly through religious bias, and partly through inattention to later Greek dialectology, even the ablest and otherwise most enlightened minds were prevented from attaining accuracy in N. T. interpretation.

From the beginning of the 17th century, various distinguished scholars (the Purists) perseveringly endeavoured to demonstrate that the style of the N. T. entirely reaches the standard of classical Greek purity and elegance; while others (the Hebraists) maintained, with equal pertinacity, that it exhibits a marked and even predominant Hebrew tincture.

Towards the end of the same century, the opinion of the Hebraists obtained the ascendancy; though that of the Purists continued to have very eminent supporters. About the middle of the 18th century, the Purist party disappeared, and the Hebraist theory, with certain modifications, generally prevailed. Subsequently the opinions of the Hebraists were found to be untenable, and intermediate views, previously pointed out by Beza and H. Stephanus, were fully established.

A brief sketch of the various theories, which, from time to time, were put forth, usually with much obstinacy, and often with great controversial bitterness, on the subject of the N. T. style, will be found in Morus acroas. acad. sup. hermeneut. N. T., ed. Eichstädt, vol. i. p. 216, sq.; in Meyer Gesch. der Schrifterklär. iii. 342 ff (comp. Eichstädt Pr. sententiar. de dictione scriptor. N. T. brevis censura. Jen. 1845, 4.); in Planck Einleit. in the theol. Wissensch. ii. 45 ff. (Planck is mistaken on some essential points.) (Comp. *Strange* theol. Symmikta, ii. 295 ff.) For an account of the

works published in this controversy, see Walch biblioth. theol. iv. 276, sqq.[1]

From these sources, with occasional corrections, we present the following remarks as sufficient for our purpose.

Th. Beza, in his *digressio de dono linguarum et apostol. sermone* (on Acts x. 46), in reply to Erasmus' assertion, that *apostolorum sermo non solum impolitus et inconditus verum etiam imperfectus et perturbatus, aliquoties plane soloecissans*, defended the simplicity and force of the N. T. diction; and, far from denying that it contains Hebraisms, insisted that these were not blemishes but improvements, ejusmodi, ut nullo alio idiomate tam feliciter exprimi possint, imo interdum ne exprimi quidem,—gemmae, quibus (apostoli) scripta sua exornarint.

After him, H. Stephanus, in the preface to his edition of the N. T., 1576, combated the views of those *qui in his scriptis inculta omnia et horrida esse putant;* and endeavoured to prove, by specimens, the Greek propriety and beauty of the N. T. style, maintaining that the admixture of Hebraisms imparts to it inimitable force and expressiveness.

Though the beauties pointed out relate more to modes of thought than expression, and the Hebraisms are overrated, the views of these two profound Hellenists are less erroneous than has been generally imagined, and, on the whole, nearer the truth than those of many later expositors.

After Drusius and Glass had specified and distinctly explained the Hebraisms of the N. T., extravagant notions regarding the N. T. diction were first promulgated by Seb. Pfochen in his diatribe de linguae graecae N. T. puritate. (Amst. 1629, ed. 2 1633, 12.)

Having, in the preface, stated the subject of his inquiry to be: *an stylus N. T. sit vere graecus nec ab aliorum Graecorum stylo alienior talisque, qui ab Homero, Demosthene aliisque Graecis intelligi potuisset*, § 81–129, he endeavoured to demonstrate, by copious quotations, *graecos autores profanos eisdem phrasibus et verbis loquutos esse, quibus scriptores N. T.* (§ 29). This juvenile treatise, though in substance approved by Erasmus Schmid, as afterwards appeared from his Opus posthumum 1658, seems to have produced, at the time, no great impression, owing to its extreme Purism.

In 1637, 1639, the Hamburgh rector, Joach. Junge, first effectively, though indirectly, gave rise to a regular controversy on the nature of the N. T. style.[2] In 1640, his opponent, the Hamburgh

[1] See also Baumgarten Polemic, iii. 176. The opinions of the Apologetical Fathers on the style of the N. T., will be found in *J. Lami* de erudit. apostolor. p. 138 sqq. They treat the subject less under a literary than a rhetorical point of view. Theodoret gr. affect. cur. s. triumphantly opposes the σολοικισμοὶ ἀλιευτικοί to the ξυλλογισμοὶ ἀττικοί.

[2] Junge himself thus states his opinion, in a German memorial addressed to the Minister of Ecclesiastical Affairs in 1637: "I have distinctly said, and I still say, that the style of the N. T. is not classical Greek. The question, how-

pastor Jac. Grosse, in questioning Junge's arguments to establish the Hellenism and disprove the alleged barbarism of the N. T. style, admitted their fairness.[1]

The same year, Dan. Wulfer published—*Innocentia Hellenistarum vindicata*,—in which he asserted that Grosse's reasoning was neither clear nor convincing.[2] Grosse, in reply, showed that Wulfer had misunderstood his statements. He also defended himself against Joh. Musaeus, a theologian of Jena (1641–42), who had charged him with inconsistencies and contradictions; and, more especially, had combated his views on the verbal inspiration of Scripture. Thus Grosse altogether published five dissertations, maintaining that the style of the N. T. possesses, not indeed Grecian elegance, but purity and dignity.

Without mixing himself up in these controversies, which odious personalities rendered discreditable, and which were nearly fruitless to sacred literature, D. Heinsius, in 1643, asserted the Hellenism of the N. T. diction; and Thom. Gataker (de novi instrum. stylo dissert. 1648) condemned the Purism of Pfochen, with great learning, but not without exaggeration.

Joh. Vorst published in 1658, 1665, an elaborate and perspicuous list of N. T. Hebraisms, which Hor. Vitringa subsequently showed to be highly partial.[3]

J. H. Böcler (1641) and J. Olearius (1668)[4] adopted inter-

ever, *an N. T. scateat barbarismis*, is so outrageous, that no Christian man ever entertained it before. I never could be brought to admit there are *barbarous* expressions in the N. T., because the Greeks themselves regard a *barbarismus* as a *vitium*."

[1] His two leading positions are thus expressed: quod quamvis evangelistae et apostoli in N. T. non adeo ornato et nitido, tumido et affectato (!) dicendi genere usi sint — — impium tamen, imo blasphemum sit, si quis inde S. literarum studiosus graecum stylum — — sugillare, vilipendere et juventuti suspectum facere ipsique vitia et notam soloecismorum et barbarismorum attricare contendat.—Quod nec patres, qui soloecismorum et barbarismorum meminerunt et apostolos idiotas fuisse scripserunt, nec illi autores, qui stylum N. T. hellenisticum esse statuerunt, nec isti, qui in N. T. Ebraismos et Chaldaismos esse observarunt, stylum S. apostolorum contemserint, sugillarint eumq. impuritatis alicujus accusarint cet.

[2] Grosse's dissertation was specially directed against a possible inference from the conclusion, that the N. T. is not written in so good Greek as that employed by native Greek authors; and, essentially, refers to adversaries that, at least in Hamburgh, had then no existence. The whole of his reasoning is rather of a negative kind, as appears, e. gr. from the *Resumé* (p. 40 of Grosse's Trias): etiamsi graecus stylus apostolor. non sit tam ornatus et affectatus, ut fuit ille qui fuit florente Graecia, non atticus ut Athenis, non doricus ut Corinthi, non ionicus ut Ephesi, non aeolicus ut Troade, fuit tamen vere graecus ab omni soloecismorum et barbarismorum labe immunis.

[3] Vorst in the preface asserts: sacros codices N. T. talibus et vocabulis et phrasibus, quae hebraeam linguam sapiant, *scatere plane*. Comp., further, his *cogitata* de stylo N. T., contained in Fischer's edition of the work de Hebraismis.

[4] J. Cocceji stricturae in Pfochen. diatrib. were first printed solely for private distribution, and afterwards published in *Rhenferd's* collection.

mediate views, mainly followed by J. Leusden, a writer far behind Olearius in discernment.

It now came to be very generally admitted that Hebraisms constitute a prominent element in N. T. diction; and give it a colouring, not indeed barbarous, but widely removed from the standard of Greek purity. *See also* Werenfels Opusc. i., p. 311 sqq.[1]

The same view was maintained subsequently by Mos. Solanus, in a very sensible pamphlet against Pfochen. Even J. Heinr. Michaelis (1707) and Ant. Blackwall (1727), far from denying the existence of Hebraisms in the N. T., tried to prove that the style of the sacred writers, notwithstanding the Hebraisms, is, in point of elegance, not inferior to that of the purest classics. The learned Blackwall commences his work, which abounds in excellent remarks, thus: tantum abest, ut hebraismos in N. T. reperiri infitiemur, ut eorum potius insignem, qua hic divinus abundat liber, copiam *ad commoditatem ejus et elegantiam majorem afferre accessionem arbitremur.*

As little effect, however, had the writings of these scholars on the now established opinion, as those of the learned Ch. Siegm. Georgi, who in his Vindiciae N. T. ab Ebraismis (1732), returned to the strongest Purism; and, in 1733, in his *Hierocriticus sacer*, defended his theory. He was followed, but with no greater success, by J. Conr. Schwarz, whose Commentarii crit. et philog. linguae gr. N. T., 1736. 4, chiefly aimed at demonstrating even the Greek purity of expressions taken for Hebraisms.[2] The list of Purists closed with El. Palairet (observatt. philol. crit. in N. T. L. B., 1752. 8[3]), and H. W. van Marle (florileg. observ. in epp. apost. L. B. 1758. 8).

Through the influence of the school of Ernesti, a juster estimate of N. T. style was generally diffused over Germany.[4] Comp. Er-

[1] *Hemsterhuis* ad Lucian. dial. mar. 4, 3: eorum, qui orationem N. T. graecam esse castigatissimam contendunt, opinio perquam mihi semper ridicula fuit visa. Also *Bith. Stolberg* de soloecismis et barbarismis N. T. Viteb. 1681. 4. wished merely to vindicate the N. T. from blemishes unjustly ascribed to it; but, in fact, attempted to explain away many real Hebraisms.

[2] In p. 8 of his preface, he thus expresses his anticipation of certain victory: olim hebraismi, syrismi, chaldaismi, rabinismi (sic !), latinismi cet. celebrabantur nomina, ut vel scriptores sacri suam graecae dictionis ignorantiam prodere aut in graeco sermone tot linguarum notitiam ostentasse viderentur vel saltem interpretes illorum literatissimi et singularum locutionum perspicacissimi judicarentur. Sed *conata haec ineptiarum et vanitatis ita sunt etiam a nobis convicta*, ut si qui cet. A satire on the Purists will be found in Somnium in quo praeter cetera genius sec. vapulat. Alteburg. 1761, p. 97 sqq.

[3] Supplements by Pal. himself may be seen in the Biblioth. Brem. nova Cl. 3 and 4. On the whole, P. produces passages almost exclusively in defence of such acceptations of words, and such expressions, as nobody in his senses would maintain to be Hebraisms.

[4] *Ernesti's* view of the N. T. diction (diss. de difficult. interpret. grammat. N. T. § 12) is as follows: genus orationis in libris N. T. esse e pure graecis et ebraicam maxime consuetudinem referentibus verbis formulisque dicendi mixtum et temperatum, id quidem adeo evidens est iis, qui satis graece sciunt, *ut plane misericordia digni sint, qui omnia bene graeca esse contendant.*

nesti's Institut. Interpret. i. 2. cap. 3. Most of the above-mentioned old dissertations written in the Purist controversy, were published in a collected form in J. Rhenferd's Dissertat. philolog. de Stylo N. T. syntagma, Leov. 1702–4, and in what may be considered a supplement to Rhenferd's collection, Taco Hajo vanden Honert syntagma dissertatt. de stylo N. T. Graeco. Amst. 1703–4.[1]

We subjoin a brief review of the efforts of the Purists to establish their theory.[2]

Their great object was to collect from native Greek authors passages containing, identically, those words and phrases which occur in the N. T., and are explained as Hebraisms. Not to mention, that people in general do not distinguish forms of expression from modes of thought and feeling, the Purists entirely lost sight of the following facts:—

1. That numerous expressions and phrases, and in particular such as are figurative, belong, owing to their simplicity and artlessness, to all, or, at least, to many languages, and cannot, with propriety, be called either Hellenisms or Hebraisms.[3]

2. That a distinction is to be made between the diction of prose and that of poetry, and between figurative expressions employed very rarely, and by individual authors, to give composition a peculiar elevation (as lumina orationis), and the ordinary phraseology of a language; and that, though in so unadorned prose as the style of the N. T., expressions used by Pindar, Æschylus, Euripides,[4] etc., should be found, or even though Greek figurative phrases should recur as frequently as the ordinary phraseology, this would not show that the N. T. diction is in accordance with classical purity.

3. That expressions equally in conformity to the Greek and the Hebrew idioms, are to be ascribed rather to Hebrew than classic

[1] The dissertations of Wulfer, Grosse, and Musæus, though of trifling importance compared to their size, were inserted in this collection, the admission of the sententiae doct. vir. de stylo N. T. not being deemed sufficient. Comp. *Blessig* and *Mittenzwey* praesidia interpret. N. T. ex auctorib. graec. Argent. 1778–4, locorum quorundam e Hutchinsoni ad Xenoph. Cyrop. notis, quib. purum et elegans N. T. dicendi genus defenditur, refutatio. Coburg. 1763, 4. An essay by *G. C. Draudius* de stylo N. T. in the Primitt. Alsfeld. Nürnb. 1736. 8., I have not seen. (See *Neubauer* Nachr. von jetzt lebenden Theol. i. 253 ff.)

[2] Mittenzwey made some remarks on this in his essay, already mentioned.

[3] Simplicity and graphic expression are common to Hebrew and Hebrew-Greek with the diction of Homer; and such peculiarities could not properly be called either Hebraisms or Hellenisms. Languages, at an early stage, and in the popular element, which is usually simple and graphic, generally resemble each other; but gradually diverge in the cultivated diction of the learned. Hence, for instance, in Latin, most of what are called Germanisms are to be found in the style of comedies, epistles, etc.

[4] See, on the other hand, *Krebs* observ. praef. p. 3. *Leusden* de dialectt. p. 37, says with great absurdity: nos non fugit, carmina istorum hominum (tragicor.) innumeris hebraismis esse contaminata. *Fischer* ad Leusden, p. 114, finds Hebraisms in the poems of Homer.

Greek influence, the training and history of the N. T. writers establishing such a presumption.

4. That quotations produced from Greek authors, to demonstrate the purity of N. T. diction, often contained;—*a.* the same words as the N. T. passages in question, but in a different signification; or, *b.* expressions similar, to a certain extent, but not identical.

5. That inconsiderate use was made of Byzantine writers, whose style, as special instances prove to be extremely probable, may have been greatly tinged, through the influence of the Church, with the Hebraising N. T. phraseology (Comp. Niebuhr Index to Agath. under *ζημιοῦσθαι*); and, at all events, that the Byzantine authors do not come up to the standard of classic Greek purity.

Further, the Purists entirely overlooked numerous undoubted Hebraisms.[1]

Thus, the evidence produced in favour of Purism was partly defective and partly illusive. Besides, the Purists mainly directed their attention to the use of words taken separately. Georgi alone investigated the grammatical features of N. T. style, and discussed them with a richness of illustration corresponding to the stores of his immense erudition.

In proof of the preceding statements, we subjoin a series of suitable instances, arranging them respectively under the heads we have specified. (Comp. also Mori acroas. i. c. p. 222, sqq.)

I. As to Mt. v. 6. *πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην*, examples are produced from Xenophon, Æschines, Lucian, Artemidorus, to prove that *διψῆν*, in this figurative sense, is pure Greek. But, as the corresponding word is so used in Latin also, and in nearly all languages, it cannot be called a Hellenism any more than a Hebraism. This applies equally to *ἐσθίειν* (*κατεσθίειν*) in the figurative sense of *consume, waste.* This use of the word cannot be proved from Iliad 23, 182. to be a Hellenism, nor from Deut. xxxii. 22, etc., to be a Hebraism; but is a figure common to all languages. In the same way, parallels to *γενεά—generation*, i.e. the individuals of any particular generation, to *χείρ power*, to *ὁ κύριος τῆς οἰκίας*, and the like, are useless. To confirm the Hellenism of Mt. x. 27. *κηρύξατε ἐπὶ τῶν δωμάτων*, by Æsop. 139, 1. *ἔριφος ἐπί τινος δώματος ἑστώς*, is truly absurd. Pfochen's dissertation contains a great number of such idle and preposterous quotations.

II. That *κοιμᾶσθαι* sometimes signifies *mori*, is proved from Iliad 11, 241 (Georgi vind. p. 122, sqq.), *κοιμήσατο χάλκεον ὕπνον*, and Soph. Elect. 510; that *σπέρμα* is used also by the Greeks, particularly the poets, for *proles*, Eurip. Iph. Aul. 524. Iph. Taur. 987. Hec. 254, and Soph. Elect. 1508. (Georgi vind. p. 87, sqq.); that *ποιμαίνειν* means *regere*, from Anacr. 57, 8.; that

[1] This applies also to *J. E. Ostermann*, whose positiones philologicae graecum N. T. contextum concernentes in *Crenii* exercitatt. fasc. ii. p. 485, sqq., have been reprinted.

ἰδεῖν and *θεωρεῖν θάνατον* are good Greek, from Soph. Elect. 205 (Schwarz Comm. p. 410), or from *δέρκεσθαι κτύπον, σκότον*, in tragedians. For *ποτήριον πίνειν* in a figurative sense, Mt. 20, 22., Schwarz quotes Æschyl. Agam. 1397. That *πίπτειν* sometimes signifies in pure Greek *irritum esse*, as the corresponding word in Hebrew, is shown from Plato's figurative expression, *δοκεῖ ἡδονή σοι πεπτωκέναι καθαπερεὶ πληγεῖσα ὑπὸ τῶν νῦν δὴ λόγων*. Phileb. p. 22.

III. The phrase *γινώσκειν ἄνδρα*, usually thought a Hebraism, may, though not unknown in Greek, be, with safety, directly referred to the corresponding Hebrew phrase יָדַע אִישׁ of so common use. In like manner *σπλάγχνα, compassion, ξηρά, land*, as opposed to water (Fischer ad Leusden dialectt. 31), *χεῖλος* in the sense of *shore, στόμα* for *edge* of a sword (Comp. *Boissonade* ad Nic. p. 282), *παχύνειν to be stupid, foolish, κύριος κυρίων, εἰσέρχεσθαι εἰς τὸν κόσμον* are undoubtedly Hebraisms, and no quotations from Herodot, Ælian, Xenophon, Diodor. Sic., Philost., etc., can prove them to be pure Greek.

IV. *α.* That *ἐν* is used by Greek authors to express the *casus instrumentalis*—which is so far really the fact—Pfochen tries to prove by such quotations as: *πλέων ἐν ταῖς ναυσί* (Xenoph.), *ἦλθε . . . ἐν νηῒ μελαίνῃ* (Hesiod)! That good Greek authors use *ῥῆμα* for *res*, is pretended from Plat. legg. 797 c. *τούτου ῥήματος καὶ τοῦ δόγματος οὐκ εἶναι ζημίαν μείζω*, where *ῥῆμα* signifies *declaration*, decision. *Χορτάζειν, to fill, satisfy* (of persons) is proved to be pure Greek from Plat. rep. 2, 372, where it refers to *swine! Ζητεῖν ψυχήν τινος* is affirmed to be classical from Eur. Io. 1112, Thuc. 6, 27, etc., though the passages quoted contain merely the word *ζητεῖν* in the sense of *waylay*, or rather *seek for* (to kill). That *ὀφείλημα* in pure Greek signifies *peccatum*, Schwarz asserts on the authority of Plat. Cratyl. 400 c., where, however, only *ὀφειλόμενα* occurs, and denotes, as elsewhere, *debita*. Equally inappropriate are most of the passages from which Georgi (Hierocrit. p. 36 sq., 186 sq.) attempts to show that, in the best Greek authors, the prepositions *εἰς* and *ἐν* are interchanged as they are in the N. T. Comp. also Krebs Obs. p. 14 sq.

β. That *εὑρίσκειν χάριν* (*ἔλεος*) *παρά τινι* is not a Hebraism, Georgi (Vind. p. 116) tries to demonstrate from a passage of Demosthenes, containing the words *εὑρίσκεσθαι τὴν εἰρήνην, τὴν δωρεάν*, as if the Hebraism in question depended entirely on the verb, and not on the whole phrase—for there is nothing peculiar to Hebrew in using *find* for *obtain*. Palairet quotes Aristoph. Acharn. *κρατὴρ αἵματος*, and other similar expressions, to justify the use of *ποτήριον* for *sors;* and Schwarz defends *πίπτειν* for *irritum esse* by a reference to Plat. Euthph. 14. *οὐ χαμαὶ πεσεῖται ὅ, τι ἂν εἴπῃς*. Passages containing the words *οὔτε μέγα οὔτε σμικρόν* were quoted to show that the well-known *Merismus ἀπὸ μικροῦ ἕως μεγάλου* is pure Greek. (Georgi Vind. p. 310 sqq., Schwarz Comment. p. 917; comp. Schäfer

Julian, p. 21.) In such *Merismus*, however, there is nothing Hebraic but the particular form of the expression in question. Theophan. Cont. p. 615., Bekk. is the first (not sacred) writer in whom this form occurs. To vindicate the alleged purity of καρπὸς τῆς κοιλίας, ὀσφύος, Georgi quotes passages in which καρπός alone is used to denote the fruit of the human body. Aristoph. Nub. πλέον πλέον *more and more*, is not sufficient to prove that δύο δύο, *two and two*, is a Hellenism. It would be necessary to produce examples of δύο δύο, τρεῖς τρεῖς, etc., employed for ἀνὰ δύο, ἀνὰ τρεῖς, etc. In the same way ὅσσα δ' ἀκούσας εἰσεδέμης is vainly quoted from Callimachus to prove that τιθέναι εἰς τὰ ὦτα is Greek, as the two phrases are essentially unlike each other. Specimens of such futile attempts to establish Purism might be multiplied *ad infinitum*. We shall merely add, that what Georgi vind. p. 25, produces from Arrian. Epictet. to show that ὁ ἀδελφός denotes *alter* (the other), seems peculiarly ridiculous.

V. Schwarz, p. 1245, asserts from Nicetas the pure Hellenism of στηρίζειν τὸ πρόσωπον and ἐνωτίζεσθαι; and Palairet that of ἡ ξηρά in the sense of *continent*, from Jo. Cinnam. hist. iv., p. 183. Pfochen still more oddly vindicates the use of κοινός to signify *immundus*, from Lucian mort. Peregrin. c. 13, where Lucian ironically employs a Judeo-Christian expression.

VI. Of the numerous Hebraising words and phrases which the Purists entirely overlooked, may be mentioned: πρόσωπον λαμβάνειν, σὰρξ καὶ αἷμα, υἱὸς εἰρήνης, ἐξέρχεσθαι ἐξ ὀσφύος τινός, ποιεῖν ἔλεος (χάριν) μετά τινος, ἀποκρίνεσθαι without a preceding question, ἐξομολογεῖσθαι θεῷ, to praise God, etc.

After Salmasius, whose work, *De lingua Hellen.*, later scholars had forgotten, Sturz's dissertation De dialecto Alexandrina, Lips. 1784, 4, and Ger. 1788, 4, 2 edit. and Lips. 1809, 8), gave occasion to correcter views of N. T. diction, by showing that its main element is Greek. For able observations on Sturz, see Heidelb. Jahrb. 1810, 18; Heft. S. 266 ff. On the basis of the N. T. diction Keil (Lehrb. der Hermeneut. S. 11 f.), Bertholdt (Einleit. in d. Bib. 1 Th. S. 155 f.), Eichhorn (Einleit. ins N. T. 4, Bd. S. 96 f.), and Schott (Isagoge in N. T. p. 497, sqq.) have written more to the purpose than many earlier critics, but without exhausting the subject, and without exhibiting the requisite philosophical precision. Both in copiousness and accuracy, Planck, jr. has surpassed all previous writers on the subject; and, avoiding Sturz's fundamental mistake, clearly, and, on the whole, correctly explained the peculiarities of the N. T. style, in his De vera natura atque indole orationis graecae N. T. comment. Gott. 1810, 4, printed in Commentatt. theol. v. Rosenmüller, l. l. p. 112, sqq. Comp. also Pr. Observatt. quaedam ad hist. verbi gr N. T. ibid. 1821, 4 and in Commentatt. theol. v. Rosenmüller, l. l. p. 193, sqq. See also (de Wette) A. Lit. Z. 1816, no. xxix. S. 306.

SECTION II.

BASIS OF THE N. T. DICTION.

In the age of Alexander the Great and his successors, Greek underwent a substantial and twofold change. A literary prose style was formed, which, though based on Attic, differed from that dialect by adopting a general Greek element, and even admitting numerous provincialisms (ἡ κοινὴ or ἑλληνικὴ διάλεκτος). Further, the previously distinct dialects, spoken by the various sections of the Hellenic nation, were blended into a popular spoken language, with a predominance of the Macedonic variety.[1] This compound, partially subdivided in the various provinces of Asia and Africa subjected to the Macedonian rule, constituted the special foundation of the style both of the Septuagint and Apocrypha, and of the N. T. Its peculiarities, —further modified by a disregard of certain nicer distinctions, and an effort to attain perspicuity through the use of commodious forms of expression,—may be fitly divided into *Lexical* and *Grammatical*.

The older dissertations on Greek Dialectology, so far as regards the κοινὴ διάλεκτος, are now nearly useless. The subject is excellently, though briefly, treated by Matthiae (ausführl. Gramm. § 1–8.) and, still more thoroughly, by Buttmann (ausführl. griech. Sprachlehre S. 1–8): and also, though not with complete accuracy, by Planck l. c. p. 13–23. Comp. likewise Tittmann Synon. I. p. 262 sq. and Bernhardy S. 28 ff.

The Jews in Egypt and Syria[2]—and to these we confine our remarks—first acquired a knowledge of Greek from oral intercourse with Greeks, and not from books.[3] Accordingly, in writing, they

[1] *Sturz* de dial. maced. et. alex. p. 26 sqq.* The subject still requires a new and thorough investigation. A decision, such as that contained in Thiersch's dissertation de Pentat. LXX. p. 74, can by no means settle the question.

[2] Even could a very precise distinction be traced between what belonged to the language of Alexandria, and what was peculiar to that variety of Greek which was used in Syria (and Palestine), it would be of little importance to N. T. interpretation. Eichhorn's attempt (Einl. ins N. T. IV. 124.) is a failure, and could not be otherwise, as it was conducted with little judgment. Εὐχαριστεῖν, used by Demosthenes, Polybius, and generally by subsequent writers, he pronounces Alexandrian! He passes the same judgment also on ξενίζειν *hospitio excipere*, which is found not only in Xenophon, but even in Homer. To what extent Greek was spoken by the Jews of Syria (and Palestine), is not here under consideration. On this point see *Paulus* de Jud. Palaest. Jesu et apostolor. tempore non aram. dialecto sed graeca quoque locutis. Jen. 1803. II. 4. *Hug* Einleitung II. 31 ff.; my Realwörterb. II. 502. *Schleiermacher* Hermeneut. S. 61 f.

[3] That the style of the Greek-speaking Jews was affected by the perusal of the Septuagint, has no essential bearing on the point, which is, the nature of the Greek element in common use in Syria (and Palestine). That, moreover, no

* Regarding the supposed Macedonian and Alexandrian dialects, see Translator's *Prolegomena*.—Tr.

retained, for the most part, the peculiarities of the popular spoken language. This was the case with the LXX., the N. T. writers, and the authors of numerous apocryphal (the Palestin.) writings. Only a few learned Jews, who prized and studied Grecian literature, such as Philo and Josephus,[1] attained a style approximating literary Greek. Though this popular variety of Greek is now imperfectly known,[2] yet, from a comparison of the non-Hebraizing element of Hellenistic with later Greek prose, it appears, that, departing still farther from classic elegance, it had adopted, in greater abundance, provincial words and forms, and begun to neglect more decidedly nice distinctions of construction and idiom, to violate grammatical proprieties, their origin and grounds being lost sight of, and to extend many corruptions already apparent in the literary diction. Its main characteristic, however, continued to be such an intermixing of the previously distinct dialects, that each province retained its own local variety as the basis of the provincial style; the Alexandrian, for instance, retaining a predominance of Atticisms and Doricisms.

We shall now endeavour to enumerate more minutely the later peculiarities, lexical and grammatical,—of which the former are by far the more extensive,—of Hellenistic Greek, which took its rise from the dialect spoken in Egypt, that is, in Alexandria (*dialectus Alexandrina*).[3]

In doing this, we shall continuously avail ourselves of the re-

very profound Greek scholarship can be ascribed to the Apostle Paul (see among others Pfochen p. 178), is now generally admitted. He undoubtedly possessed a greater mastery in Greek than such of the sacred writers as were natives of Palestine. This he might easily attain through his travels and residence in Asia Minor, and his great intercourse with native Greeks, some of whom were persons of learning and distinction. Köster in the Stud. und Krit. 1854. 2., to show that Paul formed his style on the model of Demosthenes, produces from Demosthenes a list of parallel words and phrases, of nearly all of which it must be said, that either Paul derived them from the spoken language of the educated, or that they bear no resemblance to the diction of the Attic orator. Paul's copious command of Greek may be accounted for without attributing to him much acquaintance with Greek literature.

[1] A Greek scholar, by comparing portions of the first books of the Antiquities with the corresponding portions of the Septuagint, will at once perceive that the style of Josephus is not to be put on a level with that of the Septuagint, or even of the N. T., and will be struck with the difference between a Jewish and a Greek narrative style.

[2] Hence a complete view of the language of common life cannot now be realised, as Schleiermacher Hermen. S. 59. would fain see accomplished.

[3] On this subject (περὶ τῆς Ἀλεξανδρέων διαλέκτου) the grammarians, Irenaeus (Pacatus) and Demetrius Ixion, had written special works which are now lost. See *Sturz* dial. maced. et alex. p. 24. not. 4. compare p. 19 sq. As extant specimens of this dialect, besides the well-known Rosetta inscription, are to be considered: Papyri graeci reg. Taurin. musei aegyptii ed. et illustr. a *A. Peyron.* Turin 1827. 2 Voll. 4. and his illustrazione di due papiri graeco-egizi dell' imper. museo di Vienna in the Memorie dell' academ. di Torino. Tom. 33. p. 151 sqq. of the histor. class. Description of the Greek papyri in the British Museum. Lond. 1839. 4. Tom. 1. *J. A. Letronne* recueil des inscriptions grecques et latines de l'Egypte etc. Paris 1842 u. 48. 2 Tom. 4.

searches of Sturz, Planck, Löbeck,[1] Boissonade, etc. For the passages they quote, chiefly from the writers of the κοινή, Polybius, Plutarch, Strabo, Ælian, Artemidorus, Appian, Heliodorus, Sext. Empiricus, Arrian, etc.,[2] the reader must be referred to the works of these critics themselves. What appears to belong exclusively to the popular spoken language, and is not to be found in any profane author, we shall mark with an asterisk *.[3]

Lexical Peculiarities.

a. The later dialect comprehended words and forms from all the dialects without exception; as, for instance, *from the Attic:* ὕαλος (Lob. p. 151.), ὁ σκότος, ἀετός (Herm. Praef. ad Soph. Ai. p. 39.), φιάλη, ἀλήθειν (Lob. 151.), πρύμνα (Lob. 331.), ἵλεως; *from the Doric:* πιάζω (πιέζω), κλίβανος (Lob. p. 179.), ἡ λιμός, ποία (*herb, grass*, instead of ποίη or πόα), βεμβράνας, which Zonaras quotes from 2 Tim. iv. 13., where, however, our Codd. give μεμβρ. see Sturz Zonarae glossae sacrae. Grimmae 1820. 4. P. II. p. 16; *from the Ionic:* γογγύζω (Lob. p. 358.), ῥήσσω, πρηνής (in Arist. see Lob. p. 431.), βαθμός (Lob. p. 324.), σκορπίζειν. The words εἰλίσσειν (Rev. vi. 14. Var. comp. Matthiae I. 69), φύω, taken intransitively (Heb. xii. 15. comp. Babr. 64.), are *Ionic* and *Doric*. Grammarians note as *Macedonic* παρεμβολή a *camp* (Lob. p. 377. comp. Schwarz Soloec. ap. 66.), ῥύμη *street;* as of *Cyrenaic origin* βουνός *hill* (Lob. p. 355.); as *Syracusan*, the imperative εἰπόν (Fritche ad Mr. p. 515.).

b. The later dialect attached new significations to words existing in classical Attic. Comp. παρακαλεῖν and ἐρωτᾶν* *entreat*, παιδεύειν *chastise*, εὐχαριστεῖν *thank* (Lob. 18.), ἀνακλίνειν, ἀναπίπτειν, ἀνα-

[1] See Olear. de stylo p. 279 sqq.

[2] In studying the peculiarities of later Greek, the Fathers and the books of Graeco-Roman law, have hitherto been scarcely turned to any account. To the latter frequent reference will be made in the course of this treatise. How far the N. T. diction, through the influence of the church, affected the later Byzantine Greek, is a distinct subject of inquiry. The Pseudepigraphic O. T. and the Apocryphal N. T. may, particularly certain portions of them, be of still greater assistance in the study of later popular Greek, and possess a better text,—the last through the labours of Tdf. The style of these spurious works, though not by any means uniform, is, on the whole, so indifferent, that the N. T. diction might seem classic Greek in comparison. Comp. Tdf. de evangel. apocryph. origine et usu in the Verhandelingen uitgeven door het Haagsche Genootschap etc. 12. Thl. 1851. 8.

[3] The Greek grammarians, particularly Thomas Mag. (the latest edition by *Ritschl.* Halle 1832. 8.), specify as common Greek much that really belongs to standard Attic (see *e.g.* θεμέλιος Th. M. p. 437. and ἐρευνῶμαι), and even fall sometimes into very gross mistakes. Comp. Oudendorp ad Thom. M. p. 903. Much that, *after* Alexander the Great, was admitted into the written language, undoubtedly existed before in the spoken (as, probably στρηνιᾶν, which first appears in the poets of the New Comedy). Besides, the N. T. writers frequently employ words and expressions, specially pronounced Attic, instead of the corresponding ones characterised by the same grammarians as common Greek; *e.g.:* χρηστότης, Thom. M. p. 921, ἡ (not ὁ) λαῖλαψ, Thom. M. 864.

κεῖσθαι to recline at table (Lob. 216.), *ἀποκριθῆναι answer* (Lob. 108.), *ἀντιλέγειν gainsay*, *ἀποτάσσεσθαι valere jubeo, renuntiare* (Lob. 23 sq.), *συγκρίνειν compare* (Lob. 278.), *δαίμων, δαιμόνιον evil spirit*,[1] *ξύλον* (living) *tree* (Passow, etc.), *διαπονεῖσθαι aegre ferre*,* *στέγειν hold off, endure*, *σεβάζεσθαι revere* (as *σέβομαι* Fr. Rom. I. 74.), *συνίστημι prove, establish* (Fr. Rom. I. 159.), *χρηματίζειν be called* (Fr. Rom. II. 9), *φθάνειν come, arrive* (Fr. Rom. II. 356 sq.), *κεφαλίς volume* (*roll*) *of a book* (Bleek on Heb. x. 7.), *εὐσχήμων respectable, prominent* (Lob. 415.), *ψωμίζειν* and *χορτάζειν fill, feed, nourish*,*[2] *ὀψώνιον pay, wages* (Sturz 187.), *ὀψάριον fish*, *ἐρεύγεσθαι eloqui* (Lob. 63 sq.), *ἐπιστέλλειν* write a letter (*ἐπιστολή*), *περισπᾶσθαι negotiis distrahi* (Lob. 415.), *πτῶμα carcase, corpse* (Lob. 375.), *γεννήματα fruges* (Lob. 286.), *σχολή school* (Lob. 401.), *θυρεός large shield* (Lob. 366.), *δῶμα* (flat) *house-top*, *λοιβή offering* (Babr. 23, 5.), *ῥύμη street* (Lob. 404 sq.), *παῤῥησία assurance, confidence*, *λαλιά language* (dialect), *λαμπάς lamp*, *καταστολή long robe*, *νυνί now* (in Attic, *just, exactly, now*) Fr. Rom. I. 182, *στάμνος*, which in classical Greek denoted a vessel for holding liquids, was used to signify also a vessel for dry articles, Babr. 108, 18.

A special peculiarity was to give intransitive verbs a transitive or causative signification;[3] as: *μαθητεύειν* (Mt. xxviii. 19.), *θριαμβεύειν* (2 Cor. ii. 14., see also Mey.); and in the Sept. even *ζῆν*, *βασιλεύειν*, and many others. Comp. Ps. xli. 3. cxviii. 50. cxxxviii. 7. etc., comp. § 32, 1., see Lydius de re mil. 6, 3. esp. Lob. Soph. Ai. p. 382 sqq. *Μέθυσος*, previously confined to females, was applied to both sexes (Lob. 151 sq. Schäfer ind. ad Æsop. p. 144.).

c. Words and forms which, in classical Greek, were used only by poets and in the more elevated kinds of style, became ordinary and even predominant in common prose; such as, *αὐθεντεῖν to lord it* (Lob. 120.), *μεσονύκτιον* (Thom. M. 609. Lob. 53.), *ἀλάλητος* (?), *θεοστυγής* (Pollux 1, 21.), *ἔσθησις* (Th. M. 370.), *ἀλέκτωρ* (*ἀλεκτρυών*, Lob. 120.), *βρέχειν irrigare, rain* (Lob. 291.), *ἔσθω* (*ἐσθίω*), Bttm. II. 185. To the same head Eichhorn (Einl. ins N. T. IV. 127.) refers the phrase *θέσθαι τι ἐν τῇ καρδίᾳ*, which was employed only by poets, and particularly by the tragedians, but occurs in the

[1] That is, as its inherent signification; for, from the context, the word means this in the Iliad 8, 166., as also in Dinarch. adv. Demosthen. § 30. p. 155. Bekk.—passages quoted by recent scholars. Even the Byzantines, for precision, add *κακός* to *δαίμων*. Agath. 114, 4.

[2] This extended meaning might be considered as in itself a Hebraism. *ψωμίζειν* was commonly used as equivalent to תַּאֲכִיל (comp. *Grimm* on Wisd. xvi. 20), like *χορτάζειν*, which, in Greek authors, is not applied to persons. (In opposition to Pfochen see Solanus in Rhenferd p. 297.) It is uncertain whether *δεκαδύο* for *δώδεκα* was derived from later popular Greek or the Septuagint. The first supposition seems the more probable, as שְׁתֵּים עֶשְׂרֵה corresponds more exactly to *δώδεκα* than *δεκαδύο*.

[3] Transitive verbs are more convenient in construction than intransitive. Later Greek even employed the construction *προστάττειν τινά* (Acta apocr. p. 172).

N. T. in the simplest prose. The phrase, *ἐν φρεσὶ θέσθαι*, is only similar, but not identical. The solemn expression, *συντηρεῖν ἐν τῇ καρδίᾳ*, is used also in the N. T. as emphatical. *Κοράσιον*, on the other hand, is an example of a word which, dropping its secondary import, was adopted into the literary style from the colloquial (Lob. 74.).

d. Many words which had long been in use received another form; such as, *μετοικεσία* (*μετοικία*), *ἱκεσία* (*ἱκετεία* Lob. 504.), *ἀνάθεμα* (*ἀνάθημα* Schäf. Plutarch. V. p. 11.), *ἀνάστεμα*, *γενέσια* (*γενέθλια* Lob. 104.), *γλωσσόκομον* (*γλωσσοκομεῖον* Lob. 98 sq.), *ἔκπαλαι* (*πάλαι* Lob. 45 sq.), *ἐχθές* (*χθές*), *ἐξάπινα* (*ἐξαπίνης*), *αἴτημα* (*αἴτησις*), *ψεῦσμα* (*ψεῦδος* Sallier ad Th. M. 927.), *ἀπάντησις* (*ἀπάντημα*), *λυχνία* (*λυχνίον* Lob. 314.), *νῖκος* (*νίκη* Lob. 647.), *οἰκοδομή* (*οἰκοδόμησις* Lob. 490.), *ὀνειδισμός* Lob. 512. (*ὄνειδος*, *ὀνείδισμα* Her. 2, 133.), *ὀπτασία* (*ὄψις*), *ἡ ὁρκωμοσία* (*τὰ ὁρκωμόσια*), *μισθαποδοσία* (*μισθοδοσία*), *συγκυρία* (*συγκύρησις*), *ἀποστασία* (*ἀπόστασις* Lob. 528.), *νουθεσία* (*νουθέτησις* Lob. 512.), *ἀπαρτισμός* (*ἀπάρτισις*), *μελίσσιος* (*μελίσσειος*), *ποταπός* (*ποδαπός* Lob. 56.), *βασίλισσα* (*βασίλεια*),[1] *μοιχαλίς* (*μοιχάς* Lob. 452.), *μονόφθαλμος* (*ἑτερόφθαλμος* Lob. 136.), *καμμύειν* (*καταμύειν* Sturz p. 123.), *ὄψιμος* (*ὄψιος* Lob. 52.), *ὁ πλησίον* (*ὁ πέλας*), *προσήλυτος* (*ἔπηλυς* Valcken. ad Ammon. p. 32.), *φυσιοῦσθαι* (*φυσᾶν*) *to be puffed up*, *ἀτενίζειν* since Polybius for *ἀτενίζεσθαι* (Passow), *ἐκχύνειν* (*ἐκχεῖν* Lob. 726.), *στήκω* (from *ἕστηκα* stand, Bttm. II. 36), *ἀργός*, *ή*, *όν* (as an adject. of three terminations, Lob. 105.), *πειθός*, *νοσσοί*, *νοσσιά* (*νεοσσοί*, *νεοσσιά* Th. M. 626, Lob. 206.), *πετάομαι* (*πέτομαι* Lob. 581.), *ἀπελπίζειν* (*ἀπογινώσκειν*), *ἐξυπνίζειν* (*ἀφυπνίζειν*), *ραντίζειν* (*ῥαίνειν*), *δεκατοῦν* (*δεκατεύειν*), *ἀροτριᾶν* (*ἀροῦν* Lob. 254 sq.), *βιβλαρίδιον** (*βιβλίδιον*, *βιβλιδάριον*), *ψιχίον* (*ψίξ*), *ταμεῖον* (*ταμιεῖον*) Lob. 493 (trop. Babr. 114.), *καταποντίζειν* (*καταποντοῦν* Lob. 361.), *παραφρονία* (*παραφροσύνη*)*, *πτύον* (*πτέον* Lob. 321.), *ψιθυριστής* (*ψίθυρος*) Th. M. 927, *ὠτάριον* (as most of the diminutives in *αριον*, as: *παιδάριον*, *ὀνάριον* Fr. Marc. p. 638.). *Ἀκρόβυστος* and *ἀκροβυστία* are purely Alexandrian (Septu.) Fr. Rom. I. 366. The verbs in *ω* pure are used instead of the forms in *μι*, as: *ὀμνύω* for *ὄμνυμι* (Th. M. 648.). Comp. also *ξυράω* for *ξυρέω* Th. M. 642. Phot. Lex. 313 (Lob. 205. and ad Soph. Aiac. p. 181.), praes. *βαρέω* (*βαρύνω*) Th. M. 142., *σαροῦν* (*σαίρειν*) Lob. 83., *χολᾶν* (*χολοῦσθαι*), *ἐξὸν εἶναι* for *ἐξεῖναι* (Foertsch de locis Lysiae p. 60 sq.). Active forms were adopted instead of Middle and Deponent verbs used in the classic style; as: *φρυάσσειν* Act. iv. 25., *ἀγαλλιᾶν* Lc. i. 47., *εὐαγγελίζειν* Lob. 269. Compound verbs, in which the preposition did not alter the meaning, were preferred to the less imposing and less sonorous simple forms.[2] Further, many double compounds superseded

[1] Similar to which is *ἱέρισσα* from *ἱερεύς*, which is found in Papyr. Taurin. 9, 14. Comp. *Sturz* p. 173.

[2] That, on the other hand, simple verbs were, in later Greek, preferred to the

compounds that did not seem sufficiently expressive (Siebelis Pr. de verb. compos. quae quatuor partibus constant. Budiss. 1832. 4). For members of the human body, diminutives became sometimes the ordinary forms in the colloquial style, as: *ὠτίον*, Fischer proluss. p. 10 sqq. Lob. 211 sq., *φορτίον*.[1] Lastly, many substantives received a different gender and partly a different termination. See § 8. note, and § 9. note 2.

e. Entirely new words and expressions[2] were introduced, mainly by composition, as: *ἀλλοτριοεπίσκοπος* *, *ἀνθρωπάρεσκος* (Lob. 621.), *ὁλόκληρος*, *ἀγενεαλόγητος**, *αἱματεκχυσία**, *δικαιοκρισία*, *σιτομέτριον*, *νυχθήμερον* (Sturz 186.), *πληροφορία* (Theophan. 132.), *καλοποιεῖν* (Lob. 199 sqq.), *αἰχμαλωτίζειν* and *αἰχμαλωτεύειν* (for *αἰχμάλωτον ποιεῖν* Th. M. p. 23. Lob. 442.), *μεσιτεύειν*, *γυμνητεύειν*, *ἀγαθοποιεῖν* (*ἀγαθοεργεῖν*) for *ἀγαθὸν ποιεῖν* (Lob. 290.), *ἀγαλλίασις*, *ὁροθεσία*, *ἀντίλυτρον* *, *ἐκμυκτηρίζειν* *, *ἀλεκτοροφωνία* (Lob. 229.), *ἀποκεφαλίζειν* (Lob. 341.), *ἀνταποκρίνεσθαι* (Æsop. 272. de Fur.), *ἐξουδενεῖν* (Lob. 182. Schäf. ind. Æsop. 135.), *ἐκκακεῖν* * (the written Greek knew only *ἐγκακεῖν*, see my Comment. ad Gal. p. 134. and Mey. 2 Cor. iv. 1.), *εὐδοκεῖν* (Sturz p. 168. Fr. Rom. II. 370 sq.), *ὁμοιάζειν* *, *ἀγαθουργεῖν*, *ἀγαθωσύνη*, *διασκορπίζειν* (Lob. 228.), *στρηνιᾶν* (*τρυφᾶν*, Lob. 381.), *ἐγκρατεύομαι* * (Lob. 442.), *οἰκοδεσπότης*, *οἰκοδεσποτεῖν* (Lob. 373.), *λιθοβολεῖν*, *προσφάγιον* (*ὄψον* Sturz 191.), *λογία*, *κράββατος* (*σκίμπους* Lob. 63. Sturz 175 sq.), *πεποίθησις* (Lob. 295.), *σπίλος* (*κηλίς* Lob. 28.), *μάμμη* (*τήθη* Lob. 133 sq.), *ῥαφίς* (*βελόνη* Lob. 90.), *ἀγριέλαιος* (*κότινος* Moeris p. 68.), *ἀγνότης* *, *ἁγιότης* *, *ἐπενδύτης*, *ἐκτενῶς* and *ἐκτένεια* (Lob. 311.), *ἀπαράβατος* (Lob. 313.). The later Greek remarkably abounded, 1. in substantives in *μα*; as: *κατάλυμα*, *ἀνταπόδομα*, *κατόρθωμα*, *ῥάπισμα*, *γέννημα*, *ἔκτρωμα* (Lob. 209.), *βάπτισμα* *, *ἔνταλμα*, *ἱεροσύλημα* * (see Pasor Gramm. N. T. p. 571–574.); 2. in substantives compounded with *συν*; as: *συμμαθητής*, *συμπολίτης* (Lob. 471.); 3. in adjectives in *ινος*; as: *ὀρθρινός* (Sturz p. 186.), *πρωϊνός*, *καθημερινός*, *ὀστράκινος*, *δερμάτινος* (Lob. 51 sq.);—4. in verbs in *οω*, *ιζω*, *αζω*; as: *ἀνακαινόω*, *δυναμόω*, *ἀφυπνόω*, *δολιόω*, *ἐξουδενόω* *, *σθενόω*, *ὀρθρίζω* *, *δειγματίζω* *, *θεατρίζω*, *φυλακίζω* *, *ἱματίζω*, *ἀκουτίζω*, *πελεκίζω* (Lob.

corresponding compound, *Tdf.* (Stud. und Krit. 1842. S. 505) tries to prove from the expression *βουλὴν τιθέναι*, for which the earlier Greeks had used *βουλὴν προτιθέναι*. But this phrase might have had some special meaning. See *Raphel* on Art. 27, 22. With greater probability might we refer to this head the verbs *δειγματίζειν*, *θεατρίζειν*, for which, in the written language, we find only *παραδειγματίζειν*, *ἐκθεατρίζειν*. So also *ταρταροῦν* for *καταταρταροῦν*. In the same way the Prussian official style employs Führing for Auffürhing.

[1] Also, abbreviated forms of proper names, which, there is no doubt, were previously used in the popular speech, were admitted into the written language, as: *Ἀλεξᾶς*, *Σπανία* (for *Ἱσπανία*), etc. The derivatives of *δέχεσθαι* were but slightly altered, as: *πανδοχεύς*, *ξενοδοχεύς*, for *πανδοκεύς*, etc. *Lob.* 307.

[2] Many such words have been collected from the Fathers by Suicer in his Sacrae observatt. (Tigur. 1665. 4) p. 311 sqq.

341.), *αἱρετίζω* (Babr. 61. Boisson. anecd. II. 318.), *σινιάζω*. To these may be added two presents formed from perfects, *στήκω* (see above), *γρηγορῶ* Lob. 118 sq. Comp. also such adverbs as *πάντοτε* (*διαπαντός*, *ἑκάστοτε*), *παιδιόθεν* (*ἐκ παιδίου* Lob. 93.), *καθώς* (Sturz p. 74.), *πανοικί* (*πανοικία*, *πανοικησία* Lob. 515.), see Sturz 187 sq.[1] *Ἐσχάτως ἔχειν* is a later phrase for *κακῶς*, *πονηρῶς ἔχειν* Lob. 389.; and *καλοποιεῖν* (see above) was used for the more ancient phrase *καλῶς ποιεῖν*. It cannot be denied that the preceding list contains many words formed, agreeably to the prevailing analogy of the time, by Greek-speaking Jews, and particularly by the N. T. writers (especially Paul, Luke, and the author of the epistle to the Hebrews. Comp. Origen. orat. § 27). Comp. particularly *ὀρθρίζειν* (הִשְׁכִּים), *λιθοβολεῖν*, *αἱματεκχυσία*, *σκληροκαρδία*, *σκληροτράχηλος*, *ἀγαθοεργεῖν*, *ὀρθοποδεῖν*, *ὀρθοτομεῖν*, *μοσχοποιεῖν*, *μεγαλωσύνη*, *ταπεινοφροσύνη*, *παραβάτης*, *πατριάρχης*, *ἀγενεαλόγητος*, *ὑποπόδιον* (Sturz 199.), *χρυσοδακτύλιος*. It cannot, however, be affirmed, that no traces of these words are to be found even in the Greek writers, still extant, of the first century after Christ. These have not yet been all fully explored.[2] Many of the words in question may have been already current in the popular speech of the Greeks. Words denoting Jewish institutions or heathenism as idolatry, naturally originated among the Greek-speaking Jews themselves; that is, such as: *σκηνοπηγία*, *εἰδωλόθυτον*, *εἰδωλολατρεία*. Lastly, many words assumed among the Jews a peculiar meaning based on special Jewish modes of thought, as *ἐπιστρέφεσθαι*, *ἐπιστροφή*, *conversion*, *προσήλυτος*, *πεντεκοστή*, *κόσμος* (in a figurative sense), *φυλακτήριον*, *ἐπιγαμβρεύειν*. In reference to Christian apostolic words and forms (such as *βάπτισμα*) see § 33.

Grammatical Peculiarities.

These mostly relate to inflexions of nouns and verbs, which were either unknown in the earlier language, or not used in certain words, or, at least, foreign to standard Attic. In the admission of such inflexions the intermixture of dialects, previously distinct, made its appearance. The use of the Dual became rare.

The later Greek has few syntactical peculiarities. Certain verbs

[1] Popular Greek naturally adopted some foreign words (appellatives), with slight alterations, from the languages respectively spoken in the different provinces besides Greek. On this, however, we cannot dwell, in an inquiry so general as the above. In regard to the Egyptian element in the Septuagint and elsewhere, see *Sturz* dialect. Alex. p. 84 sqq. Also Latin and Persian words and expressions have been pointed out in the N. T. Comp. Olear. de stylo N. T. p. 366, 368. Georgi Hierocrit. I. p. 247. and II. (de latinismis N. T.). Comp. *Dresig* de N. T. gr. latinismis merito et falso suspectis. Lips. 1726. 4. and Schleiermacher Hermeneut. S. 62.

[2] Most of this description appear subsequently in the Byzantine authors, who abound in compounds, and double compounds, and lengthened forms of words. What had fallen into disuse, was eagerly restored and revived.

are construed with cases different from those they govern in the classics (§ 32, 4., comp. Boissonade, anecd. III. 136. 154). Conjunctions which previously took only the Subjunct. or Optat. were used with the Indic. The use of the Optat. in the *oratio obliqua* disappeared. The future participle after verbs *of going, sending*, etc., was superseded by the present or the infinitive. Active verbs with ἑαυτόν began to be used for Middle, though no emphasis was intended. Also, in general, more forcible expressions lost their peculiar emphasis. On the other hand, additional expressiveness was aimed at even by grammatical forms. Comp. μειζότερος, ἵνα, etc., instead of the infinitive, etc. But § 4 will be the most appropriate place for discussing whatever relates to such details.

Later popular Greek had, beyond doubt, different peculiarities in different provinces. Critics, accordingly, have professed to discover in the style of Paul *Cilicisms* (Hieron. ad Algasiam quaest. 10. Tom. IV. ed. Martianay, p. 204). The four quotations, however, of this Father, are not conclusive (Michaelis Einl. ins N. T. 1. Thl. S. 161); and the inquiry is hopeless, as all we know of Cilicism is based on mere conjecture (see, however, Sturz Dial. Alex. p. 62). Comp. B. Stolberg de Cilicismis a Paulo usurpatis, in his tr. de solecismis N. T. p. 91 sqq.

Section III.

HEBREW-ARAMAEAN TINCTURE OF THE N. T. DICTION.

This popular variety of Greek was not spoken and written by the Jews, without foreign admixture. The Greek style of the Jews assumed, from their mother tongue, a general tinge, consisting in graphic expressiveness and circumstantiality, as well as uniformity of phraseology. They also introduced Jewish turns of expression. These peculiarities are more apparent in their direct translations from Hebrew, than in their original composition in Greek.[1]

Lexical Hebraisms (and Aramaisms) are more numerous than grammatical in this Jewish Greek; and consist partly in extending the signification of words, and partly in imitating entire phrases, and forming, by analogy, new words to express corresponding Hebrew terms. Thus originated a Jewish Greek, which native Greeks did

[1] This suggests an argument, which has hitherto received little attention, that the text of the N. T. is not to be regarded as a translation from the Aramaean, and that too, in a great measure, clumsily executed.

not entirely understand,[1] and which they even sometimes turned into ridicule.

All the various nations which, after the death of Alexander the Great, continued under Graeco-Macedonian domination, and gradually adopted the Greek language of their conquerors as the medium of social intercourse, and, in particular, the Syrians and Hebrews, spoke a less pure Hellenic than native Greeks; and imparted to it, more or less, the impress of their mother tongue. (Salmas. de lingua Hellen. p. 121. comp. Joseph. antt. 20, 9.)[2] As the Greek-speaking Jews are usually denominated *Hellenists*, this Oriental variety of Greek, known to us only in the writings of Jews, has, not improperly, obtained the name of the *Hellenistic* Idiom. Buttm. I. S. 6.[3]

It was not Drusius (ad Act. 6, 6.), but Scaliger (animad. in Euseb. p. 134.), who first employed the term Hellenistic, to denote the diction of the Septuag. and the N. T., as well as of the apocryphal books of both Old T. and New.

[1] Though the opinion of *L. de Dieu* (praefat. ad grammat. orient.): facilius Europaeis foret Platonis Aristotelisque elegantiam imitari, quam Platoni Aristotelive N. T. nobis interpretari, is decidedly an exaggeration. The circumstances mentioned above, may, in general, explain the fact, that learned Greek transcribers or possessors of MSS. often took the liberty of making such corrections as might bring the diction nearer to Grecian elegance. See *Hug* Einl. ins N. T. I. S. 129.

[2] It is well known that Greek subsequently became, to a certain extent, *Latinized*, when the Romans began to write in that language. The Latin tincture, however, is not very marked in Byzantine literature, even in translations from Latin authors, such as that of Eutropius by Paeanius, of Cic. Cat. Maj. and Somn. Scip. by Theodorus (published by *Gotz*. Nürnb. 1801. 8). This was partly owing to the closer affinity between Greek and Latin than between Hebrew and Greek, and partly because Byzantine authors made Greek a special study.

[3] This appellation is entirely appropriate, and should be resumed as a technical term.* Ἑλληνιστής in the N. T. (Acts vi. 1.) denotes a Greek-speaking Jew. (For observations rather on ἑλληνίζειν than ἑλληνιστής, see Wetstein II. p. 490. *Lob.* p. 379 sq.) The notion of Salmasius, that in the N. T. *Hellenist* means a convert to Judaism from heathenism, is a rash conclusion from Acts vi. 5., and *Eichstädt* (ad *Mori* acroas. herm. I. p. 227.) should not have adopted it. Besides, the controversy between Dn. Heinsius (exercit. de lingua hellenist. L. B. 1643. 8.) and Salmasius (hellenistica L. B. 1643. 8., funus linguae hellen. ib. 1643. 8., ossilegium linguae hellen. ib. 1643. 8.), on the appellation *dialectus hellenistica*, related not merely to the word *Hellenistic*, but mainly to the term *dialectus*, for which Salmasius wished to substitute *character* or *stylus idioticus* (de Hellenist. p. 250.), comp. also Tittmann Synonym. I. p. 259 sq. Yet the term dialect (διάλεκτος τοπική) might not be unsuited to denote, particularly in reference to the most extensive meaning of the word διαλέγεσθαι, that variety of Greek spoken by Jewish Hellenists. See in *Walch* bib. theol. IV. p. 278 sq. *Fabric.* biblioth. graec. ed. *Harles.* IV. p. 893 sq. *Thiersch* and *Rost* have begun to call the language of the Greek Bible the *Ecclesiastical dialect*. This, however, is not sufficiently comprehensive for the subject discussed above, and the use of the word *dialect* is liable to objection.

* As to the fallacy involved in the word Hellenistic, see Translator's *Prolegomena*. —Tr.

Copious collections of the Hebraisms of the N. T.—as distinct from Oriental turns of thought and arrangement of words—have frequently been published; in particular, by Vorst, Leusden (in his Philol. hebr., from which the dissertatio de dialectis N. T. sing. de ejus hebraismis was separately printed by J. F. Fischer, Lips. 1754. 1792. 8.), and Olearius (de Stylo N. T. p. 232 sqq.), comp. also Hartmann linguist. Einl. in das Stud. d. A. T. S. 382 ff. Anm.[1] The labours of nearly all who have investigated this subject have been deficient in critical precision, and in particular exhibit the following imperfections:

a. Too little attention is paid to the Aramaean element in N. T. diction.[2] In the time of Christ, as all know, the popular speech of the Jews in Palestine was not pure Hebrew, but Syro-Chaldaic. Accordingly, imitations and literal translations of numerous ordinary expressions of that language[3] must have been introduced into Jewish Greek. Among the older writers on N. T. style, Olearius has a special section de Chaldaeo-Syriasmis N. T. p. 345 sqq. (comp. *Georgi* Hierocrit. I. p. 187 sqq.). More recently a great deal relating to this subject has been collected by *Boysen* (krit. Erläuterungen des Grundtextes d. N. T. aus der syrischen Uebersetzung. Quedlinb. 1761. 8. 3 Stücke), Agrell (oratio de dictione N. T. Wexion. 1798. and otiola Syriaca. Lund. 1816. 4. p. 53–58.) and Hartmann (as above, 382 ff.) Several earlier commentators had occasionally directed attention to Aramaisms. (See Michaelis Einleit. ins N. T. 1. Thl. S. 138 ff. Fischer ad Leusden, p. 140. Bertholdt's Einleit. 1. Thl. S. 158. Under this head come also a few *Rabbinisms*. See Olear. l. c. p. 360 sqq. Georgi l. c. p. 221 sqq.) Much light on these may be derived from *Schöttgen* hor. hebr. They are mostly terms that may have been used in the Rabbinical schools as early as the time of Christ.

b. The collectors of Hebraisms entirely overlooked the difference of

[1] A complete, judicious, and sound treatise on the Hebraisms of the N. T. is greatly required. In the mean time, the commencement recently made (D. E. F. Böckel de hebraismis N. T. Spec. 1. Lips. 1840. 8.) is a service to sacred literature.

[2] Many of the peculiarities pointed out by the Hebraists, might, with equal propriety, be called either Hebraisms or Syriasms. Such are, *e.g.* εἷς for an indefinite article, and the frequent use of participles with εἶναι for a finite verb. It is more proper, however, to regard these and the like as Aramaisms. They are more common and more distinctly established in Aramaean, and occur almost exclusively in those later Hebrew writings, the style of which approaches the nearest to that idiom. This refers solely to the N. T., for the Septuagint exhibits little or no trace of the peculiarities in question.

[3] To this the Aramaisms of the N. T. are, essentially, confined. The religious expressions—derived mostly by non-Palestin. Jews from the Septuagint, are to be referred to the Ancient Hebrew, the holy language. To the same class also is to be attributed θάνατος,* *pestilence*, in Rev. vi. 8. xviii. 8. (דֶּבֶר). Comp. *Ewald* Commentar. in Apoc. p. 122.

* Τὸ θανατικόν, in popular living Greek, is the ordinary term for the plague.

style in some of the N. T. writers; so that, according to them, all the books of the N. T. abound in Hebraisms to the same extent, though there is a manifest impropriety in regarding Matthew, Luke, John, Paul, James, and the author of the epistle to the Hebrews, as all employing, in this respect, one and the same diction.[1] The learned collectors did not show the relation between N. T. diction and that of the Septuagint, though, great as the resemblance is, considerable dissimilarity is apparent, the style of the latter being, as a direct and partly literal translation of the Hebrew text, more Hebraistic than the former.

c. They included in their list of Hebraisms many expressions of ordinary occurrence in Greek prose, or in accordance with the idiom of many different languages, and, in general, were guided by no distinct notion of what the word Hebraism really means. See Tittmann de causis contortar. interpretatt. N. T. p. 18 sq. (Synonym. I. p. 269 sqq.) De Wette in A. L. Z. 1816. N. 39. S. 306.

They employed the term Hebraism to denote,—

1. Significations of words, phrases, and constructions peculiar to Hebrew (Aramaean), and unknown in Greek prose; as: *σπλαγχνίζομαι*, *ὀφειλήματα ἀφίεναι*, *πρόσωπον λαμβάνειν*, *οἰκοδομεῖν* (in a figurative sense), *πλατύνειν τὴν καρδίαν*, *πορεύεσθαι ὀπίσω*, *οὐ—πᾶς* (for *οὐδείς*), *ἐξομολογεῖσθαί τινι* and *ἔν τινι*, etc.

2. Such significations of words, and such phrases and constructions, as, though occasionally occurring in Greek authors, the Jews adopted through the influence of their native tongue; as: *σπέρμα* for *proles* (Schwarz Comm. p. 1235.) hebr. זֶרַע, *ἀνάγκη distress, calamity* (comp. D. Sic. 4, 43. Schwarz, as above, p. 81.) hebr. מָצוֹק, מְצוּקָה, צַר, צָרָה, *ἐρωτᾶν* request (as שְׁאַל denotes both *request* and *interrogate*, comp. the Latin *rogare*) Babr. 97, 3., Apollon. synt. p. 289., *εἰς ἀπάντησιν* (D. Sic. 8, 59. Polyb. 5, 26, 8.) comp. לִקְרַאת, *πέρατα τῆς γῆς* (Thuc. 1, 69. Xen. Ages. 9, 4. Dio Chr. 62. 587.) comp. אַפְסֵי אָרֶץ, *χεῖλος* for *littus* (Her. 1, 191. Strabo, etc.) comp. שְׂפָה, *στόμα* for *edge of a sword* (פֶּה), comp. besides the Poets Philostrat. her. 19, 4. So also the expression *ἐνδύσασθαι Χριστόν* (*Ταρκύνιον ἐνδύσ.* in Dion. H.) formed from לָבַשׁ צֶדֶק.

3. Such significations of words, and such phrases and constructions, as, from being equally common in Greek and in Hebrew, may be considered either as portions of the popular Greek adopted by the Jews, or as phraseology usually employed by them through the

[1] Even in one and the same writer we find a want of uniformity of style. Thus Luke in his Gospel—where he had to follow the Gospel *paradosis*—hebraizes more than in the Acts. The change in the diction immediately after the proœm. was long ago pointed out. Also the hymns and the speeches have more of a Hebrew tincture than the narrative part. Comp. *e.g.* Luke i. 13–20. 42–45 68–79. There is as yet no complete linguistic comparison between Luke and the other Evangelists.

influence of their native speech; for instance: φυλάσσειν νόμον, αἷμα *caedes*, ἀνήρ *joined to an appellative* (ἀνὴρ φονεύς), παῖς *slave*, μεγαλύνειν *to praise*, διώκειν *to pursue, cultivate, a virtue*. To this head may be referred many grammatical illustrations contained in Haab's Grammar.

4. Lastly, it must also be admitted that Expositors collected many Hebraisms (Aramaeisms); as: Eph. v. 26. ἐν ῥήματι ἵνα עַל־דְּבַר אֲשֶׁר (see Koppe), Mt. xxv. 23. χαρά *convivium* from Aram. חֲדוָה (see Fischer ad Leusden dial. p. 52.) or Hebr. שִׂמְחָה Esth. ix. 17. (Eichhorn Einl. ins N. T. I. 528.), Mt. vi. 1. δικαιοσύνη *almsgiving* from Chald. צְדָקָה, Mt. xxi. 13. λῃσταί *traders* (Fischer ad Leusden dial. p. 48.); which show that much impropriety of diction had crept in from the LXX. (as Luke xi. 22. σκῦλα *supellex*, comp. Esth. iii. 13., Acts ii. 24. ὠδῖνες *vincula*, comp. Ps. xviii. 6.) Comp. also Fr. Rom. I. 367.[1]

Hence it is obvious that the Hebraisms in the N. T. may be divided into *perfect* and *imperfect*. By perfect Hebraisms we mean those acceptations of words, and those expressions and constructions which, strictly peculiar to the Heb. Aramaean language, were thence directly copied into Hellenistic, that is, the idiom of the N. T.[2] Imperfect are such as, though used by Greek prose authors, are, in all probability, traceable to Hebraistic (Aramaean) influence, first, because the N. T. writers were more familiar with Aramaean than Greek, and, secondly, because the phraseology in question was of more frequent occurrence in the former idiom than in the latter. De Wette perceived this distinction, and stated it as follows: "There is an essential difference between an expression entirely un-Greek, and a Greek expression employed through the influence of a foreign idiom."

In treating of Hebraisms, it is necessary to ascertain their respective source. The Septuagint,[3] as a translation, cannot be viewed as a correct test of the original Greek composition of Jews who had acquired Greek from oral intercourse. The same applies to the doctrinal parts of the N. T., as the religious phraseology of the Jews in Greek was naturally a close imitation of the Hebrew, and formed on the model of the Septuagint. It is particularly from the narrative style of the Apocrypha, the Gospels, and the Acts, that the influence of the Hebrew idiom on the Greek spoken and written by

[1] In the title of Kaiser's dissertatio de linguae aramaicae usu cet. Norimb. 1831. 8. the word *abusu* would be more appropriate than *usu*.

[2] Blessig's definition is: *Hebraismus est solius hebraei sermonis propria loquendi ratio, cujusmodi in graecam vel aliam linguam sine barbarismi suspicione transferre non licet.*

[3] The most important work that has yet appeared, on the linguistic element of the Septuagint, is *H. W. Jos. Thiersch* de Pentateuchi versione alex. libb. 3. Erlang. 1840. 8., from which, in the later editions of this Grammar, I have obtained many acceptable illustrations. But a complete treatise on the diction of the Septuagint is very much required.

the Jews, is to be determined. In the first place, it is clear that the original writers, no less than the translators, unconsciously gave their Greek style a general impress of the Hebrew-Aramaean idiom, from the influence of which, as their mother tongue, they could not rid themselves without great attention and long practice. This *general* impress consists,—

1. In strong explicitness (hence the use of prepositions with cases, instead of cases alone, the latter construction implying more extensive abstraction), and a predilection for circumstantiality (φεύγειν ἀπὸ προσώπου τινός, ἐγράφη διὰ χειρός τ., πάντες ἀπὸ μικροῦ ἕως μεγάλου, καὶ ἔσται—καὶ ἐκχεῶ, etc.); the frequent use of the pers. and dem. pron., particularly after the relative, the narrative expression καὶ ἐγένετο, etc.

2. In the simplicity and even monotony with which the Hebrew (agreeably to a co-ordinating, rather than subordinating principle) arranges and connects clauses and sentences. Hence the sparing use of conjunctions, in which respect the native Greeks display so copious a variety, and the great uniformity in the use of the tenses; hence the absence of periodic compactness, and the neglect of including various subordinate clauses under one principal clause, and the rare occurrence of participial constructions, so frequent and so diversified among the Greeks.

Further, the main peculiarity of the Hebrew-Greek narrative style, is the almost uniform recital, in the first person, of the express words of a third party; whereas, the indirect introduction of statements made by another, gives a distinctive cast to Greek historical composition, by the delicately diversified use of the Optative, a Mood almost unknown in the Hellenic writings of Jews.

From this *general* Jewish influence, the Greek of the Jews must have received a strongly marked impress. It had, moreover, *special* characteristics, and it is these which are usually styled Hebraisms.

1. Attaching a derivative meaning of a Hebrew term to a Greek word which had merely the same primitive signification as the former, was the simplest mode of Hebraizing (comp. ἐρωτᾶν שְׁאַל *to request* and *to interrogate*). Hence it was not strange the Jews used δικαιοσύνη for *alms* from צְדָקָה. More obvious instances are ὀφείλημα for *peccatum, sin*, from the Aram. חוֹב, νύμφη (*bride*) also *daughter-in-law* Mt. x. 35., as כַּלָּה denotes both (Sept. Gen. xxxviii. 11.), εἷς for *primus* (in certain cases) as אֶחָד, ἐξομολογεῖσθαί τινι also *praise one* (thanking) as הוֹדָה לְ (Ps. cvi. 47. cxxii. 4. Sept.), εὐλογεῖν bless, *i.e.* make happy, as בָּרַךְ, κτίσις the *creation* (comp. Chald. בְּרִיָה, δόξα *brightness* as כָּבוֹד, δυνάμεις *miracles*, גְּבוּרוֹת. The adaptation of a figurative sense is very frequent; as: ποτήριον *sors, portio* Mt. xx. 22. (כּוֹס), σκάνδαλον *stumbling-block* in a moral sense (מִכְשׁוֹל), γλῶσσα for *nation* (לָשׁוֹן), χεῖλος for *speech* (שְׂפָה), ἐνώπιον τοῦ Θεοῦ (לִפְנֵי יְהוָה), *according to God's decision*, καρδία

εὐθεία (יָשָׁר), *περιπατεῖν walk* of moral life, *ὁδός* (דֶּרֶךְ) comp. Schäf. ind. ad Aesop. p. 148., *ἀνάθεμα* not merely what is *consecrated to* God, but, agreeably to the Heb. חֵרֶם, *devoted to destruction*, Rom. ix. 3. Dt. vii. 26. Jos. vi 17., *λύειν* Mt. xvi. 19. for *declare lawful*, from the Rabbin. חִתִּיר.

2. Numerous Hebraisms arose from verbal translations of vernacular expressions; as: *πρόσωπον λαμβάνειν* from נָשָׂא פָּנִים, *ζητεῖν ψυχήν* from בִּקֵּשׁ נֶפֶשׁ, *ποιεῖν ἔλεος* (*χάριν*) *μετά τινος* from עָשָׂה חֶסֶד עִם, *ἀνοίγειν τοὺς ὀφθαλμούς* or *τὸ στόμα τινός* (פָּקַח), *γεύεσθαι θανάτου* טָעַם מִיתָה Talm., *ἄρτον φαγεῖν* (*coenare*) לֶחֶם, אָכַל, *αἷμα ἐκχέειν* (שָׁפַךְ דָּם) *kill*, *ἀνίστημι σπέρμα τινί* (הֵקִים זֶרַע לְ), *υἱὸς θανάτου* בֶּרְמוֹת (*οἱ υἱοὶ τοῦ νυμφῶνος*), *καρπὸς ὀσφύος* פְּרִי חֲלָצַיִם, *καρπὸς κοιλίας* פְּרִי בֶטֶן, *ἐξέρχεσθαι ἐκ τῆς ὀσφύος τινός* יָצָא מֵחֲלָצָיו פ׳, *ἐκ κοιλίας μητρός* מִבֶּטֶן אִמּוֹ,[1] *ὀφείλημα ἀφιέναι* שָׁבַק חוֹבָא Talm.; also *στηρίζειν πρόσωπον αὐτοῦ* הֵשִׂים פָּנָיו *πᾶσα σάρξ* כָּל־בָּשָׂר.

3. The formation of Greek derivatives in imitation of vernacular, implies more reflection and contrivance: as, *ὁλοκάυτωμα* (from *ὁλοκαυτοῦν* Lob. 524.) for עֹלָה, *σπλαγχνίζομαι* from *σπλάγχνα*, as רחם connected with רַחֲמִים, *σκανδαλίζειν*, *σκανδαλίζεσθαι* as הִכְשִׁיל, נִכְשַׁל, *ἐγκαινίζειν* from *ἐγκαίνια* as חָנַךְ is related to חֲנֻכָּה, *ἀναθεματίζειν* as הֶחֱרִים, *ὁρθρίζειν* as הִשְׁכִּים, probably *ἐνωτίζεσθαι* as הֶאֱזִין, comp. Fischer ad Leusden dial. p. 27. *Προσωπολῆπτεῖν* goes still further, for which the Hebr. has no single corresponding word.

All this easily accounts for the Heb. Aramaean tincture in the diction of the N. T. writers, who were not, like Philo and Josephus,[2] acquainted with Greek literature, and did not aim at a correct Greek style. The whole cast of their composition, and particularly the want of compactness in narration, must have appeared awkward to a cultivated Greek; and besides, numerous expressions must have conveyed to a native Greek either an erroneous meaning, or have been entirely unintelligible; as, *ἀφιέναι ὀφειλήματα*,[3] *πρόσωπον λαμβάνειν*, *λογί-*

[1] A similar Hellenism in Latin is, e.g. *a teneris unguiculis* (Cic. fam. 1, 6. 3.), which was quite intelligible to the Romans, as, *e.g. καρπὸς χειλέων*, though it must have appeared a strange expression, was intelligible to the Greeks. Comp. *καρπὸς φρενῶν*, Pind. Nem. 10, 22. Still more easily must the Greeks have understood *καρπὸς κοιλίας* (Arist. polit. 7, 16. Eurip. Bacch. 1305.), as has elsewhere been remarked.

[2] Though even Josephus, when narrating Old Test. history after the Septuagint, does not always avoid Hebraisms. See *Scharfenberg* de Josephi et LXX. consensu in Pott's sylloge VII. p. 306.

[3] That is, in the signification of remitting *sins*, so far as regards *ὀφειλήματα*. Ἀφιέναι *remit*, even applied to offences, occurs in Her. 6, 30. in the expression *ἀφιέναι αἰτίαν*, and *ὀφειλήματα ἀφιέναι debita* remittere (obligations arising from a wrong), is quite a common expression. In later Greek we find *ἀφιέναι τινὶ τὴν ἀδικίαν* Plutarch Pomp. 34. see Coraes and Schäf. in loc. The well-known phrase *εὑρίσκειν χάριν* would have been understood by a native Greek, though it would have sounded strange to his ear.

ζεσθαι εἰς δικαιοσύνην, etc. Comp. Gatak. de Stylo N. T. cap. 5. Hence also is explained why such Hebraisms are less frequent in the N. T. than in the Sept., and in the more Hellenised writers of the N. T. (Paul, Luke, John, comp. Tholuck Comment., Cap. I. § 2. S. 25 sqq.), than the rest (Matth., Peter).[1] It is, further, obvious that all Hebraisms in the diction of the apostles were not unconsciously adopted. Religious expressions,—and in these the main portion of N. T. Hebraisms consist,—were naturally retained, as they were derived from the religious notions of the Jews, and as Christianity had to be built on a Jewish foundation.[2] Heathen Greek had no phraseology to express Christian modes of thought.[3] Still it would be a great exaggeration to assert with Eichhorn and Bretschneider (Prefat. ad Lexic. N. T. ed. 2. II. p. 12.),[4] that the N. T. writers, though writing in Greek, thought in Aramaean. Modern scholars, for instance, after attaining a certain proficiency in writing Latin, cease in a great measure to think first in their vernacular idiom, and then to translate their thoughts into Latin. Persons who, though not regularly trained in Greek literature, had long experience in hearing Greek spoken and in speaking it correctly, must have acquired such a command of the language, as, in writing it, to be under no necessity of expressing their thoughts in Greek under the direct and special influence of vernacular words and expressions.[5] Besides, the apostles, in conveying Christian truths, merely employed or imitated the religious Greek phraseology already in use among the Jews.

[1] The Grecian training of individual writers appears particularly in the appropriate use of *verba composita* and *decomposita*.

[2] Comp. *Beza* ad Act. x. 46. *Rambach* is not altogether wrong in saying (institutt. hermen. 1, 2, 2.): lingua N. T. passim ad ebraei sermonis indolem conformata est, ut hoc modo concentus scripturae utriusque test. non in rebus solum sed ipsis etiam in verbis clarius observaretur. Comp. Pfaff. nott. ad Matth. p. 34. *Olear.* 341 sqq. *Tittmann* de dilig. gramm. p. 6 sq. (Synon. I. p. 201 sq.). Further comp. *J. W. Schröder* de causis quare dictio pure graeca in N. T. plerumque praetermissa sit, Marb. 1768. 4.; also *van Hengel* commentar. in ep. ad Philipp. p. 19.

[3] Some good remarks on this point are to be found in *Hvalstroem* spec. de usu graecitatis alex. in N. T. (Upsal. 1794. 4.) p. 6. sq. *Van den Honert* went so far as even to assert, that vel ipse Demosthenes, si eandem rem, quam nobis tradiderunt apostoli, debita perspicuitate et efficacia perscribere voluisset, hebraismorum usum evitare non potuisset.

[4] The latter, however, recalled his opinion, so far at least as regards Paul (Grundlage des evang. Pietism, etc., p. 179.).

[5] How easily do we, who never heard Latin spoken by a native Roman, attain the faculty of at once conceiving in Latin, *dixit verum esse*, or *quam virtutem demonstravit aliis praestare*, and the like, without first mentally construing *dixit quod verum sit*, or *de qua virtute demonstravit, quod ea*, etc. Thinking in conformity to the genius of one's mother tongue, appears particularly in phrases and figures which have become habitual, and which one unconsciously introduces in speaking or writing a foreign language. The apostles constantly employed, and with perfect propriety, along with many Hebraizing expressions, numerous Greek peculiarities entirely foreign to the genius of Hebrew.

The N. T. writers, in treating of the Christian system in as far as it differs from Judaism, employed many words and phrases as *technical* religious expressions. These form a third—the strictly *Christian*—element in N. T. diction. See Olear. de stylo N. T. p. 380 sqq. ed. Schwarz. Eckard *technica sacra*. Quedlinb. 1716. 4. Comp. particularly the words ἔργα (ἐργάζεσθαι Rom. iv. 4.), πίστις, πιστεύειν εἰς Χριστόν or πιστεύειν absol., ὁμολογία, δικαιοσύνη and δικαιοῦσθαι, ἐκλέγεσθαι, οἱ κλητοί, οἱ ἐκλεκτοί, οἱ ἅγιοι (for Christians), οἰκοδομή and οἰκοδομεῖν in a figurative sense, ἀπόστολος, εὐαγγελίζεσθαι and κηρύττειν absol. for *Christian preaching*, the adoption of βάπτισμα for *Christian baptism*, perhaps κλᾶν (τὸν) ἄρτον for *the holy repast* (the *Agape* with the communion), ὁ κόσμος, ἡ σάρξ, ὁ σαρκικός, in the known theological sense, etc. Most of these terms and expressions, however, already existed in the O. T. and among the Rabbis.[1] Accordingly, it will not be easy to point out any special phraseology introduced by the apostles. Besides, the apostolic element relates almost exclusively to the acceptation of technical words and phrases; and the subject is matter rather of theological than of purely philological inquiry.

Grammatical Hebraisms will be discussed in the next section.

SECTION IV.

GRAMMATICAL PECULIARITIES OF THE N. T. DICTION.

In examining the grammatical peculiarities of the N. T. diction, its two elements, as above explained, must be distinctly kept in view. The grammatical features of the N. T. phraseology are, fundamentally, those of the later general (common) Greek language, and consist more in special forms of inflexion, than in peculiarities of syntax. With these are occasionally mingled, though not very copiously, Hebrew expressions and constructions in connection with all the parts of speech. A predilection for prepositions, where the Greeks employ cases alone, is a main feature of the N. T. style. The sacred writers strictly, and, as it were, instinctively, observe numerous peculiarities of Greek construction, and not a few Greek idioms that are entirely opposed to the genius of the Hebrew: *e. g.* in the use of the negatives οὐ and μή.

[1] To attempt to explain apostolical terminology by quotations from Greek authors, is extremely absurd (comp. *Krebs* observ. praef. p. 4.). But, on the other hand, it is necessary to distinguish the diction of the apostles, still more tinged with Old Testament peculiarities, from the special terminology of the Greek Church.

We find in Greek, as in almost all languages whose history can be traced, that changes produced by time, relate far more to the use and meaning of separate words, than to grammar. This may be remarked in comparing, for instance, Luther's translation of the Bible with good German of the present day. The later common Greek exhibits few grammatical peculiarities, and these, almost all, relate to forms of the accidence. It contains, either in nouns or verbs, a certain number of flexions which were not used in classical prose, and were either subsequently created by the abbreviation or the extension of the original forms, or were borrowed from some of the dialects. Of the latter sort are, for example, *a. Attic* flexions: τιθέασι, ἠβουλήθη, ἤμελλε, βούλει (βούλῃ), ὄψει; *b. Doric*: ἡ λιμός, as fem., ἦτω (ἔστω), ἀφέωνται (ἀφεῖνται); *c. Æolic:* the Optat. in σια in Aor. 1.—a peculiarity adopted in classical Attic prose; *d. Ionic:* γήρει, σπείρης, εἶπα (Aor. 1.). As forms unknown in classical Greek, must be mentioned, Dat. νοΐ, Imperat. κάθου, Perf. ἔγνωκαν (for ἐγνώκασι), 2 Aor. and Imperf. as κατελίποσαν, ἐβολιοῦσαν, Aor. 2. εἴδαμεν, ἔφυγαν, the Subjunctive Future, § xiii. I. e., the Imperf. ἤμεθα.

To this head specially belong many forms of tenses, regular indeed, but not in use in classic prose; as: ἡμάρτησα for ἥμαρτον, αὔξω for αὐξάνω, ἦξα for ἥκω, φάγομαι for ἔδομαι, etc. Among the peculiarities of the later Greek must be noted also the more copious use of Tense and Mood forms, which, in classical Greek, were, for the sake of euphony, sparingly employed. Further, many nouns received a new gender; as: ἡ for ὁ βάτος. Some had thus a twofold declension, as: πλοῦτος, ἔλεος, ὁ and τό.

Peculiarities of *Syntax* the later language contains but few. Those it has, chiefly relate to the want of strict propriety in the use of Moods with particles. The following are instances of this in the N. T.: ὅταν with the Indic. Pres., εἰ with the Subj., ἵνα with the Indic. Pres., verbs such as γεύεσθαι, καταδικάζειν with the Acc., προσκυνεῖν and προσφωνεῖν with Dat. pers. (see Lob. 463. Mtth. II. 902.), the omission of ἵνα in the phrases θέλω ἵνα, ἄξιος ἵνα, etc., the use of the Gen. Inf. (τοῦ ποιεῖν) beyond its original and natural bounds, the use of the Subj. for the Optat. in narration after Preterit., the gradual disuse of the Optat., which in Modern Greek has entirely disappeared. Μέλλειν, θέλειν, etc., are more usually followed by the Inf. Aor. (Lob. 747.). Impropriety in declension begins to appear; thus: μετὰ τοῦ ἕν (which is, however, put designedly), § 10. note. Subsequently the misapplication of cases and tenses in some instances occurs. Thus σύν with the Gen. in Niceph. Tact. (Hase ad Leon. Diac. p. 38.), ἀπὸ with the Acc. in Leo Grammat. (p. 232.), as in Modern Greek, the interchange of the participles of the Aor. and Pres. etc. etc. The Dual was gradually superseded by the Plural.

In a *Grammatical* point of view, the N. T. idiom bears few traces

of Hebrew influence. The genius of the Hebrew-Aramaean language differs essentially from that of the Greek; and this, of itself, prevented the Greek-speaking Jews from mixing vernacular with Greek constructions. Such mixture of constructions would be more likely to occur in Latin or French, for instance, spoken or written by a German. Besides, every one attains with greater difficulty a command of words and idiomatic phraseology in a foreign tongue, than the grammatical rules, especially the fundamental, on which accurate, if not elegant, composition depends (comp. Schleiermacher Hermeneut. S. 73.). Such rules, too, are of constant recurrence in every kind of oral intercourse. The Greek-speaking Jews must have readily acquired a mastery of such grammatical rules of current Greek—which by no means possessed the elegancies of standard Attic—as sufficed for the simple style they employed in communicating their thoughts. Even the Septuagint, for the most part, conveys the meaning of Hebrew constructions in accurate Greek.[1] Only some vernacular idioms of frequent occurrence, and not at variance with the rules of Greek grammar, have been retained; such as an interrogative clause for the Optat. to express a wish, 2 Sam. xv. 4. *τίς μὲ καταστήσει κριτήν*; xxiii. 15. Numb. xi. 29. Deut. v. 26. xxviii. 67. Cant. viii. 1.[2] Also, where it could be done, a Hebrew idiom is rendered at least in accordance with the genius of Greek; as: *θανάτῳ ἀποθανεῖσθε*. Gen. iii. 4. מוֹת תָּמוּתוּן (Dt. xx. 17. 1 Sam. xiv. 39. Jes. xxx. 19.); or by an expression already usual in Greek (see, however, § 45.) Jud. xv. 2. *μισῶν ἐμίσησας* for שָׂנֹא שְׂנֵאתָ, Gen. xliii. 2. Ex. xxii. 17. xxiii. 26. 1 Sam. ii. 25. etc. Comp. also Inf. with *τοῦ*.[3] Hebrew constructions thoroughly repugnant to the genius of the Greek, the Septuagint has usually rejected. The Fem. *e. g.* for the Neut. occurs but in a small number of passages, where the translators have not duly adverted to the meaning of the text, or purposely given a literal rendering; as, Ps. cxix. 50. cxviii. 23.[4] There is no ground for

[1] Various Greek idioms had become quite habitual to them, such as the article with qualifying words and phrases after a noun (*ὁ κύριος ὁ ἐν οὐρανῷ*, and the like), the attraction of the relative, etc. Negatives, also, they always distinguish with strict propriety. A more copious use of the Greek cases without prepositions appears in the better translated portions of the Septuagint, as *e.g.* Gen. xxvi. 10. *μικροῦ ἐκοιμήθη*.

[2] Comp. Rom. vii. 24., where Fr. adduces similar instances from Greek poets. The phrase with *πῶς* (*ἄν*) seq. optat. or conjunct. is discussed by Schaefer ad Soph. Oed. Col. p. 523. and Melet. p. 100.

[3] *Hemsterhuis* ad Lucian. dial. mar. 4, 3.: saepenumero contingit, ut locutio quaedam native graeca a LXX. interpretib. et N. T. scriptoribus mutata paululum potestate ad hebraeam apte exprimendam adhibeatur.

[4] The translation of the Psalms is, in general, one of the most inaccurate. That of Nehemiah is little better. Aquila, who translated word for word (absurdly rendering, for instance, the nota acc. אֵת by *σύν*), cannot at all be taken into consideration in any inquiry into the grammatical peculiarities of Hellenistic Greek. In order to give a literal translation, he violated, without hesitation,

supposing that, in these instances, the Fem. was designedly employed for the Neut. In other passages the Heb. Fem. refers to a feminine subject mentioned in the context; as Judg. xix. 30. On the other hand, Neh. xiii. 14. ἐν ταύτῃ is equivalent to ταύτῃ in Greek authors, *in this respect*, *hoc in genere* (Xen. Cyr. 8, 8, 5.), or *therefore* (comp. ταύτῃ ὅτι *propterea quod* Xen. Anab. 2, 6, 7.). See also 1 Sam. xi. 2. Hebrew verbs with prepositions are very often closely translated; as, φείδεσθαι ἐπί τινι Dt. vii. 16., or ἐπί τινα Ez. vii. 4., οἰκοδομεῖν ἔν τινι Neh. iv. 10. (בָּנָה בְּ), ἐπερωτᾶν ἐν κυρίῳ (שְׁאַל בַּיהוָה) 1 Sam. x. 22., εὐδοκεῖν ἔν τινι (חָפֵץ בְּ Fr. Rom. II. 371.). These imitations sound harsh in Greek, yet in that flexible idiom might find some point of affinity. Comp. the Germ. bauen *an* etwas, fragen bei, etc.

Even, however, if the Septuagint contained still closer imitations of Hebrew constructions, that would prove nothing in reference to the N. T. diction. The style of the Septuagint translation, which is for the most part rigorously close and literal, and sometimes inaccurate, was, as we have already observed, by no means the model followed by the Jews in original composition or conversation. So far as regards the various rules of grammar, the N. T. is entirely written in Greek, and the few undoubted grammatical Hebraisms it contains become hardly discernible.

To Hebraisms of this sort may be referred, with more or less precision,[1] the use of prepositions in expressions in which the Greeks employ cases alone (ἀποκρύπτειν τι ἀπό τινος, ἐσθίειν ἀπὸ τῶν ψιχίων, ἀθῷος ἀπὸ τοῦ αἵματος, κοινωνὸς ἔν τινι, ἀρέσκειν and προσκυνεῖν ἐνώπιον τινός, εὐδοκεῖν and θέλειν ἔν τινι). Many such peculiarities, traces of antique simplicity, are in use among the Greeks themselves, especially the poets, and, consequently, are in accordance with the genius of the language; as: παύειν ἀπό τινος.

As special and more distinct Hebraisms, may be noticed here,—

a. Such verbal translations of Hebrew constructions as are obviously at variance with Greek propriety; as: ὁμολογεῖν ἔν τινι, βλέπειν ἀπό *sibi cavere a*, προσέθετο πέμψαι, εἰ δοθήσεται as a form of negatory oath.

b. The reduplication of a word to denote distribution, as δύο δύο *bini*, instead of ἀνὰ δύο.

c. The use of the Inf. absol. (see above.)

d. The use of the Gen. of an abstract noun for the kindred ad-

the rules of grammar; as: Gen. i. 5. ἐκάλεσεν ὁ θεὸς τῷ φωτὶ ἡμέρα. Yet he always uses the article with propriety, and even employs the attraction of the relative,—so deeply were both rooted in the genius of the Greek language!

[1] Imaginary Hebraisms are, the supposed *Plur. excell.*, the ב *essentiae*, expressions erroneously taken for circumlocutions of the superlative, phrases like σάλπιγξ τοῦ θεοῦ, the supposed use of the Fem. for the Neut., and probably the already mentioned Hypallage τὰ ῥήματα τῆς ζωῆς ταύτης for ταῦτα τὰ ῥήματα τῆς ζωῆς.

jective, and the very frequent use of the Inf. with a preposition and a subject in the Acc. in narration.

The peculiarities classed under *a* and *b* may be called *pure* Hebraisms.

When, however, it is considered that by far the largest number of constructions in the N. T. are undoubtedly Greek, and that the N. T. writers constantly follow such rules of Greek syntax[1] as are entirely opposed to their vernacular idiom,—as the distinction of the different past tenses, the use of ἄν with verbs, such expressions as οἰκονομίαν πεπίστευμαι, the attraction of the relative, the use of a Neut. Plural with a verb in the Sing. etc.,—we shall not be disposed to approve the cry so generally raised about the great number of *grammatical* Hebraisms, said to be found in the N.T. That the diction of the N. T. is, grammatically, far less Hebraistic than that of the Septuagint, as might naturally be expected, will be manifest, when it is observed that the Septuag. contains numerous vernacular idioms which are never used in the N. T., or (such as an interrogative clause for the Opt.) only in the impassioned style. A circumlocution for the Fut., as ἔσομαι διδόναι Tob. v. 14., or the reduplication of a substantive to denote *every* (Num. ix. 10. 2 Kings xvii. 29. 1 Chr. ix. 27.), never occurs in the N. T.[2]

The respective N. T. writers exhibit extremely few purely grammatical peculiarities. Only the book of Revelation requires particular, though not exceptional, attention, in a treatise on N. T. grammar.

In examining the grammatical peculiarities of the N. T. diction, the various readings of the text, must, it is obvious, be carefully investigated.

Finally, it must never be forgotten that an accurate acquaintance with the grammatical and lexical peculiarities of the respective N. T. writers, is indispensable towards success in the critical study of the Greek Scriptures.

[1] The more refined elegancies of written Attic are not to be found in the N. T., partly because they were unknown in the popular language adopted by the N. T. writers, and partly because such niceties were unsuited to the simple style the sacred authors employed.

[2] Yet in the better translated portions of the Old Testament, and in the Palestin. Apocrypha, we sometimes find Greek constructions, instead of corresponding Hebraisms used in the N. T. Thus, in 3 Esr. vi. 10. Tob. iii. 8., the Genitive is used with strict Grecian propriety. Further, comp. *Thiersch* de Pentat. alex. p. 95 sq.

PART II.

ACCIDENCE.

Section V.

ORTHOGRAPHY AND ORTHOGRAPHIC PRINCIPLES.

1. The best manuscripts of the N. T., like those of all Greek authors, exhibit extraordinary variations of orthography, especially in regard to particular words and forms. In fact, it cannot always be determined, on satisfactory grounds, which reading is to be preferred.

However this may be, editors of the text should lay down precise rules, and uniformly adhere to them.

Though the various Codd. have recently been collated with great exactness, still, on many points, a more careful execution of the work is much to be desired.

We submit the following remarks:—

a. The *apostrophe*, employed to prevent a hiatus, is of much rarer occurrence in the Codd. of the N. T. and of the Sept. generally, than in those of native Greek authors, especially the orators (comp. G. E. Benseler de hiatu in scriptorib. gr. P. I. Friberg. 1841, 8. Eb. de hiatu in Demosth. ibid. 1847. 4.). Ἄμα, ἄρα, ἆρα, γέ, ἐμέ, ἔτι, ἵνα, ὥστε, never suffer elision of the last vowel; and δέ (before ἄν) and οὐδέ very seldom (Mt. xxiii. 16. and 18. xxiv. 21. Rom. ix. 7. 1 Cor. xiv. 21. Heb. viii. 4. Luke x. 10. 2 Cor. iii. 16. xi. 21. Ph. ii. 18. 1 John ii. 5. iii. 17.). Only the prepositions ἀπό, διά, ἐπί, παρά, μετά, and the conjunction ἀλλά regularly suffer elision, the former particularly before pronouns and in phrases of frequent occurrence, as ἀπ' ἀρχῆς, etc.: ἀντί only in ἀνθ' ὧν. Codd., however, vary here, and even the best in particular passages, especially in regard to ἀλλά. Thus the Cod. Alex., and some others, have in Acts xxvi. 25. ἀλλὰ ἀληθείας, vii. 39. ἀλλὰ ἀπώσατο, 2 Pet. ii. 5. ἀλλὰ ὄγδοον. The best Codd. have 2 Cor. xii. 14. ἀλλὰ ὑμᾶς, and Gal. iv. 7. ἀλλὰ υἱός. So also the authority of manuscripts is in favour of Luke ii. 36. μετὰ ἀνδρός, xiv. 31. μετὰ εἴκοσι, 2 Cor. v. 16. μετὰ ἀπίστου, Rev. xxi. 11. ἀπὸ ἀνατολῶν, Heb. xi.

34. ἀπὸ ἀσθενείας, Jude 14. ἀπὸ Ἀδάμ, 2 Cor. v. 7. διὰ εἴδους. Comp. also Acts ix. 6. x. 20. xvi. 37. 2 Cor. iv. 2. v. 12. Luke xi. 17. ἐπὶ οἶκον, Mt. xxi. 5. ἐπὶ ὄνον. There is a preponderance of authority for Luke iii. 2. ἐπὶ ἀρχιερέως, and Mt. xxiv. 7. ἐπὶ ἔθνος, 1 Cor. vi. 11. ἀλλὰ ἀπελούσασθε, ἀλλὰ ἐδικαιώθητε. Whereas the authority is equal in Rom. vii. 13. for ἀλλὰ ἡ ἁμαρτία, and the other reading. That Ionic authors were at no pains to shun a hiatus, is well known; and, accordingly, this peculiarity is styled by the earlier Biblical philologists an Ionism. At the same time, it would appear that the Attic prose authors neglected the elision, though all the instances which Georgi produces from Plato cannot be trusted (Hierocrit. N. T. I. p. 143.). See Bttm. I. S. 123 ff. Heupel Marc. p. 33. Benseler Exc. zu s. Ausg. v. Isoc. Areop. p. 385 sqq. Jacob's praef. ad Aelian. anim. p. 29 sq. Thucyd. ed. Poppo III. II. 358. Probably the variation is not without principle, as, *e. g.* Sintenis reduced to rules the prevention or admission of the hiatus in Plutarch. In the N. T., too, the occasional omission of the elision, according to the writer's meaning, may be traced; not that the apostles bestowed attention on such things, but were guided by an unconscious perception of propriety. On this point, however, there is a risk of trifling (Bengel on 1 Cor. vi. 11.).

In *Lchm.* the poetic quotation from Menander, 1 Cor. xv. 33. is also written with the elision—χρῆσθ' (for χρηστὰ) ὁμιλίαι κακαί, comp. Georgi Hierocrit. I. 186. The best Codd., however, of the N. T. have χρηστά, which *Tdf.* has adopted.

b. In regard to final ς in οὕτως, μέχρις, and ν ἐφελκυστικόν (Voemel de ν et ς adductis literis. Fcf. a. M. 1853. 4. Haake Beiträge z. griech. Grammat. I. Heft), editors have mostly followed the known rule, which, however, has been limited by more recent grammarians (Bttm. I. 92 ff.). It is proper, in each case, to be guided by the authority of the best Codd., and, accordingly, recent N. T. critics have, throughout, adopted οὕτως and ν ἐφελκυστικόν, agreeably to the Uncial Codd. (Tdf. praef. ad N. T. p. XXIII.). Critics have tried to deduce from the Greek prose authors a fixed rule for determining when οὕτως or οὕτω, εἶπεν or εἶπε, etc., should be used (Bornem. de gemina Cyrop. recens. p. 89., whom Poppo in Index to Cyrop. follows, Frotscher Xen. Hier. p. 9. Bremi Aeschin. Ctesiph. 3 u. 4. Schäf. Demosth. I. p. 207. Mätzner ad Antiphont. p. 192.), and it is, in itself, not unlikely that the more careful authors were, in this, directed by euphony (Franke in Jahn's Jahrb. 1842. S. 247.)

and other considerations,[1] though ancient grammarians affirm (Bekkeri Anecd. III. p. 1400.), that even the Attics wrote ν ἐφελκυστικόν both before consonants and vowels (Jacobs praef. ad Aelian. anim. p. 23.), as appears from the Codd. Comp. also Bachmann Lycophr. I. 156 sq. Benseler Isocr. Areopag. p. 185 sq. On μέχρι and μέχρις, ἄχρι and ἄχρις in particular, see *Jacobs* Achill. Tat. p. 479. According to the grammarians the Attic orthography requires μέχρι and ἄχρι even before a vowel (Th. M. p. 135. Phryn. p. 14., comp. Bornem. Xen. Cyrop. 8, 6, 20.), and so they are printed by recent editors. Comp. Stallb. Plat. Phaed. p. 183. and Sympos. p. 128. Schäf. Plutarch. V. p. 268. See in general *Klotz.* Devar. p. 231. Still, however, even Attic authors in good Codd. have not unfrequently those forms with ς. In the N. T. the best Codd. give μέχρι invariably, and ἄχρι before a vowel, Acts xi. 5. xxviii. 15.; but ἄχρις οὗ Rom. xi. 25. 1 Cor. xi. 26., etc., preponderates. (Also Acts vii. 18.).

Codd. vary as to ν in εἴκοσι; but the best generally omit it. Tdf. praef. ad N. T. p. 23., though in the appar. this is but seldom observed. Most authorities have ἄντικρυς, as Acts xx. 15., not ἀντικρύ. See Lob. Phryn. p. 443 sq. Bttm. II. 366.

c. In compounds whose first part ends in ς, Knapp after Wolf (literar. Analect. 1. Bd. S. 460 ff. comp. Krüg. S. 12.) introduced the form ς for σ, and was followed in this by Schulz and Fr., *e. g.* ὥςπερ, ὅςτις, δύςκολος, εἰςφέρειν. Matthiae's objections deserve great consideration; and this arrangement, as it has no historic warrant, has no great claim to adoption. Schneider in Plato, and Lchm. in the N. T., write ὥσπερ, εἰσακούειν. Hm., however, has preferred Wolf's amendment. That it would not be admissible in such words as πρεσβύτερος, βλασφημεῖν, τελεσφορεῖν, is obvious.

d. Of more importance than all this is the anomalous spelling of certain words and classes of words, which is found in the N. T. manuscripts, and has been, without exception, adopted into the text by Lchm. and Tdf. This comprehends peculiarities of Alexandrian orthography and phraseology. We remark the following particulars:

1. For ἕνεκα we find in MSS. and in the text rec. several times

[1] The question, whether οὕτως or οὕτω was the original spelling (for the former see *Schäf.* Plutarch. V. p. 219., for the latter *Bttm.* II. 264.), and whether ν ἐφελκ. really belongs to the forms to which it is annexed, is beyond our present subject (see *Rost*, Gramm. S. 71. *Krü.* 30.).

the Ionic form εἵνεκα or εἵνεκεν (Wolf. Dem. Lept. p. 388. Georgi Hierocr. I. 182.), elsewhere ἕνεκεν, *e. g.* Mt. xix. 29. Rom. viii. 36., the first Luke iv. 18. 2 Cor. iii. 10. vii. 12. The authority of good Codd. must alone here decide. Comp. Poppo Cyrop. p. XXXIX. and Ind. Cyrop. and W. m. Buttm. II. 369. In the N. T. at least no distinction can be fixed between the two forms (Weber Demosth. 403 sq. See also Bremi exc. VI. ad Lysiam p. 443 sqq.).

2. According to good MSS. of the N. T. (*e. g.* Cod. Cantabr.) the Etymol. Mag. ἐννενήκοντα Mt. xviii. 12. 13. Luke xv. 4. 7. is to be written in preference to ἐνενήκοντα. See Bttm. I. 277. Bornem. Xen. Anab. p. 47. Also ἔνατος occurs in good Codd. Mt. xx. 5. xxvii. 45. Luke xxiii. 44. Acts x. 30. etc. Comp. also Rinck lucubratt. p. 33., a form very usual in Greek prose authors (see Schäf. Melet. p. 32. Scholiast. ad Apollon. Argon. 2, 788.), and also found in the Rosetta Inscription, 4th line. It was preferred by Bengel, Mt. xx. 5.

3. The Ionic form (Matthiae I. 54.) τέσσερες, τεσσεράκοντα occurs sometimes in good Codd. (Alex. and Ephraemi); *e. g.*: Acts iv. 22. vii. 42. xiii. 18. Rev. xi. 2. xiii. 5. xiv. 1. xxi. 17. and Lchm. and Tdf. have admitted it into the text. It frequently occurs in Codd. of the Septuag. (Sturz dial. alex. p. 118.). In those writings, however, α and ε are often interchanged, and nobody will prefer such readings as Mt. viii. 3. ἐκαθερίσθη, Luke xvii. 14. ἐκαθερίσθησαν, or Heb. x. 2. κεκαθερισμένους.

4. For βαλάντιον, in every place where it occurs, Luke x. 4. xii. 33. xxii. 35. 36. good Codd. have βαλλάντιον, and this Lchm. and Tdf. have printed. Also in MSS. of Greek authors we find this doubling of a consonant, both in βαλλάντιον itself (Bornem. Xen. conv. p. 100.) and in derivatives. Bekker in his Plato has adopted it. Yet see Dindorf Aristoph. ran. 772. and Schneider Plat. civ. I. p. 75. III. p. 38. The word κράββατος is not unfrequently written with a single β (and then mostly κράβαττος).

5. Regarding ὑποπιάζω (ὑποπιέζω) for ὑπωπιάζω (from ὑπώπιον), Luke xviii. 5. 1 Cor. ix. 27. Var. see Lob. p. 461. it was merely a mistake of the copyist. Paul undoubtedly wrote ὑπωπιάζω; and that has now long stood in the text. Whether we should write ἀνάγαιον or ἀνάγαιον can hardly be determined, the authorities for each being nearly equal. The former is derived from ἄνω; the latter from ἀνά. See Lob. p. 297.

6. There is but one passage in the N. T. connected with the well-known question about the right way of spelling adverbs in ι or ει: It is Acts xvi. 34. where πανοικί occurs (Hm. Soph. Ai. p. 183. Sturz opusc. p. 229 sqq.). Comp. Plat. Eryx. 392 c. Aesch. dial. 2, 1. Joseph. Antt. 4, 4, 4. 3 Macc. iii. 27. Bloomfield glossar. in Aesch. Prom. p. 131 sq. is probably right in thinking that adverbs from a nominative in ος, should be written with ι only (πανοικί, properly πανοικοί, as some Codd. have in Acts, as above. Still

nearly all the Codd. are in favour of ει. See Poppo Thuc. II. I. 1540. Lob. 515.

7. Whether should we write Δαυῖδ or Δαβίδ? See Gersdorf Sprachchar. I. 44. He leaves it undecided, yet adopts the spelling with β. The Codd. usually have it abbreviated, Δᾶδ, yet the older and better, where it is at full length, have Δαυῖδ (Δαυείδ), as Knapp, Schulz, Fr., Tdf. have printed it. Montfaucon Palaeograph. graec. 5, 1. Lchm., too, has invariably Δαυείδ. Comp. Bleek, Heb. iv. 7.

8. The name of Moses is, in the principal Codd. of the N. T., as in the Septuag. and Josephus, written Μωϋσῆς, and this has been adopted by Knapp, Schulz, Lchm., Tdf. Still, it is a question whether this properly Coptic form, originating in the Septuag., should not in the N. T. give place to the form Μωσῆς, which comes nearer the Hebrew, is every way more usual, was also received by the Greeks and Romans, and has been retained by Scholz. On the diaeresis in Μωϋσῆς, which Lchm. has rejected, see Fr. Rom. II. 313.

9. As to Κολοσσαί and Κολασσαί, see the expositors on Col. i. 1. The first of these forms is found not only on the coins of that city (Eckhel doctrina numor. vett. I. III. 147.), but also in the best Codd. of the classics (comp. Xen. Anab. 1, 2, 6.); hence it was preferred by *Valckenaer* ad Her. 7, 30. In the N. T., however, the form with α has more authority, and has been adopted by Lchm. and Tdf. It savours of the popular pronunciation.

10. For ἐννεός Acts ix. 7. it is better to write ἐνεός, agreeably to the best Codd. (comp. ἄνεως).

11. The un-Attic form οὐδείς, οὐδέν, is found altogether in the N. T. only in some, though good, Codd., Luke xxiii. 14. 1 Cor. xiii. 2 f. 2 Cor. xi. 8. Acts xv. 19. xix. 27.: μηδέν Acts xxiii. 14. xxvii. 33. See Lob. Phryn. p. 181 sq. It occurs also in the Septuag. and the Greek papyrus rolls.

12. Ἐθύθη 1 Cor. v. 7. text. rec., for which all the best Codd. have ἐτύθη (Bttm.), is unusual, but rests on an unexceptionable retaining of the radical θ, where there is no reduplication (λιθωθῆναι, καθορθῆναι), though both the verbs θύειν and θεῖναι (the one of which begins its root and the other forms its Aor. 1. with θ) change the radical θ into τ (Lob. Paral. 45.). The participle θυθείς, formed by analogy, occurs in Dio Cass. 45, 17. (Aesch. Choëph. 242. has τυθείς). It is probable the first form was employed by Paul, and thrown away by the copyists.

13. For χρεωφειλέτης the best Codd. have χρεοφειλέτης Luke vii. 41. xvi. 5., which Zonaras rejected, and it only occurs once in the MSS. of Greek authors. See Lob. Phryn. p. 691.

14. The aspirate for tenuis in ἐφιδε Acts iv. 29. and ἀφίδω Ph. ii. 23. Lchm. has adopted on the authority of MSS. Other similar forms are ἐφ' ἐλπίδι 1 Cor. ix. 10., ἀφελπίζοντες Luke vi. 35., οὐχ ὄψεσθε Luke xvii. 22., οὐχ Ἰουδαϊκῶς Gal. ii. 14., οὐχ ὀλίγος Acts

xii. 18. (comp. Bornem. Acta p. 24.). Analogous forms occur in the Septuag. and in Greek inscriptions (Böckh Inscript. I. 301. and II. 774.), and are explained by the fact that many of those words, as ἐλπίς, ἰδεῖν, were pronounced with the Digamma.

15. Πραΰς and πραΰτης appear in the N. T. the best attested readings, though Photius in his Lexicon p. 386. Lips. prefers πρᾶος, yet, see Lob. Phryn. p. 403 sq.

16. Ἐχθές (not χθές Lob. path. p. 47.) Lchm. has received into the text, agreeably to the best Codd.

2. Whether such words as διὰ τί, ἵνα τί, διά γε, ἀλλά γε, ἀπ' ἄρτι, τοῦτ' ἔστι should be written separate or united, cannot be determined on any general principle; and the matter is of less moment, as, in this, the best Codd. vary extremely. Knapp has printed most of such words combined; and, in fact, two small words in expressions of frequent recurrence readily blend in pronunciation, as the crases in διό, διότι, καθά, ὥστε, μηκέτι, show. Schulz, on the contrary, upholds their separation. Would he even write εἴ γε, τοι νῦν, οὐκ ἔτι, etc.? How much the Codd. in the main favour writing them, may be seen from Poppo Thuc. 1. p. 455. Even Schulz has printed διαπαντός Mark v. 5. Luke xxiv. 53.: and Schneider, in his Plato, has followed, almost invariably, the rule of uniting the words in question. Great inconveniences, however, would arise from fully carrying out either the one or the other mode of writing. As the oldest and best Codd. are written continuously, they afford no guidance on this point. In the N. T. it would be advisable to combine such words in the following circumstances: *a.* Where the language supplies an obvious analogy: *e. g.* οὐκέτι as μηκέτι, τοιγάρ as τοίνυν, ὅστις comp. ὅτου. *b.* Where one of the words does not occur separately (in prose), as: εἴπερ, καίπερ. *c.* When an enclitic follows a monosyllable or dissyllable, and the combination usually forms one simple meaning, as: εἴτε, εἴγε, ἄραγε. Lchm. divides διάγε in Luke xi. 8., which does not come under this rule. *d.* Where the words have a different signification according as they are put separate or united; as: ὁστισοῦν *quicumque*, ὅς τις οὖν Mt. xviii. 4. *quisquis igitur* (Bttm. I. 308.), ἐξαυτῆς adv. and ἐξ αὐτῆς, not to mention οὐδείς and οὐδ' εἷς. The former οὖν, however, is usually found disunited in the Codd., and by the Greek writers themselves is sometimes separated through the interposition of a conjunction. See Jacobs praef. Aelian. anim. p. 25. Further, in each particular instance, an editor must be greatly guided by his own judgment. Perhaps there would be no clear ground for writing δια-

παντός, and particularly ὑπερεγώ (2 Cor. xi. 23. Lchm.) and the like; although it must not be forgotten that in the N. T. style, as approaching popular speech, orthographic combinations are quite natural.

In the editions of the N. T. the pronoun ὅ,τι was invariably written with the Hypodiastole, Luke x. 35. Jo. ii. 5. xiv. 13. 1 Cor. xvi. 2, etc., till Lchm., after Bekker, introduced ὅ τι (as ὅς τις, ἥ τις). Some, however, think this separation unnecessary (as Schneider Plat. civ. I. praef. p. 48 sq.), comp. Jen. Lit. Z. 1809. IV. 174. The non-separation, besides other recommendations, has, in its favour, the consideration that an arbitrary exposition of the text is not forced upon the reader. It is often in the N. T. doubtful which of the two meanings is the right one, as: Jo. viii. 25. Acts ix. 27. 2 Cor. iii. 14. Once, however, we decide to take the word for the pron. and not the conj., it is safer to leave a space, or retain the Hypodiastole.

3. *Crasis*[1] is but seldom used, and only in forms of frequent recurrence. In these, however, it is found almost without var. The most common instances are κἀγώ, κἄν, κἀκεί, κἀκεῖθεν, κἀκεῖνος, also κἀμοί Luke i. 3. Acts viii. 19. 1 Cor. iii. 1. xv. 8., κἀμέ Jo. vii. 28. 1 Cor. xvi. 4., τοὐναντίον 2 Cor. ii. 7. Gal. ii. 7. 1 P. iii. 9., once τοὔνομα Mt. xxvii. 57. On the other hand, good Codd. have throughout τὰ αὐτά Luke vi. 13. xvii. 30. 1 Th. ii. 14. Instances like τουτέστι, καθά, are not properly called Crasis. Contraction, where usual, is rarely neglected. Comp. on ὅστεα, χειλέων, νοΐ, and the like § 8. and 9., besides ἐδέετο Luke viii. 33. according to the best Codd. Comp. Fr. de conform. crit. p. 32., as often in Xenoph. See Bttm. II. 150. Lob. 220. The verb καμμύειν exhibits a contraction of a peculiar sort. Comp. Lob. 340.

There is good authority for καὶ ἐκεί Mt. v. 23. xxviii. 10. Mr. i. 35. 38., καὶ ἐκεῖθεν Mr. x. 1., καὶ ἐκείνοις Mt. xx. 4. etc.

4. In the earlier editions of the N. T. the Iota subscribed was too frequently introduced. This abuse was first censured by Knapp. It must be rejected:

a. In combinations with καί, when the first syllable of the second word does not contain an ι (as κᾆτα from καί and εἶτα); so κἀγώ, κἄμοί, κἀκεῖνος, κἄν, κἀκεί, κἀκεῖθεν, etc. See Hm. Vig. p. 526. Bttm. I. 114. The ι subs., however, is defended by Thiersch Gr. § 38. Note 1., and Poppo has retained it in Thucyd. after the best MSS. (Thuc. II. I. p. 149.).

b. In the 2. perf. and 1. aor. act. of the verb αἴρω and its com-

[1] *Ahrens* de crasi et aphaeresi. Stollberg 1845. 4.

pounds, thus *e. g.* ἦρκεν Col. ii. 24., ἆραι Mt. xxiv. 17., ἆρον Mt. ix. 6., ἦραν Mt. xiv. 12., ἄρας 1 Cor. vi. 15., etc. See Bttm. I. 413. 439. Poppo Thuc. II. I. 150.

c. In the Doric Inf., used also by the Attics (Mtth. I. 148.), ζῆν, διψῆν, πεινῆν, χρῆσθαι. According to ancient grammarians[1] who flourished after Christ, the same is to be followed in contract. verbs in άω; as: ἀγαπᾶν, ὁρᾶν, τιμᾶν (these forms being derived from the Doric, as μισθοῦν from μισθόεν. See Wolf in lit. Analekten I. Bd. S. 419 ff.). Bengel favoured this form, and it has been defended and followed by several scholars (Reiz Lucian. IV. p. 393 sq. ed. Bip. Elmsley Eurip. Med. v. 69. and praef. ad Soph. Oedip. R. p. 9 sq. Ellendt Arrian. Al. I. p. 14 sq.). Bttm. I. 490. and Mtth. I. 437. speak undecisively, and many editors have retained the old mode of writing (as Lob. Comp. his technology, p. 188.). Schulz, Lchm. and Tdf., however, have rejected the ι subs. from the N. T. Comp. Eph. v. 28. Rom. xiii. 8. Mr. viii. 32. Jo. xvi. 19.

d. There is nothing decisive for πρᾷος (Lob. Phryn. 403. pathol. serm. gr. p. 442.), yet see Bttm. I. 255. Neither has πρῳΐ, from πρό, an ι subs. See as to this word in general, Bttm. ad Plat. Crit. p. 43. and Lexilog. 17, 2.

e. As to πάντῃ Acts xxiv. 3. see Bttm. II. 360. The ι, which in ἄλλῃ ταύτῃ, really a Dative, is proper, should be rejected in πάντῃ, as it has no corresponding Nom. The old grammarians are of a different opinion (Lob. paralip. 56 sq.), and Lchm. has printed πάντῃ. Also κρυφῇ (Dor. κρυφᾷ) Eph. v. 12., comp. Xen. conv. 5. 8., and εἰκῇ (Bttm. II. 342.) has been received into the N. T. Text, comp. Poppo Thuc. II. I. 150; Lchm. still writes λάθρᾳ, though λάθρα is more proper. Schneider Plat. civ. I. p. 61. praef. Ellendt lexic. Sophoc. II. p. 3 sq.

Lastly, *f.* Lchm. introduced into the N. T. Text, Mt. xxvii. 24. ἀθῷον (ἀθῴϊον Elmsley Eurip. Med. 1267.), comp. Weber Dem. p. 231., but contrary to all established views, Lob. pathol. p. 440.[2]

After the example of Bekker and others, Lchm. began, in the larger edition of his N. T., to reject the breathings over double ρ; but he has no followers. That the Romans used an aspiration in the middle of words is clear from the orthography of Pyrrhus, Tyrrhenus, etc. Bttm. I. S. 28. Still less proper would it be to omit the

[1] Comp. Vig. p. 220. See also Choerobosc. Dictata ed. Gairford tom. II. p. 721. Yet see Hm. Vig. 748.

[2] The spelling φόν (Wessel Her. 2, 68.), ζῶον, which Jacobs in Aelian. animal. recently adopted, on the authority of a good Cod., nobody will be disposed to admit into the N. T., and still less σῴζειν. Comp. Lob. pathol. p. 442.

breathing over ρ at the beginning of a word, as some do. See, however, Rost Gramm. S. 17 f.

The Alexandrians (Sturz dial. Alex. p. 116 sqq.) had, as it is admitted, their peculiar Greek orthography,* which not only interchanged letters (as: αι and ει, ε, η, ι, ει, comp. εἰδέα Mt. xxviii. 3., γ and κ); but added superfluous ones, to strengthen the forms of words; as: ἐκχθές, βασιλέαν, νύκταν, φθάννειν, ἐκχυννόμενον, ἔσσπειρε, ἀναβαίννον, ἤλλατο (Acts xiv. 10. vii. 26. comp. Poppo Thuc. I. 210.). On the other hand, they rejected one of two similar consonants, as: δυσεβής, σάβασι, ἀντάλαγμα, φύλα, ἐρύσατο, ἄραφος (Jo. xix. 23.). They disregarded the means by which the Greeks avoided a harsh concurrence of many or dissimilar consonants (Bttm. I. 75.); as: λήμψομαι, ἀναλημφθείς (Bttm. II. 231.), προσωπολημψία, ἀπεκτάνκασι, ἐνχώριον, συνκάλυμμα, συνρητεῖν, συνπνίγειν, συνμαθητής, πένπει. These peculiarities are found partly in good MSS. of the Sept. and the N. T. (Tdf. praef. ad N. T. p. 20 sq.) which are said to have been executed in Egypt, as: Cod. Alex., Cod. Vatic., Cod. Ephraem. (ed. Tdf. p. 21.), Cod. Cantabr., Cod. Claromont. (Tdf. prolegg. ad cod. Clarom. p. 18.), Cod. Cypr. (see Hug Einleit. I. S. 238. 242. 244. 245. 247. 249. 254., Scholz curae crit. in hist. text. evangg. p. 40. 61.); partly in Coptish and Graeco-Coptish monuments (see Hug I. 239.) with greater or less uniformity, and cannot, therefore, be attributed to the caprice of copyists, as Planck does (de orat. N. T. indole, p. 25, note). They may, in fact, be to a great extent justified by analogies from the older dialects. At the same time, many of them are not exclusively Alexandrian, as they occur in Greek authors, and in Greek inscriptions, that cannot be traced to an Egyptian origin; as: ει for ι, εγ for εκ (comp. to λήμψομαι the Ion. λάμψομαι Mtth. 609.); and, on the other hand, many of the Egyptian monuments exhibit none of the peculiarities in question.

Lchm. and Tdf., on the concurrent testimony of good (but, for the most part, few) Codd. Mt. xx. 10. xxi. 22. Mr. xii. 40. Luke xx. 47. Acts i. 2. viii. 11. 38. Jas. i. 7. Mr. i. 27. 2 Cor. vii. 3. Ph. ii. 25. etc. (sometimes without giving authority, Mt. xix. 29. Jo. xvi. 14. 1 Cor. iii. 14. Ph. iii. 12. Rom. vi. 8. etc.), have received into the text. Without more convincing proof, however, than what has been produced by Tdf. praef. ad N. T. p. 19. all the peculiarities of the Alex. dialect, and, in particular, the Alex. orthography, cannot be attributed to writers who were natives of Palestine or Tarsus, as John, James, Paul; and it is improbable that the N. T. writers should have followed that orthography only in comparatively few instances. Besides, Cod. B. in reference to this point, has not yet been thoroughly collated.

The propriety of introducing this orthography into the N. T. Text—if editors persist in following, on such points, the Codd., even in editions intended for general use—should be maturely considered;

* As to the alleged Alexandrian orthography, see Translator's *Prolegomena*.

and a distinct reply must be given to the question, whether this orthography, instead of being, in reality, a popular peculiarity, was not rather a mode of spelling adopted by the learned, in the same way as in Roman stone inscriptions (Schneider lat. Grammat. I. II. 530 f. 543 f. 566 f. a.) we find adferre, inlatus, and the like, written according to the etymology.

SECTION VI.

ACCENTUATION.

1. The accentuation of the N. T. Text is to be regulated, not so much by the authority of the oldest accented Codd., as by the recognised doctrine of grammarians; though so much still remains doubtful, and, in the minute researches of later critics, attempts have sometimes been made to introduce inadmissible subtleties. We select the following observations:—

a. According to the ancient grammarians (Moeris p. 193.), ἰδὲ is written ἰδέ in standard Attic, and ἴδε in later Attic or Hellenic. Exactly the same distinction applies to λαβὲ, which is λαβέ in the former and λάβε in the latter variety of the language (Weber Demosth. p. 173., comp. Bttm. I. 448.) Accordingly, Griesb. wrote ἴδε (except in Gal. v. 2.), and Lchm. everywhere. Bornem. suggests that the word should be written ἰδέ when it occurs as an Impt. followed by an Acc., and ἴδε when it is merely an exclamation. It is preferable, however, to follow the ancient grammarians.

b. Numerals compounded with ἔτος should, according to the ancient grammarians (Thom. M. 859. Moschopul. in Sched.), have the accent on the penult, when they are joined to a noun expressing time; otherwise, on the last. Hence Acts vii. 23. τεσσαρακονταέτης χρόνος, and Acts xiii. 18. τεσσαρακονταέτη χρόνον. On the other hand, ἑκατονταετής Rom. iv. 19. must be oxytone (comp. Jacobs Anthol. III. p. 251. 253.). This distinction, however, is not observed in MSS., and, altogether, the rule is doubtful. See Lob. 406 sq. Ammonius p. 136. exactly reverses the distinction. See Bremi Aeschin. Ctesiph. 369. ed. Goth.

c. By some κήρυξ and φοίνιξ are written κῆρυξ and φοῖνιξ (see Schäf. Gnom. p. 215 sq. and Soph. Philoc. 562., comp. Ellendt Lexic. Soph. I. 956 sq.), on the ground, that, according to the ancient grammarians, the υ and ι (in the Nom.) were short (Bekker

Anecd. III. 1429.). This rule, however, as contrary to all analogy, is rejected by Hm. Soph. Oed. R. p. 145. Yet, in later Greek, it may be correct. See Bttm. I. 167. Lchm. has followed it.

d. For πούς, as it stood in most of the old editions of the N. T., Knapp wrote πούς, because it has a short in the Gen. ποδός. See Lob. Phryn. 765. and Paralip. 93.

e. Griesb. and others have incorrectly written λαίλαψ. It should be λαῖλαψ, as the α is short. In the same way, Schulz (though not invariably) and Lchm. write θλῖψις (as λῆψις), the first ι being long, not by position, but by nature. For the same reason, we should write κλῖμα, κρῖμα, χρῖσμα, μῖγμα, ψῦχος (comp. Reisig de constr. antistr. p. 20. Lob. Paralip. 418.), στῦλος (Passow under the word), (ῥῖψις) and ῥῖψαν Luke iv. 35. But it has been well remarked by Fr. Rom. I. 107. that, according to the ancient grammarians (Lob. Phryn. 107. comp. Dindorf praef. ad Aristoph. Acharn. p. 15.), the later Greek, in many words, shortened the penult, which was long in earlier Attic; so that it would be a mistake to introduce into the N. T. strictly Attic accentuation. No editor has changed the regular θρῆσκος into θρησκός, which is the reading in several Codd. See Bengel app. crit. ad Jac. i. 26.

f. As the termination αι is considered short in reference to accentuation (Bttm. I. 54.), we must write θυμιᾶσαι Luke i. 9. and κηρῦξαι Luke iv. 19. Acts x. 42. for θυμιάσαι and κηρύξαι (as written by Knapp). Comp. Poppo Thuc. II. I. 151. Bornem. schol. p. 4. Griesb. and Knapp in Acts xii. 14. have erroneously written ἑστᾶναι, as α is short. On the other hand, συντετρῖφθαι Mr. 5. 4. has already been restored.

g. In older editions, and in Knapp's, ἐριθεία is written ἐρίθεια; but, as the word is derived from ἐριθεύω, the former accentuation is alone admissible. See Bttm. I. 141. II. 401. So ἀρεσκεία, being from ἀρεσκεύω and not ἀρέσκω, must not be written ἀρέσκεια, as both Lchm. and Tdf. do.

h. Lchm., agreeably to the undoubted analogy of γνώστης, κλάστης, etc., changed κτιστῇ 1 Pet. iv. 19. (Knapp and Griesb.) into κτίστῃ. Yet Schott and Wahl, notwithstanding Bengel appar. p. 442. retained κτιστῇ. See Beng. appar. p. 442.

i. As to μισθωτός see Schäf. Dem. II. p. 88. The word φάγος Mt. xi .19. Luke vii. 34. should, not merely in the N. T., but everywhere, have the accent on the penult, though from analogy it should be oxytone. Lob. paralip. 135., who decides against Fr. Mr. p. 790.

k. Lob. Phryn. 348. and Bttm. exc. I. ad. Plat. Menon. hold that we should write εἶπον Imp. Aor. 1. Acts xxviii. 26., and not εἰπόν: yet see, on the other side, reasons worthy of consideration by *Wex* in Jahrb. für Philol. VI. 169. The former accentuation is limited to standard Attic. For εἰπόν in the Greek Bible, see the express testimony of *Charax* in Bttm. as above, who calls the accentuation Syracusan. Later editors retain that form. See, however, Bornem. Acts p. 234 sq.

l. Names of persons, originally oxytone adjectives or appellatives, throw back the accent, for the sake of distinction;[1] thus, Τύχικος, not Τυχικός; Ἐπαίνετος, not Ἐπαινετός (Lob. paral. 481.); Φίλητος, not Φιλητός (see Bengel appar. crit. h. l.); Ἔραστος, not Ἐραστός; Βλάστος, not Βλαστός; Κάρπος, not Καρπός; Σωσθένης (like Δημοσθένης) and Διοτρέφης 3 Jo. 9. In the same way we must write Τίμων for Τιμῶν; Ὀνησίφορος, for Ὀνησιφόρος. On the other hand Ὑμέναιος remains unaltered, as, in general, the accent of proper names is not brought forward. Hence paroxytones also, as Τρόφιμος, Ἀσύγκριτος retain their accent, Lob. as above. Yet the former examples occur exceptionally with their original accent in ancient grammarians and in good Codd. (comp. Tdf. prolegg. Cod. Clarom. p. 22., comp. also Φιλητός in Euseb. H. E. 6, 21, 2.). The word Χριστός does not come under the preceding rule. See generally Reiz de incl. accent. p. 116. Schäf. Dion. H. p. 265. Funkhänel Demosth. Androt. p. 108 sq. particularly Lehrs de Aristarchi studiis Homer. p. 276 sq. In the same way also ἐπέκεινα, ἐπίταδε, ὑπερέκεινα are to be accented, when used as compound adverbs.

m. Indeclinable Oriental names are regularly accented on the last. Comp. however, Ἰούδα, Θάμαρ, Ζοροβάβελ, Ἰωάδαμ, Ἐλεάζαρ, Ἐλιέζερ Luke iii. 29., Ἰεζάβελ Rev. ii. 20. (according to good Codd.), Μαθουσάλα Luke iii. 37. The accent even on long vowels is, for the most part, the acute, as: Ἰσαάκ, Ἰσραήλ, Ἰακώβ, Γεννησάρ, Βηθσαϊδά, Βηθεσδά, Ἐμμαούς, Καφαρναούμ. On the other hand, the MSS. have Κανᾶ, Γεθσημανῆ (though there is more authority for Γεθσημανεῖ, which Lchm. and Tdf. prefer, see Fr. Mr. p. 626.), also Βηθφαγῆ (comp. also Νινευῆ). Names occurring in the Greek Scriptures as indeclinable and oxytone, Josephus makes declinable and paroxytone, as: Ἀβία (in N. T. Ἀβιά). In the oldest MSS. (Tdf. prolegg. p. 36.) we find Πιλᾶτος, not Πιλάτος, as

[1] So also Geographical names. See *Nobbe* schedae Ptolem. II. (Lips. 1842. 8.) p. 17 sq.

it is usually written even by Lchm. (and by Cardwell in his ed. of Joseph. bell. jud.). Yet even recent editors, agreeably to the Codd., write Κοριολάνος (Plutarch. Coriol. c. 11. Dion. H. 6. p. 414. Sylb.), Κικιννάτος (Dion. H. 10. p. 650.), Τορκουάτος (Plut. Fab. Max. c. 9. Dio C. 34. c. 34.), Κοδράτος (Quadratus) Joseph. antt. 20, 6., Ὀνοράτος, etc. As to Τίτος and Τῖτος see Sinten. Plut. vit. II. 190. For Φῆλιξ, not Φήλιξ, see Bornem. Acts p. 198.

The accentuation ὁμοῖος, ἐρῆμος, ἑτοῖμος, μῶρος (Boison Anecd. V. p. 94.), which grammarians (Greg. Corin. p. 12. 20 sqq.) refer to the Ionians and earlier Attics, and which Bekker *e. g.* follows, is inadmissible in Attic prose (Poppo Thuc. I. 213. II. I. 150. Bttm. I. 55.); still more so in the N. T. On the other hand, we must invariably write ἴσος, comp. Bornem. Luke p. 4. Fr. Mr. p. 649. The N. T. MSS. have uniformly ἔσω for εἴσω, though they have always εἰς, and never ἐς. Thuc., however, who mostly uses ἐς, has εἴσω 1, 134. See Poppo I. p. 212. Recent editors reject ἔσω in Attic prose. See Schneider Plat. civ. I. praef. p. 53. (As to the poets, see Elmsley Eurip. Med. p. 84 sq. Lips.) For determining whether we should write in Jas. i. 15. ἀποκυεῖ or ἀποκύει, see below, § 15.

In regard to the dim. τεκνίον as a paroxytone, like τεχνίον in Athen. 2. 55., see Bttm. II. 441. Later editors prefer τέχνιον in Athen. and Plat. rep. 6. 495. In the N. T. the only part of τεκνίον that occurs is the Plur. τεκνία: see Janson in Jahns Archiv. VII. 487. Ποίμνιον (from ποιμένιον) should be unhesitatingly preferred to ποιμνίον: Janson as above, 507. On ἀδροτής, βραδυτής as oxytones, see Bttm. II. 417. This, according to the grammarians, is the old accentuation, an exception to the rule. Lchm. has, on the other hand, ἀδρότητι 2 Cor. viii. 20., but βραδυτῆτα 2 Pet. iii. 9. The later Greeks seem to have pronounced these words regularly as paroxytones, Reiz accent. inclin. p. 109. On οὔκουν and οὐκοῦν, ἄρα and ἆρα, see § 57 and 61.

2. Many expressions, as is well known, of the same spelling, are distinguished in meaning by a difference of accent; as: εἰμί *sum* and εἶμι *eo*; μύριοι *ten thousand* and μυρίοι *innumerable*. The accented Codd. and even the editors of the N. T. sometimes waver between these two modes of accentuation. For μένει 1 Cor. iii. 14. Chrysost. Theod. Vulg. etc., read μενεῖ (Fut.), which Knapp and Lchm. have admitted into the text, comp. 5, 13. In Heb. i. 12.; Heb. iii. 16. there is more authority for τίνες than τινές, and accordingly recent editors almost unanimously prefer the former. For ὡσπερεὶ τῷ ἐκτρώματι 1 Cor. xv. 8. some Codd. have ὡσπερεί τῳ, that is, τινι ἐκτ., which Knapp has groundlessly admitted into the text. It is clearly a correction emanating from persons who found

fault with the use of the article in the phrase. Besides, the corrected reading has little authority. In 1 Cor. x. 19. many recent editors write ὅτι εἰδωλόθυτον τί ἐστιν, ἢ ὅτι εἴδωλον τί ἐστιν (Knapp and Mey.), because there is an emphasis on τι (antithetic to οὐδέν), and the other accentuation εἰδωλόθυτόν τι ἔστιν (Lchm.) produces an ambiguity. It might signify that *something is offered in sacrifice to idols*. Even supposing the former explanation unquestionable, there is no objection to the usual accentuation, in as far as it gives the sense that an offering to idols *exists* (not only *appears to be*, but *is* in reality). Critics still contend about the accentuation of Jo. vii. 34. 36. ὅπου εἰμὶ ἐγώ, ὑμεῖς οὐ δύνασθε ἐλθεῖν or ὅπου εἶμι ἐγώ, etc., as many Fathers and translators read; and in Acts xix. 38. almost all moderns have ἀγόραιοι (*forensic*) instead of ἀγοραῖοι. In regard to the first of these passages the style of John (xii. 26. xiv. 3. xvii. 24.) requires εἰμί (see Lücke h. l. after Knapp comm. isagog. p. 32 sq.); and, in the second, the acute must be considered correct, if we follow Suidas, and, with Kulencamp, read in Ammon. p. 4: ἀγόραιος μὲν γάρ ἐστιν ἡ ἡμέρα, ἀγοραῖος δὲ ὁ Ἑρμῆς ὁ ἐπὶ τῆς ἀγορᾶς. Comp. Lob. paralip. p. 340.

In the same way we must decide on Rom. i. 30. where some, viewing the word as active, accent it θεοστύγεις, because θεοστυγεῖς means Deo exosi; but the analogy of adjectives like μητρόκτονος and μητροκτόνος (Bttm. II. 482.) cannot be extended to adjectives in ης. Besides Suidas says expressly, that θεοστυγεῖς means both οἱ ὑπὸ θεοῦ μισούμενοι and οἱ θεὸν μισοῦντες; though he distinguishes θεομισής from θεομίσης in signification. The form θεοστυγεῖς, which alone is according to analogy,—compound adjectives in ης being oxytones,—is, consequently, alone correct. As to the active sense of the word, however, Suidas does not appear to quote it as conformable to pure Greek propriety, but to state its signification in the preceding passage of Paul. At least this meaning of the word cannot be established from any native Greek author. See Fr. Rom. I. 84 sqq. Besides, the word does not often occur. On the other hand, there is good ground for the distinction between τροχός (*wheel*), as in the Text and the accented Codd. in James iii. 6. and τρόχος (*race*), as, according to Grotius, Hottinger, Schulthess, etc., it should be read (see Schäf. Soph. II. 307). The figure τροχὸς γενέσεως (joined to φλογίζουσα), is neither incongruous, nor in Jas. particularly strange. Accordingly, no alteration of the accent is required.

In regard to other alterations of accent which have been proposed

as 1 Cor. xiv. 7. (ὁμῶς for ὅμως), Col. i. 15. (πρωτοτόκος for πρωτότοκος, see Mey.), or James i. 17. πατὴρ τῶν φωτῶν for φώτων, they originate in peculiar doctrinal views, or in ignorance of the language. The last is altogether absurd.

3. It is still undetermined whether, in prose (for to poetry peculiar considerations apply, comp. *e.g.* Ellendt Lexic. Soph. I. 476.), the pronoun, where no emphasis is intended, should be joined as an enclitic to a preposition;—whether, for instance, we should write παρά σου, ἔν μοι, εἴς με, and not παρὰ σοῦ, ἐν ἐμοί, etc. In the editions of the N. T., even in Lchm.'s, and, indeed, in Greek authors, we constantly find πρός με, πρός σε, but ἐν σοί, ἐν ἐμοί, ἐπὶ σέ, εἰς ἐμέ, ἐπ' ἐμέ, etc.; and, in connection with those enclitic forms, only in a few passages, Luke i. 43. Acts xxii. 8. 13. xxiii. 22. xxiv. 19., comp. Bornem. h. l. (mostly at the end of a sentence) from Cod. B. and some others, the orthotoned pronouns are marked as varied readings. Partly on the authority of ancient grammarians, and partly for the reason laid down by Hm. emend. gr. gr. I. 75 sq., that in such combinations the pronoun has the force of a noun, one must be disposed to decide generally for the orthotoned form. Only πρός με is defended by a portion of the grammarians, and occurs frequently in Codd., see also Bttm. I. 285. Jacobs Anthol. Pal. I. praef. p. 32. Mtth. Eurip. Orest. 384. Sprachl. I. 110. Krü. 76., also Ellendt Arrian. I. 199. Yet Reisig conject. in Aristoph. p. 56. and Bornem. Xen. conviv. p. 163., decide otherwise. It should also be mentioned that good MSS. of Greek authors (even besides the case of πρός με) often have the enclitic forms. Where the pronoun is emphatic, the enclitic form would be obviously inadmissible. Accordingly Knapp and Schulz very properly give Jo. xxi. 22. τί πρὸς σέ.

In editions of the N. T. Text, the enclitic forms, agreeably to the established rules of grammarians, are retained. Hence Fr., notwithstanding Hermann's authority (emend. rat. I. 71. 73.), writes ὁ παῖς μοῦ (Matt. viii. 6.), ἐξ ὑμῶν τινες (Jo. vi. 64.), ὑπό τινων (Luke ix. 7.), and not παῖς μοῦ, ἐξ ὑμῶν τινές, ὑπὸ τινῶν. Lchm.[1] began to accent the pronoun in the two last instances; and even to write ποῦ ἔστιν Mt. ii. 2., μετ' αὐτῶν ἐστίν Mr. ii. 19. Only παῖς μου he left unchanged. He has been followed by Tdf. See, however, the judicious decision of Bttm. I. 65.

[1] Yet he (Lchm.) has Acts xxvii. 44. ἐπί τινων. Jo. xx. 23. ἐάν τινων.

SECTION VII.

PUNCTUATION.[1]

In all editions of the N. T. down to that of Griesbach, inclusive, the punctuation was greatly defective in uniformity. It was also objectionable in another respect. Editors too frequently introduced commas to fix the meaning of the text, and thus imparted to it their own doctrinal views. Comp. also Bttm. I. 68. Schleiermacher Hermeneut. S. 76.

The first person who brought greater critical acumen to the examination of the subject, and attempted to reduce it to fixed principles, was Knapp. He was followed, but with greater reserve, by Sholz, Lchm., and Tdf.; the last mostly adhering to Lchm.'s opinion.[2] None of them, however, gave a general exposition of his theory.[3]

Punctuation was originally contrived to aid the reader, especially in reading aloud, by marking the various pauses. Not to mention that punctuation is indispensable in a perfect system of written discourse, its main object is to enable the reader to understand the subject, so far as that depends on perceiving the connection of the words. Punctuation, therefore, must be regulated by the logical, and still more,—for discourse is thought clothed in language,—by the grammatical and rhetorical relations of the words to each other. Hence it would be absurd to expect that the punctuation should, *in no degree whatever*, convey the editor's interpretation, as he has to employ not merely commas, but colons and points of interrogation. Regarding the propriety of using the colon and full point in the N. T., there can be no reasonable doubt. The omission of the colon before the direct words of a speaker (Lchm. Tdf.), and the introduction of a capital letter, by way of compensation, form an innovation for which there is no sufficient ground. On the other hand, the propriety of inserting or not inserting a comma, is often a matter of uncertainty. It will, however, be admitted by all, that

[1] Comp. in particular Poppo in the Allg. Lit. Zeit. 1826. I. B. S. 506 ff. and Mtth. I. 172 ff.

[2] Among critics who have directed particular attention to punctuation in their editions of Greek authors, *I. Bekker* has evinced remarkable moderation and consistency, and W. Dindorf still more reserve. Both, however, seem to have carried the exclusion of the comma too far.

[3] Rinck has proposed (Stud. u. Krit. 1842. S. 554 f.) to restore, in regard to punctuation, the principles of the ancient grammarians (Villoison Anecd. II. 138 sqq.). This, however, is hardly practicable.

only a grammatically complete clause,[1] having a close connection with another clause, should be separated from it by a comma; and that for this special purpose the comma was devised. But a grammatically complete clause comprehends not only a subject, a predicate, and a copula,—three elements that may be either expressed or understood,—but all particles which are introduced to define the main elements more precisely, and without which the clause would convey but an imperfect sense. Hence it was a mistake in Griesbach, *e.g.* to separate from the verb, by a comma, the subject, whenever it was accompanied by a participle, or consisted of a participle and its adjuncts (Mt. vii. 8. x. 49. Rom. viii. 5. 1 Jo. ii. 4. iii. 15. It is, in the same way, unallowable to divide by a comma, 1 Th. iv. 9. *περὶ δὲ τῆς φιλαδελφίας, οὐ χρείαν ἔχετε γράφειν ὑμῖν*, Mt. vi. 16. *μὴ γίνεσθε, ὥσπερ οἱ ὑποκριταί* (for *μὴ γίν.* forms, of itself, no sense), v. 32. *ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, παρεκτὸς λόγου πορνείας* (the last words contain the most essential part of the statement), xxii. 3. *καὶ ἀπέστειλε τοὺς δούλους αὐτοῦ, καλέσαι τοὺς κεκλημένους*, etc., 1 Th. iii. 9. *τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ θεῷ ἀνταποδοῦναι περὶ ὑμῶν, ἐπὶ πάσῃ τῇ χαρᾷ*, etc., 1 Cor. vii. 1. *καλὸν ἀνθρώπῳ, γυναικὸς μὴ ἅπτεσθαι*, Acts v. 2. *καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς, συνειδυίης καὶ τῆς γυναικός*. But the notion of a complete clause is still more comprehensive. Even a relative clause is to be considered a part of the preceding clause, when the relative, whether a pronoun or adverb, includes also a demonstrative; as: Jo. vi. 29. *ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ἐκεῖνος*, Mt. xxiv. 44. *ᾗ οὐ δοκεῖτε ὥρᾳ ὁ υἱὸς τοῦ ἀνθρ. ἔρχεται*, Luke xii. 17. *ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου*; or when there is an attraction of the relative; as: Luke *ἐπὶ πᾶσιν οἷς ἤκουσαν* (comp. Schäf. Demosth. II. 657.); or when the relative is so necessary a complement to a foregoing word, that both must be taken together to form a complete sense; as: Luke xii. 8. *πᾶς ὃς ἂν ὁμολογήσῃ*, Mt. xiii. 44. *πάντα ὅσα ἔχει*; or when the preposition is not repeated before the relative; as: Acts xiii. 39. *ἀπὸ πάντων ὧν οὐκ ἠδυνήθητε*, etc., Luke i. 25.[2] The same holds also where the subject, predicate, or copula

[1] A grammatical clause usually coincides with a logical, but not always. In Luke xii. 17. and Jo. vi. 29. (see above) we find respectively two logical clauses, which, however, as the second is, through the relative, included in the first, form, grammatically, but one. The same remark applies to every condensed statement, in which *two* clauses are reduced into *one*. Also, in 1 Tim. vi. 3. *εἴ τις ἑτεροδιδασκαλεῖ καὶ μὴ προσέρχεται ὑγιαίνουσι λόγοις*, the passage consists, logically, of two clauses, but, grammatically, of only one clause. (See above.)

[2] To omit the comma before every relative clause (as *e.g. B. Bekker* does in his edition of Plato), is unwarrantable.

of a clause consists of several words connected by *καὶ* (or *οὐδέ*), and these, grammatically, form one clause, though, logically, they may form several clauses; as: Mr. xiv. 22. *λαβὼν ὁ Ἰ. ἄρτον εὐλογήσας ἔκλασε καὶ ἔδωκεν αὐτοῖς*, Jo. vi. 24. *Ἰ. οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ*, Mt. xiii. 6. *ἡλίου ἀνατείλαντος ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη* (so correctly Lchm.), 1 Tim. vi. 3. Mt. vi. 26. Otherwise in Mr. xiv. 27. *πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα*, Mt. vii. 7. *αἰτεῖτε, καὶ δοθήσεται ὑμῖν*. The comma is here required, because two complete clauses are connected by *καί*. It is required also when two clauses are separated by *ἤ*.

Further, the comma is rejected between two such clauses as Luke xxiv. 18. *σὺ μόνος παροικεῖς Ἰερουσ. καὶ οὐκ ἔγνως*, etc., because they are so closely connected that they must be read without a pause, and only in their connection convey the proper sense. Also Mr. xv. 25. *ἦν ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν*, and Mt. viii. 8. *οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς*, must be written without a separating point. Finally, before *ἀλλά* the comma is properly omitted, if the following clause is incomplete, and has, as it were, essential roots in the preceding; as: Rom. viii. 9. *ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ ἀλλ' ἐν πνεύματι*, and v. 4. *τοῖς μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα* (where Fr. retains the comma).

2. On the other hand, we must not require too much to complete a clause, so as to omit commas where they are necessary. On this head we subjoin the following observations:

a. The Voc. is not a constituent part of a clause, but a sort of announcement, particularly when the clause is in the first or third person. Hence the comma is required in Jo. ix. 2. *ῥαββί, τίς ἥμαρτεν*, Mr. xiv. 36. *ἀββᾶ ὁ πατήρ, πάντα δυνατά σοι*, 2 P. iii. 1. Luke xv. 18. xviii. 11. etc.

b. A comma is properly put after a word which is the subject both of the principal clause, and of another immediately following, and beginning with a conjunction; as: Jo. vii. 31. *ὁ Χριστός, ὅταν ἔλθῃ, — — ποιήσει*. Lchm. has it otherwise.

c. If a grammatically complete clause be followed by a supplementary statement, which might properly form a clause of itself, they must be separated by a comma, as: Rom. xii. 1. *παρακαλῶ ὑμᾶς παραστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν — — τῷ θεῷ, τὴν λογικὴν λατρείαν* (*i.e.* *ἥτις ἐστὶν ἡ λογ. λ.*), 1 Tim. ii. 6. *ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, τὸ μαρτύριον καιροῖς ἰδίοις*. So also in the

case of participles, etc., as: Col. ii. 2. *ἵνα παρακ. αἱ καρδίαι αὐτῶν, συμβιβασθέντες ἐν ἀγάπῃ*, Jo. ix. 13. *ἄγουσιν αὐτὸν πρὸς τοὺς φαρισαίους, τόν ποτε τυφλόν*, Rom. viii. 4. *ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν, τοῖς μὴ κατὰ σάρκα περιπατοῦσιν*, etc., v. 20. Eph. i. 12.

d. A (logical) clause containing a twofold construction, as *e.g.* when an *anacoluthon* occurs, must be written with a comma, and read with a pause, between the two parts, as: Jo. xv. 2. *πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπόν, αἴρει αὐτό*. By the addition of *αὐτό* the words *πᾶν κλ.* — — *καρπ.* become a *casus pendens*, and could not be uttered by any one without a pause. Rev. iii. 12. *ὁ νικῶν, ποιήσω αὐτὸν στύλον*, etc., Heb. ix. 23. *ἀνάγκη τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς, τούτοις καθαρίζεσθαι*. It is quite obvious that inserted complete clauses must be separated from the principal clause by commas, Luke ix. 28. Acts v. 7.

e. If a clause contains, *ἀσυνδέτως* and without *καί*, several words under the same construction, or enumerated in succession, they must be separated from each other by commas, as: 1 P. v. 10. *αὐτὸς καταρτίσει, στηρίξει, σθενώσει, θεμελιώσει*, Luke xiii. 14. *ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι* — — *ὁ Ἰησοῦς, ἔλεγε*.

If the use of the comma in the cases specified be well-founded, a subordinate point, a half comma, would be desirable, to point out to the eye of the reader those words which, in a continuous clause, though they do not form, so to speak, a grammatical group, may be easily construed together. Thus, for instance, in reading Luke xvi. 10. *ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστός ἐστι*, every one will be apt to go wrong, as *καί* excites the expectation of a second expression corresponding to *ὁ πιστὸς ἐν ἐλ.* The same remark applies to the following passages: Rom. iv. 14. *εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι*: Jas. v. 12. *ἤτω δὲ ὑμῶν τὸ ναὶ ναὶ καὶ τὸ οὒ οὔ*: 1 Cor. xv. 47. *ὁ πρῶτος ἄνθρωπος ἐκ γῆς χοϊκός*: Hb. v. 12. *ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον πάλιν χρείαν ἔχετε τοῦ διδάσκειν ὑμᾶς*: Jo. v. 5. *ἦν τις ἄνθρωπος ἐκεῖ τριάκοντα καὶ ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ*: Rom. iii. 9. *τί οὖν; προεχόμεθα; οὐ πάντως (οὐ, πάντως)*. A half comma would, in such instances, at once remove all want of perspicuity. As, however, no such point exists, we may employ in its stead an ordinary comma, just as it is used in writing and print to distinguish *ὅ,τι* from *ὅτι*. But modern editors do not employ a point in such cases, and this, after all, is perhaps most advisable.

3. It is in many respects desirable that an editor's exposition of a

passage should not be stamped on the text by means of punctuation. This is easily avoided where punctuation is unnecessary, as, for instance, in Rom. i. 17. vii. 21. Mt. xi. 11. There are passages, however, where a point, whether a full point, a colon, a comma, or a point of interrogation, is required; and this cannot be introduced, without the adoption of some distinct exposition of the text. In Jo. vii. 21. for instance, every editor must determine whether he is to prefer ἓν ἔργον ἐποίησα καὶ πάντες θαυμάζετε. διὰ τοῦτο Μωσῆς δέδωκεν ὑμῖν περιτομήν, etc., with Chrysost. Cyril. Euthym. Zigab. etc., or ἓν ἔργ. — — θαυμάζετε διὰ τοῦτο. Μωσῆς, etc., with Theophyl. and nearly all modern editors and expositors. The former punctuation may be defended, not indeed on the ground that John, as Schulz has shown, usually begins, but never ends, a clause with διὰ τοῦτο; but if the connection is to be understood thus: *I have done one work, and you are all surprised; therefore* (be it known to you) *Moses gave you*, etc., *i.e.* I will remove your surprise. You yourselves perform circumcision on the Sabbath, according to the law of Moses. If, then, that ceremony, extending to one part of the body, is not breaking the Sabbath, the healing of the whole of a man is not so either. I am aware, however, that the usual punctuation produces a far more simple explanation of the passage, as Lücke also has shown. Heb. xi. 1. may be punctuated ἔστι δὲ πίστις, ἐλπιζομένων ὑπόστασις, etc., so that the accent fall on ἔστι, and thus the existence of faith, in the manner indicated by the words in apposition, is historically proved. It appears to me, however, more proper to omit the comma after πίστις, so that the passage may denote a definition of faith, illustrated by the following historical examples. See Bleek h. l. In punctuating Jo. xiv. 30. expositors vary between ἐν ἐμοὶ οὐκ ἔχει οὐδέν, ἀλλ' ἵνα — — ποιῶ. ἐγείρεσθε and οὐδέν.— ἀλλ' ἵνα — — ποιῶ, ἐγείρεσθε. In general, such discrepancies of punctuation, occurring in the N. T., are not to be regarded as of much importance. Comp. further, Rom. iii. 9. v. 16. vi. 21. viii. 33. ix. 5. xi. 31. 1 Cor. i. 13. vi. 4. xvi. 3. Acts v. 35 (see Kuinöl). Hb. iii. 2. Jas. ii. 1. iv. 18. v. 3.

Probably to avoid obtruding on the reader special interpretations of texts, recent editors (Tdf.) have generally rejected also the use of the parenthesis, formerly the source of so much abuse. Lchm. had still retained it. See below, § 62.

Section VIII.

RARE FORMS IN THE FIRST AND SECOND DECLENSIONS.

1. Masculine proper names in ᾶς of the 1st Decl.—mostly Oriental, but formed in accordance with Greek analogy,—make the Gen. S. in ᾶ, as: Ἰωαννᾶ Luke iii. 17., Ἰωνᾶ Mt. xii. 39. Jo. i. 43. etc. Κλωπᾶ Jo. xix. 25., Στεφανᾶ 1 Cor. i. 16. xvi. 15., Σκευᾶ Acts xix. 14., Κηφᾶ 1 Cor. i. 12., Σατανᾶ Mr. i. 13. 2 Th. ii. 9., Ἐπαφρᾶ Col. i. 7.[1]

Likewise those ending in unaccented ας make the Gen. in α, as: Καϊάφα Jo. xviii. 13., Ἄννα Luke iii. 2., Ἀρέτα 2 Cor. xi. 32. (Joseph. antiqq. 17, 3, 2. 18, 5, 1.), Βαρνάβα Gal. ii. 1. Col. iv. 10., Ἀγρίππα[2] Acts xxv. 23. comp. Joseph. antiqq. 16, 2, 3. 16, 6, 7. 20, 7, 1. etc. (Σίλα Joseph. vit. 17., Ματθεία Acta apocr. p. 133.), Ἰούδα often.

The same form in proper names is often used by Attic authors, as: Μασκᾶ Xen. Ana. 1, 5, 4., Γωβρύα Xen. C. 5, 2, 14. (Κομάτα Theocr. 5. 150.), comp. Georgi Hierocr. I. 156., Krü. 42. Ellendt Arrian. Al. I. 83. V. Fritzsche Aristoph. I. 566., and on Βορρᾶ Luke xiii. 29. Rev. xxi. 13. especially Bttm. I. 147. 199. Bekker Anecd. III. 1186.

On the contrary, those in ας pure have usually the Attic form in ου (Lob. prolegg. pathol. p. 487 sqq.), as: Ἀνδρέου Mr. i. 29. Jo. i. 45. (Joseph. antiqq. 12, 2, 3. Acta apocr. p. 158. 159.), Ἡλίου Luke i. 17. iv. 25., Ἡσαΐου Mt. iii. 3. xiii. 14. Acts xxviii. 25., Ἱερεμίου Mt. ii. 17. xxvii. 9., Ζαχαρίου Mt. xxiii. 35. Luke i. 40., Λυσανίου Luke iii. 1., Βαραχίου Mt. xxiii. 35. So always in Joseph. Ὀνίας, Ὀνίου; in other places Τωβίου (Geo. Syncell. chronogr. p. 164: but usually Τωβία). See in general Geo. Choerobosci dictata in Theodosii canon. ed. Gaisford I. p. 42.

Several names of places that might be declined as nouns of the 1. Decl. are indeclinable in the N. T., as: Κανᾶ (Dat. Jo. ii. 1. 11., Acc. iv. 46.), Βηθσαϊδά, Βηθφαγή, Γολγοθᾶ, Ῥαμᾶ. Βηθαβαρᾶ Jo. i. 28. does not come under this head. Origen uses it as a

[1] So also Θωμᾶ in the *Act. Thom.*, Λουκᾶ Euseb. H. E. 3, 24., Ἑρμᾶ Euseb. 3, 3.

[2] On the other hand, we find occasionally Ἀγρίππου in Joseph. (antt. 18, 7, 1. and 2. 18, 8, 8.) and Euseb. H. E. 2, 19. Codd. of Xenoph. also vary between Γωβρύου and Γωβρύα.

Neut. Plur. Recent editors have printed ἐν Βηθανίᾳ. In Acts ix. 38. Λύδδα has Gen. Λύδδης; but, according to respectable Codd. we find in v. 32. and 35. Λύδδα as Neut. Acc. Comp. my RW. II. 30.

In the N. T. and later Greek, compounds from ἄρχω with a noun, change the older form αρχος[1] into αρχης,[2] and are of 1. Decl., as: πατριάρχης Heb. vii. 4., Plur. Acts vii. 8. 9. coll. 1 Chron. xxvii. 22., τετράρχης Mt. xiv. 1. Luke iii. 19. ix. 7. coll. Joseph. antiqq. 18, 7, 1., τετράρχαι Euseb. H. E. 1, 7, 4., πολιτάρχης Acts xvii. 6., ἐθνάρχης 2 Cor. xi. 32. coll. 1 Macc. xiv. 47., ἐθνάρχη 1 Macc. xv. 1. 2., ἐθνάρχην Joseph. antiqq. 17, 11, 4., ἐθνάρχας Euseb. Const. 1, 8., ἀσιάρχης, hence ἀσιαρχῶν Acts xix. 31. and ἀσιάρχην Euseb. H. E. 4, 15, 11. (Asiarcha Cod. Theodos. 15, 92.), ἑκατοντάρχης Acts x. 1. 22. xxi. 32. xxii. 26. coll. Joseph. b. jud. 3, 6, 2., ἑκατοντάρχη Acts xxiv. 23. xxvii. 31. Mt. viii. 13., where, however, a few Codd. have ἑκατοντάρχῳ, as in Joseph. b. j. 2, 4, 3. ἑκατόνταρχον besides ἑκατοντάρχην. On the other hand, ἑκατόνταρχος occurs without var. in the following passages: Mt. viii. 5. 8. Luke vii. 6. Acts xxii. 25. The Gen. Sing. Luke vii. 2. and Plur. Acts xxiii. 23., the former with an acute on the penult, and the latter with a circumflex on the last, may be cases of ἑκατοντάρχης. Finally, for στρατοπεδάρχη Acts xxviii. 16. (Const. Man. 4412) the better Codd. have στρατοπεδάρχῳ. Elsewhere, in Sept. and Apoc. and authors of 1st century, we find the following instances of the form αρχης: γενεσεάρχης Wisd. xiii. 3., κυπριάρχης 2 M. xii. 2., τοπάρχης Gen. xli. 34. Dan. iii. 2. 3. vi. 7. Euseb. H. E. 1, 13, 3., Διασάρχης Lucian. peregr. 11., μεράρχης Arrian. Tact. p. 30., φαλαγγάρχης ibid. p. 30., εἰλάρχης ibid. p. 50., ἐλεφαντάρχης 2 M. xiv. 12. 3 M. v. 4. 45., ἀλαβάρχης Joseph. antiqq. 19, 5, 1., γενάρχης Lycophr. 1307. Joseph. antiqq. 1, 13, 4., ταξιάρχης Arrian. Al. 2, 16, 11. Euseb. Constant. 4, 63. (though ibid. 4, 51. and 68. also ταξίαρχος, see Heinichen index p. 585.), ἰλάρχης Arrian. Alex. 1, 12, 11. 2, 7, 5., συριάρχης Acta apocr. p. 52., νομάρχης Papyr. Taur. p. 24., γειτονιάρχης Boisson. Anecd. V. 73. To quote from Byzantine writers all the examples of compounds in αρχης, would be endless; as such occur almost in every page. Some compounds in αρχος

[1] The MSS. of ancient Greek authors vary indeed between αρχος and αρχης, but later critics, in editing them, give the form αρχος the preference. Comp. Bornem. Xen. conv. 1, 4. *Poppo* Xen. Cyrop. 2, 1. 22. p. 109. This also corresponds best with the etymology (of αρχος). Γυμνασιάρχης, however, is undoubtedly the correct reading in Aeschin. Tim. ed. *Bremi* I. 23.

[2] That this was the predominant termination in the Apostolic age, appears further from the circumstance, that the Romans, in rendering such words into Latin, used the form *arches* or *archa*, and not *archus*. Hence *Tetrarches* Hirt. bell. Alex. c. 67. Liv. epitom. 94. Horat. serm. 1, 3, 12. Lucan. 7, 227., *Alabarches* Cic. Attic. 2, 17. Juven. Satir. 1, 130., *Toparcha* Spartian. in Hadrian. 13., *Patriarcha* Tertull. de anim. c. 7, 55. and elsewhere. Comp. Schäf. Demosth. II. 151. Byzantine authors still more fully show the predominance of this form.

are used in the N. T. exclusively, as: χιλίαρχος in all passages (22). See χιλιάρχης in Arrian. Alex. 1, 22, 9. 7, 25, 11. (Ellendt Arrian. II. 267.), besides in Sept. Ex. xviii. 11. 25. Dt. i. 15. Num. i. 16., where we find also δεκάδαρχος (δεκαδάρχαι Arrian. Tact. p. 98.). In the Byzantines Cedren. 1, 705. 708. κένταρχος, Leo Diac. 6, 2. νυκτέπαρχος, must be considered as solitary instances.

The Ionic form σπείρης for σπείρας, occurs in Acts x. 1. xxi. 31. xxvii. 1. only in the first passage with some var. in the Codd. (comp. Arrian. Alanos p. 99. 100. 102.); and in good Codd. we find μαχαίρης Rev. xiii. 14. Heb. xi. 34. 37. and μαχαίρη Rev. xiii. 10. Luke xxii. 49. Acts xii. 2. (comp. Ex. xv. 9.), comp. also Σαπφείρη Acts v. 1. (Lchm. Σαπφείρᾳ), and συνειδυίης v. 2. according to good Codd. See Matth. I. 183.

2. The following forms occur in connection with the second Decl.

a. Ἀπολλώ in Acc. Sing. for Ἀπολλών, from Ἀπολλώς (Acts xviii. 24.) Acts xix. 1. 1 Cor. iv. 6., the Gen. being regularly Ἀπολλώ 1 Cor. iii. 4. xvi. 12., comp. Bttm. 1, 155. 199. Good Codd. (Bttm. 1, 155. Krü. 45.) have, Acts xxi. 1., τὴν Κῶ (1 M. xv. 23. Joseph. antiqq. 14, 7, 2.), where the usual form τὴν Κῶν has but little authority. Κῶ, however, besides Κῶς, is found indeclinable in Strabo 10. 489. Comp., further, Duker Thuc. 8, 41.

b. Νοΐ, as Dat. of 3d Decl., from νοῦς, 1 Cor. i. 10. xiv. 15. Rom. vii. 25.; and also νοός as Gen. for νοῦ, Cor. xiv. 19. Greek authors, instead of νοΐ, usually employ νόῳ, or contr. νῷ. Νοΐ occurs in Simplic. ad Aristot. phys. 31, 25. Philo I. 63. (Bekker Anecd. III. p. 1196.), the Byzantines (*e.g.* Malalas, see index in Bonn edition Theoph. 28.), and the Fathers, Lob. Phryn. 453. Boissonade Marin. p. 93 sq. Also πλοός Acts xxvii. 9. Gen. for πλοῦ, as in Arrian. peripl. p. 176. Malalas 5. p. 94. Cinnam. p. 86. comp. Lob. as above.

c. The Vocative Θεέ Mt. xxvii. 46. without var. (Judg. xxi. 3. Wisd. ix. 1. Acta Thom. 25, 45, 57.: also Τιμόθεε 1 Tim. i. 18. vi. 20.), of which scarcely an instance is to be found in Greek authors. Comp. Bttm. I. 151. Even the Sept. has usually Voc. Θεός.

d. We find of the Plur. of ὀστέον, without contraction ὀστέα Luke xxiv. 39., and ὀστέων Mt. xxiii. 27. Heb. xi. 22. The latter occurs not very unfrequently in Greek prose (Lucian. necyom. 15. Plat. Locr. 102 d. (comp. also Eurip. Orest. 404. Troad. 1177.). Ὀστέα is more rare, comp. Plat. Locr. 100 b. Aristot. anim. 3, 7. Menand. ed. Meineke p. 196.

The following Metaplasms deserve notice:

1. Ὁ δεσμός has Plur. τὰ δεσμά Luke viii. 29. Acts xvi. 26. xx. 23, and only once οἱ δεσμοί Ph. i. 13, entirely without var. In Greek authors, too, δεσμοί is more rare than δεσμά Thom. Mag. p. 204. (Bttm. I. 210., comp. Kuinöl ad Acta p. 558.).

2. From σάββατον we find only Gen. Sing. and Plur. and Dat. Sing.,[1] but Dat. Plur. σάββασι (which occurs also in Meleag. 83, 4.), formed, according to Passow, a Sing. σάββατ, Gen. σάββατος.

3. The Mas. σῖτος has in the Plur. (besides σῖτοι) σῖτα Acts vii. 12. var., as often in Greek writers. The Sing. σῖτον is not in use. See Schäf. Soph. Elect. 1366. The best Codd., however, give in Acts vii. 12. σιτία, which has been received into the Text.

In regard to gender we may remark:

1. In Luke xv. 14. Acts xi. 28. is, in some good Codd. (also, according to a very few authorities, in Luke iv. 25.), λιμός is Fem. Doricé (Lob. 188.), comp. Malalas 3. p. 60. See Bornem. ad Acta, as above.

2. In Mr. xii. 26. (though not without var.) βάτος is Masc., and, in Luke xx. 37. Acts vii. 35., it is Fem. (Fr. Mr. p. 532.). Comp. in general, Lob. paralip. 174 sq. (ἡ πηλός Const. Man. 2239. 2764 etc.).

3. For the later form ὁ νῶτος, some Codd. Rom. xi. 10. have τὸ νῶτον, the form used by the earlier writers, see Fr. h. l.

SECTION IX.

RARE FORMS OF THE THIRD DECLENSION.

Peculiar forms deserving attention are—

1. In the Singular:—

a. The Gen. ἡμίσους Mr. vi. 23. from the Neut. ἥμισυ, used as a substantive, instead of the usual form ἡμίσεος, comp. Dio Chr. 7. 99. Schwartz. comment. p. 652. Bttm. I. 191.

b. The Dat. γήρει (Ionicé), for γήρεϊ Luke i. 36. (as οὔδει from οὖδος in Homer), for which the Text. rec. has γήρᾳ. Comp. Ps. xci. 15. Sir. viii. 6. Theophan. p. 36. and the Fathers (*e.g.* Theodoret. in Ps. cxix. (ed Hal. I. 1393.), Fabric. Pseudepigr. II. 630. 747. Boissonade Anecd. III. 19.

c. The Acc. ὑγιῆ Jo. v. 11. 15. Tit. ii. 8. (Lev. xiii. 15.). The Attic authors use ὑγιᾶ, but the contraction in ῆ after a vowel occurs in Plat. Phaed. 89 d. and other passages (Matth. I. 288.).

[1] We find in the Sept. the Dat. Plur. of this form, σαββάτοις 1 Chr. xxiii. 31. 2 Chr. ii. 4. viii. 13. Ezech. xlvi. 3. as well as in Joseph. antt. 16, 6, 4., together with σάββασι. In the N. T. it occasionally appears among the Var. as in Mt. xii. 1. 12. according to good Codd.

d. Ἀρτέμων Acts xxvii. 40. has, according to A. and several other Codd. ἀρτέμωνα, which Lchm. has adopted (comp. γλήχωνι Homer. Cerer. 209.), as also Lob. Soph. Ai. p. 171., in preference to the usual form ἀρτέμονα: appellativi declinatio sine dubio eadem quae proprii (Anacr. fragm. 27. and Fischer's note).

2. In the Plural:—

a. The Acc. in εῖς, instead of έας, from Nom. Sing. in ευς, as. γονεῖς Mt. x. 21. Luke ii. 27., γραμματεῖς Mt. xxiii. 34. etc. The same form is found also in Att. writers: *e.g.* Xen. (see Poppo Cyrop. p. 32 sq. Weber Dem. p. 492. and 513.), though the Atticists reject it. See Matth. I. 235.

b. The Dat. of the Numeral δυσίν (Thom. M. 253.) Mt. xxii. 40. Luke xvi. 13. Acts xii. 6. follows the analogy of the 3d Decl. It occurs also in Thuc. 8, 101. (δυσὶν ἡμέραις), in Plutarch, Aristot. Hippocrat. and others, instead of the usual δυοῖν, see Lob. 210 sq. Bttm. I. 276. In the Gen. δύο is always indeclinable (Mt. xx. 24. xxi. 31. Jo. i. 41. 1 Tim. v. 19. etc.), as sometimes in Greek authors, *e.g.* Lucian. dial. mort. 4, 1. Aesop. 145, 1. (Mtth. I. 337.).

c. The uncontracted forms ὀρέων Rev. vi. 15. (Ez. xi. 10. 1 Kings xx. 28. Josh. xiii. 4. etc.) and χειλέων Heb. xiii. 15. (Prov. xii. 14. xxxi. 31. Wisd. i. 6. Sir. xxii. 25. etc.), instead of the ordinary contracted, the other cases being declined regularly. Such genitives, however, are not unfrequent even in Greek prose, comp. Georgi Hierocr. I. 145. Poppo Xen. C. p. 213. Jacobs Achil. Tat. 2, 1. As to the poets, see Ellendt Lexic. Soph. II. p. x. xii.

d. The contraction of the Neut. ἡμίση Luke xix. 8. (as a substantive, comp. Theophr. ch. 11.), to which applies what we have said of ἡμίσους. The usual form is ἡμίσεα, which is the reading here in some Codd. (Tdf., however, has ἡμίσεια from BL, comp. Bttm. I. 248.), comp. Fischer prol. p. 667. Bttm. I. 191.

e. The contracted Gen. πηχῶν Jo. xxi. 8. Rev. xxi. 17. instead of the uncontracted πηχέων (as the Cod. Al. in the first passage has). Πηχῶν is a later form (See Lob. p. 246.), yet it occurs in Xen. An. 4, 7, 16. and more frequently in Plutarch.

From κλείς we have the more common form κλεῖδα Luke xi. 52. and in a few Codd. Rev. iii. 7. xx. 1. (more frequently in Sept. Judg. iii. 25. Josh. xxii. 22.) for (the Attic) κλεῖν (Thom. M. p. 536. Lob. 460.). Yet, in Plur. Mt. xvi. 19. κλεῖδας has more authority than κλεῖς, which, on the other hand, is the best attested reading, Rev. i. 18. Also ἔριδες 1 Cor. i. 11. and ἔρεις (as Nom. and Acc.) 2 Cor. xii. 20. occur. In Gal. v. 20. the correct reading is probably

ἔρις. Κρέας has the regular Plur. contraction (Bttm. I. 196.) κρέα Rom. xiv. 21. 1 Cor. viii. 13. (Exod. xvi. 8. 12.) as in Xen. C. 1, 3, 6. 2, 2, 2. On the other hand κέρας has κέρατα Rev. v. 6. xiii. 1. 11. xvii. 12. (Amos iii. 14.), κεράτων Rev. ix. 13. xiii. i. (1 Kings i. 50. ii. 29.), and never the contracted κέρα, κερῶν (Bttm. I. as above, Bekker Anecd. III. p. 1001.). Lastly, τέρας has always τέρατα Mt. xxiv. 24. Acts ii. 43. v. 12. Jo. iv. 48., τεράτων Rom. xv. 19. instead of τέρα, τερῶν, the Attic forms. See Moeris p. 339. Bttm. as above.

Note 1. In 1 Th. v. 3. (Josh. xxxvii. 3.) we find ὠδίν for ὠδίς, Nom. Sing. of ὠδῖνες, like δελφίν, in later writers not unfrequent, see Bttm. I. 162. (comp. also κλειδίν Const. Porphyr. 14, 208.).

Note 2. In good MSS. πλοῦτος, contrary to general usage, is Neut. Eph. ii. 7. iii. 8. 16. Ph. iv. 19. Col. ii. 2. (Acta apocr. p. 76.), a peculiarity probably originating in the language of the people, as the Modern Greeks have both τὸ πλοῦτος and ὁ πλοῦτος, see Coray Plutarch. vit. II. p. 58. Isocr. II. 103. 106. In the same way we find 2 Cor. ix. 2. in Cod. B. Ph. iii. 6. in A. B. τὸ ζῆλος (Clem. ep. p. 17. Ittig.) and Luke xxi. 25., probably τὸ ἦχος (if the Gen. be accented ἤχους (as it is by Lchm.), according to good Codd., as Malal. p. 121. 436. Comp. in still later writers, τὸ κλάδος Theophan. contin. ed. Bekker p. 222. See, in general, Benseler Isocr. Areopag. p. 106. On the other hand, we find ὁ δεῖπνος Luke xxiv. 16. BD., see Hase ad Leon. Diac. p. 239. Schäf. ind. Aesop. p. 128. 163. Boisson. Herod. Epim. p. 22. and Anecd. I. 51.; and ὁ τεῖχος Ducas p. 266. Bonn. Acta apocr. p. 84. The heteroclite σκότος (Poppo Thuc. I. 225.) is found only once as Mas. (Heb. xii. 18. σκότῳ, but not certain), else always Neut. (σκότους, σκότει) without a single var. As to ἔλεος, which in Sept. is sometimes Mas. (as also in Philo I. 284.), in N. T. MSS. Neut. predominates: (var. only Mt. ix. 13. xii. 7. xxiii. 23. Tit. iii. 5. Heb. iv. 16.). Θάμβος has Acts iii. 10. Gen. Θάμβου in C.

Note 3. MSS. have various instances of ν subjoined to α or ῆ in the Acc. Sing. (ἐλπίδαν, συγγενῆν, comp. Sturz dial. alex. p. 127. Lob. paralip. p. 142.), as Mt. ii. 10. ἀστέραν Cod. Ephr. Jo. xx. 25., χεῖραν Cod. Alex., and in same Cod. Rev. xii. 13. ἄρσεναν, xiii. 14. εἰκόναν, xxii. 2. μῆναν, Acts. xiv. 12. Δίαν according to several Codd., and Rom. xvi. 11. συγγενῆν, Heb. vi. 19. ἀσφαλῆν (this also in Cod. Ephr. and Cantab.), Rev. i. 13. ποδῆρην. Likewise in the Byzantine writers we find similar forms (See Index to Leo Grammat. p. 532. Boisson. anecd. V. 102.), as also in Apocr. (Tdf. de evang. apocr. p. 137.), and in Rev. Lchm. has received into the text the forms quoted above. This subjoined ν is certainly not to be considered, as by Ross, an original termination in the popular speech, but an arbitrary extension of ν, usual in the Acc. of many sorts of words (Mtth. 208.). Lob. paralip. as above. In adjectives of two terminations in ης, this form seems to be Aeolic. Mtth. 289. Moreover, see also Bornem. on Acts as above.

Section X.

FOREIGN WORDS AND SUCH AS ARE INDECLINABLE.

1. In the Sept. and N. T. we find a peculiar mode of declining Hellenised Oriental names. This consists in forming the Gen. Dat. and Voc. from Nom. by dropping ς, and the Acc. by changing ς into ν; as: Ἰησοῦς, Gen. Ἰησοῦ Mt. xxvi. 69., Dat. Ἰησοῦ Mt. xxvi. 17.,[1] Voc. Ἰησοῦ Mr i. 24., Acc. Ἰησοῦν Mt. xxvi. 4. Acts xx. 21.—Λευΐ or Λευΐς (Luke v. 29), Acc. Λευΐν Mr. ii. 14.—Ἰωσῆς, Gen. Ἰωσῆ Mt. xxvii. 56. Luke iii. 29. etc. (but BD and L have generally in Mr. Ἰωσῆτος) Bttm. I. 199. Like Ἰησοῦς is declined the Egypt. name Θαμοῦς (Plat. Phaed. 274. d.) Mtth. I. 198.—The word Μωσῆς (Μωυσῆς) is declined in two ways. The Gen. (as also in the Greek Fathers and Byzant. authors) is invariably Μωσέως (comp. Diodor. S. Ecl. 34. p. 194. Lips.). As to the Dat. good Codd. vary between Μωσεῖ (also in Euseb. and Theophan.) and Μωσῇ, comp. Mt. xvii. 4. Mr. ix. 5. Luke ix. 33. Jo. v. 46. ix. 29. Acts vii. 44. Rom. ix. 15. 2 Tim. iii. 8. For the Acc. is found Μωσῆν Acts vi. 11. vii. 35. 1 Cor. x. 2. Heb. iii. 3. (Diodor. S. 1, 94.), only Luke xvi. 29. has without *var.* Μωσέα (as Euseb. H. E. 1, 3. and often in Clem. Alex., Geo. Syncell., Glycas, etc.). All these forms, with the exception of Μωσέως, may be clearly derived from Nom. Μωσῆς (see the analogies Bttm. I. 198. 210. 221.) For Μωσέως a Nom. Μωσεύς seems required; but such a form does not occur, and, after all, is not necessary. Ἄρης, for instance, has sometimes Gen. Ἄρεως (Ellendt Lexic. Soph. I. 224.). Besides the N. T., the Sept. has Gen. Μωσῆ, also Geo. Phranz, and in Bauer glossar. Theodoret. p. 269. we find Μωσοῦ. Voc. Μωσῆ occurs Ex. iii. 4.—From Μανασσῆ Mt. i. 10. has Acc. Μανασσῆ, and according to some, Μανασσῆν.

Σολομῶν has in Text. rec. Acc. Σολομῶντα Mt. i. 6., Gen. Σολομῶντος Mt. xii. 42. Luke xi. 31. Jo. x. 23. Acts iii. 11. v. 12. (as Ξενοφῶν, Ξενοφῶντος). But the better MSS. have Σολομῶν, Σολομῶνος: See Westen. I. 228.; and this, besides being according to analogy, is the received form in Joseph. ed Havercamp, and deserves to be admitted into the Text. The form ῶν, ῶντος implies derivation from a participle (Bttm. I. 169. Lob. paralip. 347.). It would be necessary to write Nom. (not Σολομῶν, as Lchm. also has

[1] Along with these forms, the Codd. of the Septuag. have for the Dat. (Dt. iii. 21. 28. xxxi. 23.) and even for the Gen. (Ex. xvii. 14.) the form Ἰησοΐ.

printed, but) Σολομών, agreeably to predominant authority,[1] as Βαβυλών, etc. Ποσειδῶν (Ποσειδῶνος), because contracted from Ποσειδάων, is not analogous. In the Sept. Σολομών is indeclinable. See 1 Kings iv. 7. 29. v. 12. 15. 16. vi. 18, etc.

2. Many Hebrew proper names which might receive the forms of the 3d Decl., are used in the Sept. and N. T. as indeclinable, as: Ἀαρών Gen. Heb. vii. 11. ix. 4., Dat. Exod. vii. 9. Acts vii. 40., Acc. Exod. vii. 8. Comp. in particular Mt. i. and Luke iii. 23.; besides Συμεών Luke iii. 30., Σαλμών Luke iii. 32., Κεδρών Jo. xviii. 1. var. So Ἰεριχῶ, Genit. Dt. xxxii. 49. Mt. xx. 29. Heb. xi. 30., Acc. Luke x. 30. xviii. 35. (Glyc. p. 304.)[2]—Ἱερουσαλήμ, for which, however, in Mt. Mr. and Jo. might, on the authority of MSS., be preferred Ἱεροσόλυμα, which is usually declined as Neut. Pl., as: Mt. iv. 25. Mr. iii. 8. Luke xxiii. 7. Jo. ii. 23. It is Fem. only in Mt. ii. 3. (iii. 5?). The Sept. has merely the form Ἱερουσαλήμ. On the contrary, Joseph. has Ἱεροσόλυμα.—Τὸ πάσχα Luke ii. 41. Jo. ii. 23. (as in Sept.[3]) So also (τὸ) σίκερα Luke i. 15. and in Sept. Lev. x. 9. Num. vi. 3. Josh. xxiv. 9. etc. Euseb. praep. ev. 6, 10. has Gen. σίκερος.[4] The Hebrew Plural termination occurs only in Heb. ix. 5. Χερουβίμ. This word, however, as in the Sept., is construed as Neut. (Gen. iii. 24.) like πνεύματα.

In Rev. i. 4. the whole expression ἀπὸ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος (as if the Greek equivalent for יְהוָה the Incomprehensible!) is purposely treated as indeclinable, like ἕν, μήθεν, etc. in Greek philosophical writings, and previously even in Aristot. *e.g.* polit. 5. 3. Procl. theol. Plat. 2. ed. Hoeschel μετὰ τοῦ ἕν, χωρὶς τοῦ ἕν (Stollberg de soloecis. N. T. p. 14 sqq.). On the other hand, in Creuzer's edition of the writings of Proclus we find invariably ἐκ τοῦ ἑνός, ἐν τῷ ἑνί. Comp. also τὸν ὁ δεῖνα Schäf. Demosth. III. 282.

[1] In Glycas *Bekker* has, in the new edition, Σολομῶντος, Σολομῶντα; but for the Nomin. he has given Σολομών.

[2] Elsewhere we find a twofold mode of declining the word: *a.* Gen. Ἱεριχοῦ 3 Esr. v. 44., Dat. Ἱεριχῷ Procop. de aedif. 5, 9. Theodoret. V. p. 81. Hal. or Ἱεριχοῖ Joseph. b. j. 1, 21, 4. Suid. unt. Ὠριγενής, and *b.* from Ἱερικοῦς (Ptol. 5, 16, 7.) Gen. Ἱερικοῦντος Strabo 16. 763., Acc. Ἱερικοῦντα 16. 760., and usually in Josephus.

[3] So also in the Fathers. See *Suicer.* thes. II. 607 sqq. Epiphan. haer. II. 19. gives inflexion even to the Plur. τὰ πάσχα.

[4] Most of these are declined in Josephus, who, generally, in conformity to the genius of the Greek language, gives terminations to all proper names (of persons), and, consequently, declines them. The instances of undeclined foreign names, which *Georgi* in his Hierocr. I. 158. produces from Plato and Pausan., are partly not to the point, and partly prove nothing against the tendency to inflexion. Even Ptolem., besides the large number of declined names of places, used some as indeclinable. *Nobbe* schedae Ptolem. I. (Lips. 1841. 8.) p. 23 sq.

Section XI.

DECLENSION AND COMPARISON OF ADJECTIVES.

1. Adjectives of three terminations, particularly those in *ιος*, *μιος*, *ειος*, are, specially in Attic authors, regarded as having only two, the Mas. being used also for the Fem. (Elmsley Eurip. Herac. p. 77. Lips. Monk Eurip. Hippol. p. 56. and Eurip. Alcest. 126. 548. 1043. Mtth. 295.). In the N. T. we find Luke ii. 13. *στρατιὰ οὐράνιος*, Acts xxvi. 19., *κόσμιος* 1 Tim. ii. 9.; also Rev. iv. 3. *ἶρις* (Fem.) *κυκλόθεν τοῦ θρόνου ὅμοιος* (the best established reading) *σμαραγδίνῳ* etc. See my exeget. Stud. I. 152. On the other hand, in 1 Tim. ii. 8. *ὁσίους χεῖρας* (for *ὁσίας*, which some Codd. in fact have), *ὁσίους* may be construed with *ἐπαίροντας*, though that is not necessary (Fr. Rom. III. 16.). Comp. also Tit. iii. 9. *μάταιοι* joined to a Subst. Fem., and Jas. i. 26. *μάταιος ἡ θρησκεία*.

In later Greek, however, adjectives in *ος* have three terminations, as *ἀργός* Lob. p. 105. and paralip. p. 455 sqq., comp. Ellendt Arrian. Al. I. p. 242. Yet this occurs in a quotation from Epimenides Tit. i. 12. *Συγγενής-ές*, forms a special term. *συγγενίς* (substant.) Luke i. 36., which, on the authority of good Codd., Lchm. adopted into the Text, Lob. Phryn. 451 sq. Comp. Malal. p. 95. 96.

Αἰώνιος has, in the N. T., usually but 2 terminations; but 2 Th. ii. 16. Heb. ix. 12. *αἰωνίαν* occurs in the Text, and, in the latter passage, without var.; also, according to some Codd., 2 P. i. 11. Acts xiii. 48., comp. Num. xxv. 13. Plat. Tim. 38 b.—*Βεβαία* Rom. iv. 16. etc., which the fastidious Thom. M. 199. declares to be unclassical, is found in Isocr. Demosth. (Weber Dem. p. 133.) Xenoph. etc., comp. Duker Thuc. 2, 43.—*ἔρημος*, which even in Attic varies (comp. Ellendt Arrian. Al. I. p. 262. Mtth. 306.), has, in the N. T., always but two terminations. As to *ἀσφαλην* Heb. vi. 19. *i.e.* *ἀσφαλῆν*, see § 9. note 3.

2. On the comparison of adjectives we have only to observe:—

a. The Comparat. Neut. of *ταχύς* is *τάχιον* (Jo. xx. 4. 1 Tim. iii. 14. Heb. xiii. 19. 23. etc.), for which, in earlier Greek, *θᾶσσον*, and in Attic *θᾶττον*, was used. *Τάχιον* occurs regularly in Diod. S., Dion. H., Plutarch, etc. Lob. p. 77. Meinecke Menandr. p. 144. Comp. also 1 M. ii. 40. Wisd. xiii. 9.

b. In 3 Jo. 4. we find the double Comparative *μειζότερος*, and in

Eph. iii. 8. ἐλαχιστότερος from the Superlative (comp. ἐλαχιστότατος Sext. Emp. 9, 406. and in Latin, *minimissimus, pessimissimus*). Such forms belong specially to the diction of poetry (Apollon. Rhod. 2, 368. μειότερος) or to later Greek, which sought to strengthen the Comparative, become weak in popular usage. Comp. κρειττότερος Ducas 27. 29. 37., μειζονότερος ibid. c. 27. and Malal. 18. p. 490., μειζότερος Constant. Porph. III. 257., πλειότερος Theophan. p. 567. Some such instances are found even in earlier authors (see Wetst. II. 247.), though, as in Aristot. Metaph. 10, 4., ἐσχατώτερος occurs not as an already existing and ordinary, but as an arbitrary formation. See Bttm. I. 274. Lob. Phryn. p. 136. In German comp. the form *mehrere von mehr*.

c. The Comparatives κατώτερος Eph. iv. 9., ἀνώτερος Luke xiv. 10., ἐσώτερος Acts xvi. 24., from the Adverbs κάτω, ἄνω, ἔσω, are groundlessly questioned by Bttm. I. 271. They are the undoubted readings in the N. T. and Sept., and not only occur frequently in later authors, but even in Attic (Mtth. 328.).

On the Comparative form of Adverbs derived from Adjectives, as περισσοτέρως 2 Cor. i. 12. Gal. i. 14. Ph. ii. 28. sc., which is not unknown to native Greek writers, see Bttm. II. 345. Elmsley Eurip. Herac. p. 100 Lips.

The Positive ἤρεμος 1 Tim. ii. 2. is not found in earlier Greek (Bttm. I. 271. II. 343.); Lob. pathol. p. 158. has shown it occurs in Inscript. Olbiopol. 2059, 24.

Section XII.

AUGMENT AND REDUPLICATION OF REGULAR VERBS.

1. The temporal instead of the syllabic Augment occurs:

a. In the Imperfect ἤμελλε Jo. iv. 47. xi. 51. xii. 33. xviii. 32. Luke x. 1. Acts xvi. 27. xxvii. 33. Rev. x. 4. with decided preponderance of authority. On the contrary, ἔμελλε Luke ix. 31. Jo. vi. 71. Heb. xi. 8. is better attested. See in general Böckh Plat. Men. p. 148 sq.

b. In the Imperfect ἠδύνατο Mt. xxvi. 9. Mr. vi. 5. 19. xiv. 5. Jo. ix. 33. xi. 37. Luke viii. 19. xix. 3. with preponderance of authority; while there is good evidence for ἐδύνατο Luke i. 22. Acts xxvi. 32.

and Rev. xiv. 3., and ἐδύνασθε 1 Cor. iii. 2. The Aorist ἠδυνήθη is fully established Mt. xvii. 16. 19. Mr. ix. 28. Luke ix. 40. 1 Cor. iii. 1. See in general on these current Attic forms Georgi Hierocr. I. p. 32. Bttm. I. 317. Jacobs Achil. Tat. p. 554. Ellendt Arrian. Al. II. p. 208. Boisson. Aen. Gaz. p. 173. and Anecd. V. p. 19. comp. Bornem. Act. p. 278.

c. In ἠβουλόμην Acts xv. 37. xxviii. 18. and ἠβουλήθην 2 Jo. 12. (Mtth. 375.), but both insufficiently attested. See Bornem. Act. p. 233.

2. The syllabic Augment in a verb beginning with a vowel occurs Jo. xix. 32. κατέαξαν Aor. 1. from κατάγνυμι (comp. Thom. M. 498.), and even in the other Moods, as: κατεαγῶσι Jo. xix. 31. Bttm. II. 97. Comp. Thuc. 3, 89. Aristot. anim. 9, 43. Plat. Cratyl. 389 b. etc.[1] Also Fut. κατεάξω Mt. xii. 20. and Sept. to distinguish it from the Fut. of the verb κατάγω. But for ἐωνησάμην, the most usual form in Gr. authors, we find Acts vii. 16. ὠνησάμην, as it sometimes occurs in classic Greek (Lob. 139.): and for ἔωσα, ἐωσάμην Acts vii. 27. 39. 45. ὦσα, ὠσάμην, see § 15. Comp. a similar instance in Poppo Thuc. III. II. p. 407. Index to Leo Gramm. p. 533.

3. In verbs beginning with ευ we find—

a. Unaugmented εὐδόκησα preponderating, only Mt. xvii. 5. 1 Cor. x. 5. Col. i. 19. Heb. x. 6. 8. ηὐδόκησα favoured by the Codd.: Also εὐλόγησα predominant for ηὐλόγησα (Mt. xiv. 19. Luke xxiv. 30. Heb. xi. 10. 21.). Likewise Perf. εὐλόγηκεν Heb. vii. 6.; εὔχοντο Acts xxvii. 29., εὐχαρίστησε Acts xxvii. 35., εὐπορεῖτο Acts xi. 29.; εὑρίσκειν decisive (only Mr. xiv. 55. ηὕρισκον in good Codd. Further, comp. Acts vii. 46. Luke xix. 48.). Comp. Lob. p. 140. and Soph. Ai. p. 123. Hm. Eurip. Bacch. p. 11. Boisson. Philostr. epp. p. 75. Even in Attic the Augm. is defended by Elmsley Eurip. Med. 191., and it occurs in the Apocr. (Evang. Nicod. c. 20.) and the Fathers.

b. With Augm. ηὐχόμην preponderating Rom. ix. 3. (without Augm. see Xen. Anab. 4, 8, 25. Cyrop. 3, 2, 15., yet not without var.), ηὐχαρίστησαν Rom. i. 21., ηὐφόρησεν Luke xii. 16. (doubtful), ηὐκαίρουν Mr. vi. 31. (but Acts xvii. 21. εὐκ. doubtful), ηὐφράνθη Acts ii. 26. (from Sept.). Comp. generally Bttm. I. 321. Poppo Thuc. I. 227., also Lchm. Lucian II. p. 456. Εὐαγγελίζομαι has the Augm. after ευ, and that without var. Acts viii. 35. 40. xvii. 18. 1 Cor. xv. 1. Gal. iv. 13. Rev. x. 7. etc. (see Lob. p. 269.), even προευηγγελίσατο Gal. iii. 8. So also εὐαρεστεῖν Heb. xi. 5. (yet Cod. A and several

[1] In Cinnam. p. 190. we find another unusual form of the Perfect, κατεάγηκε.

others, without Augm.). Of προσεύχεσθαι the forms nearly always have Augm. without var., as: προσηύξατο Mt. xxvi. 44., προσηύχετο Mr. i. 35. Acts viii. 15. Luke xxii. 41. etc.

4. The only verb beginning with οι, and occurring in Past tense, οἰκοδομῶ, has, not indeed without var., but on vastly preponderating authority, the regular Augm., as: ᾠκοδόμησε Mt. vii. 24. xxi. 33., ᾠκοδόμητο Luke iv. 29., ᾠκοδόμουν Luke xvii. 28., ᾠκοδομήθη Jo. ii. 20. Only in Acts vii. 47. good Codd. have οἰκοδόμησε, on which later form see Lob. 153.

5. Προφητεύειν Jude 14. has, with prepond. auth., the Augm. after the preposition, as usual (Bttm. I. 335.): but the better Codd. give elsewhere ἐπροφήτευσαν Mt. xi. 13., ἐπροφητεύσαμεν Mt. vii. 22., ἐπροφήτευσε Mt. xv. 7. Mr. vii. 6. Luke i. 67. Jo. xi. 51., ἐπροφήτευον Acts xix. 6. Schulz ad Mt. vii. 22. urges that this should be generally received into the Text, and this Lchm. and Tdf. have done. In later writers the Augm. is often put before the prepos., as: ἐπρόσθηκεν, ἐσυμβούλευον (see Index to Ducas, to Jo. Cananus and others, in the Bonn. ed.), ἐκατήχουν Epiphan. Mon. 33, 16.[1] In προφητεύειν, however, this is hardly anomalous, as there is no simple φητεύειν. Comp. Num. xi. 25. Sir. xlviii. 13.

6. The Augm. ει in εἴληφα (for the redupl. λέληφα) is transferred also to the 1. Aor., as: κατειλήφθη for κατελήφθη Jo. viii. 4. not without var. (see Maittaire dialect. ed. Sturz p. 58.), of which traces already existed in Ionism.

7. Double Augments occur—*a.* In ἀπεκατεστάθη Mt. xii. 13. Mr. iii. 5. Luke vi. 10. now very properly in the Text (comp. Lucian. Philopat. c. 27.), ἀπεκατέστησε Ducas 29., ἀπεκατέστησαν, Theophan. p. 374., ἀπεκατέστη, Cinnam. p. 259., ἀντεκατέστην. See Dindorf Diod. S. p. 539. and Schäf. Plutarch. V. p. 198.[2] *b.* In ἀνέῳξεν Jo. ix. 14. 30., ἀνεῴχθη Luke i. 64. (Bttm. II. 250.), once even in Inf. Aor. ἀνεῳχθῆναι Luke iii. 21. Good Codd. give, further, many other forms of this verb, as: ἤνοιξεν Rev. xii. 16. etc., ἠνοίχθησαν Rev. xx. 12., ἠνοίγην Acts xii. 10. Rev. xi. 19. xv. 5., as in Sept. and later writers (Bttm. as above 251. Lob. p. 153.), besides three other forms, Mt. ix. 30. ἠνεῴχθησαν Jo. ix. 10. Acts xvi. 26., Acts ix. 8. Rev. xix. 11. ἠνεῳγμένον (Nicet. Eugen. 2, 84. 128. var.). Jo. ix. 14. Rev. xx. 12. (Gen. vii. 11. viii. 6. Dan. vii. 10. 3 Macc. vi. 18.). Comp. Thilo Apocr. I. 669. *c.* In ἠνείχεσθε 2 Cor. xi. 1.

[1] Epiphanii Mon. edita et inedita cura *A. Dressel.* Paris 1843. 8.

[2] Comp. also ἐπροεφήτευον Leo Gramm. p. 33. 35. and 36., ἐκατεσκεύασαν Canan. 462., ἐσυνεμαρτύρουν ibid. 478., ἠφώρισται Theophan. 112., ἐπροέταξα Theod. Gramm. 40, 8. As to the Attic authors, see V. Fritzsche Aristoph. I. 55.

4. Text rec. (comp. Thuc. 5, 45. Herodit. 8, 5, 9.) and *ἠνεσχόμην*, for *ἀνεσχ.* Acts xviii. 14. (Her. 7, 159. Thuc. 3, 28.) exactly as in Greek writers, who, in respect to these forms, hardly admit the single Augm. (Bttm. II. 189); yet in 2 Cor. the best Codd. have *ἀνείχεσθε*.

8. *Ἐργάζομαι* has, according to Codd., sometimes *ἠργάσατο* for *εἰργάσατο* Mt. xxv. 16. xxvi. 10. Mr. xiv. 6. Luke xix. 16. Acts xviii. 3. (Ex. xxxvi. 4.). The same form occurs also in a good MS. of Dem. (Schäf. appar. V. p. 553.), comp. Sturz p. 125. On the other hand, good Codd. (Lchm. and Tdf.) have from *ἕλκω* Luke xvi. 20. *εἱλκωμένος*. Comp. also Clem. Al. p. 348. Sylb.

9. The Augm. is, for the most part, entirely omitted in the Pluperf., as: Mr. xiv. 44. *δεδώκει* (xv. 10. Jo. xi. 57.), Mr. xv. 7. *πεποιήκεισαν* (xvi. 9. *ἐκβεβλήκει*), Luke vi. 48. *τεθεμελίωτο*, 1 Jo. ii. 19. *μεμενήκεισαν*, Acts xiv. 8. *περιπεπατήκει* (see Valcken. h. l.), v. 23. *πεπιστεύκεισαν*. In strict consistency, these forms are to be preferred in the N. T. text. Even in Ionic (Her. 1, 122. 3, 42. 9, 22.) and Attic prose (*e. g.* Plato), the Augm. in the Pluperf. is often omitted, particularly in forms that would offend the ear (Bttm. I. 318.), as in compounds (comp. Acts xiv. 8.). See Georgi Hierocr. I. 179. Poppo Thuc. I. p. 228. Bornem. Xen. Anab. p. 272. Jacob Lucian. Tox. p. 68. Ellendt Arrian. Al. I. p. 265. 284., comp. Thuc. 8, 92. Xen. C. 3, 2, 24. As to the later writers see, in particular, Index to Joa. Cinnam. of Bonn. ed.

10. The reduplication after the analogy of *μέμνημαι* (Bttm. I. 315.) appears in *μνηστεύεσθαι* Luke i. 27. ii. 5. *μεμνηστευμένη*, not, however, without the opposite authority of good Codd. Comp. Sept. Dt. xx. 7. xxii. 23. On *ῥεραντισμένοι* Heb. x. 22. see § 23, 1. b.

In the best Codd. the Aor. of the compound *ἐπαισχύνομαι* 2 Tim. i. 16. is formed without the temp. Aug., and recent editors have so admitted it into the Text. So also Luke xiii. 13. *ἀνορθώθη*.

SECTION XIII.

PECULIAR FORMS IN THE TENSES AND PERSONS OF REGULAR VERBS.

1. *a.* Tenses following, in other respects, the analogy of the 2. Aor. have, in the Sept., the termination *α* (of the 1. Aor.) (see Sturz. dial.

Alex. p. 61. Valckenaer Herod. p. 649. 91. Dorville Charit. p. 402. Wolf Demosth. Lept. p. 216.), as: εἴδαμεν 1 Sam. x. 14., εἶδαν and ἔφυγαν 2 Sam. x. 14., εὗραν xvii. 20., ἐφάγαμεν xix. 42., ἐλθάτω Esth. v. 4. (Prov. ix. 5. Amos vi. 2. 2 Chron. xxix. 17.) etc. In the N. T. this form has, in conformity to the best Codd.,[1] been restored by modern editors, *e. g.* Mt. xxv. 36. ἤλθατε, ἐξήλθατε, Mt. xxvi. 39. παρελθάτω, 2 Th. ii. 13. εἵλατο, Acts vii. 10. xii. 11. ἐξείλατο, vii. 21. ἀνείλατο, Gal. v. 4. ἐξεπέσατε, Rev. vii. 11. (Heb. iii. 17. Jo. xviii. 6.) ἔπεσαν, Jo. vi. 10. ἀνέπεσαν, Heb. ix. 12. εὑράμενος (Epiph. Opp. I. 619. Theodoret. Opp. II. 837. Hal.) comp. Acts ii. 23. xvii. 6. xii. 7. xvi. 37. xxii. 7. xxviii. 16. Mt. vii. 13. 25. xi. 7. xvii. 6. xxii. 22. xxv. 36. xxvi. 39. 55. Luke ii. 16. xi. 52. Rom. xv. 3. 1 Cor. x. 8. 2 Cor. vi. 17. 1 Jo. ii. 19. Rev. v. 8. 14. vi. 13. In the Codd. we find no consistency in respect either to the writers or the words.[2] In many passages where this form appears in only a few Codd., it might be attributed to the transcribers,[3] particularly where similar flexions in α precede or follow. See Elmsley Eurip. Med. p. 232. Lips. Fr. Mr. 638 sqq. Further, it is found mainly in the 1. Per. Sing. and Plur. or 2. or 3. Per. Plur. In the 2. Sing., the Imp. or Partic., it very seldom occurs. On instances of such Aor. in Greek authors (*e.g.* Orpheus) see Bttm. I. 404. Προσέπεσα, occurring in Eurip. Troad. 293., Seidler has changed into προσέπεσον. In Alcest. 477. undoubtedly πέσοι should be read for πέσοιε: see Herm. h. l.[4] On the other hand, we find Theophan. p. 283. ἔπεσαν, Achill. Tat. 3, 17. κατεπέσαμεν, c. 19. περιεπέσαμεν, and Eustath. amor. Ism. I. p. 4. should, on the authority of good Codd., be ἐκπέσοιε, see Jacobs p. 664., comp. also Lob. 183. Mtth. I. 424. The Byzantine writers unquestionably use various forms of this sort, as: ἦλθαν Malal. p. 465. 12. p. 395., ἀνῆλθαν 15. p. 389., εὕραμεν 18. p. 449., ἀπέλθατε Ducas

[1] Regarding the MSS. which have this form, see *Hug* Einl. I. S. 238. 242. 244. 247. 249. 263. *Scholz* curae crit. p. 40. *Rinck* lucubratt. p. 37. *Tdf.* prolegg. ad Cod. Ephraemi p. 21.

[2] They are mostly verbs whose 1. Aor. is not in use.

[3] Ἀνάπεσαι, which, according to good Codd., occurs in Luke xiv. 10. xvii. 7. (a trace of it appears in Polyb. 6, 37, 4. ἐκπεσαμένοις Var.), must be the Imperat. of a similarly formed Aor. Med. (ἀνεπεσάμην). As, however, the latter nowhere occurs, ἀνάπεσαι is, no doubt, a mistake of the copyist for ἀνάπεσε, which, in fact, is the reading of the best Codd., and has been recently received into the Text. Comp. also *Rinck* lucubratt. p. 330. Copyists often interchanged ε and αι. Besides, it is only the 2. Aor. of this verb that is found, Mt. xv. 35. Mr. vi. 40. Luke xi. 37. xxii. 14. Jo. vi. 10. etc. The Fut. (as πίεσαι), for which Fr. is disposed to take these forms, does not accord with the construction, particularly as, in the second passage, an Imperat. immediately follows.

[4] On the other hand, a Greek inscription in Böckh II. 220. has, distinctly, εὖρειαν.

24., ἐξέλθατε Leo Gr. p. 343., ἐπεισέλθατε ibid. p. 337. Comp. in general Index to Ducas p. 639. and to Theophan. p. 682 sq. Bonn.

b. The Preterite of verbs beginning with ρ is found in the best Codd. with a single ρ (comp. § 5. 6.), as: 2 Cor. xi. 23. ἐραβδίσθην, Heb. ix. 19. ἐράντισε, (x. 22. ἐραντισμένοι), Mt. xxvi. 67. ἐράπισαν, according to AD 2 Tim. iii. 11. ἐρύσατο, according to AC iv. 17. ἐρύσθη, comp. 2 Kings xxiii. 18. Ex. v. 23. vii. 10. Lev. xiv. 7. 51. Num. viii. 7. Such forms are undoubtedly poetic, Bttm. I. 84. Mtth. I. 124., yet they frequently occur in the Codd. of Greek prose, Bast comment. crit. p. 788. In the Perf. the Cod. Al. and Ephr. Heb. x. 22. give the reduplicated form ῥεραντισμένοι, of which, besides in Homer (Odyss. 6, 59.) ῥερυπωμένα, several examples occur in later writers, Lob. paralip. 13. So in Mt. ix. 36. the Cod. Cantab. gives ῥεριμμένοι, which Lchm. has adopted.

c. The Futures of verbs in ίζω sometimes are found (with very slight var. in Codd.) in the contracted form, as: μετοικιῶ Acts vii. 43., ἀφοριεῖ Mt. xxv. 32., ἀφοριοῦσι Mt. xiii. 49., γνωριοῦσι Col. iv. 9., καθαριεῖ Heb. ix. 14., διακαθαριεῖ Mt. iii. 12., ἐλπιοῦσι Mt. xii. 21., μακαριοῦσι Luke i. 48. etc. This is Atticism (though the same form was not foreign to the Ionians), comp. Georgi Hieroc. I. p. 29. Fischer Weller II. p. 355. Mtth. p. 402. Of βαπτίζω the common form βαπτίσει alone is used Mt. iii. 11. On στηρίζω see § 15. In the Sept. verbs in αζω also are inflected after the same analogy in the Future, as: ἐργᾶται Lev. xxv. 40., ἁρπᾷ xix. 13. etc. Some represent as Attic contracted Futures Mt. ii. 4. γεννᾶται, Jo. xvi. 17. θεωρεῖτε (on account of ὄψεσθε following), Mt. xxvi. 18. ποιῶ. These, however, are all in the Present. See § 41. 2., comp. Fr. Mt. as above, Mtth. p. 403.

d. Of verbs in αινω, λευκαίνω has in the Aor. the Attic form (Bttm. I. 439.) λευκᾶναι Mr. ix. 3., and βασκαίνω Gal. iii. 1. in var., has the equally classic form, ἐβάσκηνα. But σημαίνω has Aor. ἐσήμανα Acts xi. 28. Rev. i. 1. See below, § 15.

e. Future Subjunctives are, in some passages, occasionally noted from a greater or less number of Codd., as: 1 Cor. xiii. 3. καυθήσωμαι (adopted by Griesbach), 1 Pet. iii. 1. κερδηθήσωνται, 1 Tim. vi. 8. ἀρκεσθησώμεθα (in both passages without much authority). In the better class of authors such forms undoubtedly originate with the transcribers, see Abresch in Observatt. misc. III. p. 13. Lob. 721., but in later writers, such as the Scholiasts (comp. Thuc. 3, 11. and 54.), they cannot be rejected (see Niebuhr index ad Agath. p. 418. and index to Theophan. p. 682.). In the N. T., however, there is very

little authority for these Subjunctive forms. Only εὑρήσῃς Rev. xviii. 14. and εὑρήσωσιν Rev. ix. 6. (yet an Aor. εὑρῆσαι occurs, see Lob. p. 721.), γνώσωνται Acts xxi. 24. (yet comp. Lob. p. 735.). (ὄψησθε Luke xiii. 28. and δώσῃ Jo. xvii. 2. are unquestionably Aor.).

2. Peculiarities in the flexions of Persons are:

a. The 2. Pers. Sing. Pres. and Fut. Pass. and Med. in ει for η, as: βούλει Luke xxii. 42., παρέξει vii. 4. (Var.), ὄψει Mt. xxvii. 4. and Jo. xi. 40. (Var.). Comp. also Mt. xxvii. 4. Acts xvi. 31. xxiv. 8. (Var.). In the verbs ὄπτεσθαι and βούλεσθαι this is the form invariably used in Attic (Bttm. I. 348.). In other verbs it never or seldom occurs, except in the poets (comp. Valcken. ad Phoen. p. 216 sq. Fischer ad Weller. I. p. 119. II. p. 399. Georgi Hierocr. I. p. 34. Schwarz ad Olear. p. 225.), yet it appears in good MSS. even of Attic prose, Bttm. as above. Comp. Schneider praef. ad Plat. civ. I. p. 49 sqq.

b. In the 2. Per. Sing. we find the original and uncontracted form δύνασαι (Mt. v. 36. viii. 2. Mr. i. 40.), where it has usually been preserved, Bttm. I. 502. (yet comp. δύνῃ Mr. ix. 2. Rev. ii. 2. and Var. Luke xvi. 2.,[1] which was used by the early poets and later prose authors, such as Polyb. 7, 11, 5. Aelian. 13, 32. see Lob. 359.). We find it also in contract. verbs, ὀδυνᾶσαι Luke xvi. 25. (Aeschyl. Choeph. 354.), καυχᾶσαι Rom. ii. 17. 1 Cor. iv. 7., and κατακαυχᾶσαι Rom. xi. 18., comp. Georgi Hierocr. I. p. 184. Bttm. I. 347. Boisson. Anecd. IV. p. 479. See below πίνω.

c. In the 3. Per. Plur. of Perf. αν for ασι (from the old termination αντι), as: ἔγνωκαν Jo. xvii. 7., τετήρηκαν xvii. 6., εἴρηκαν Rev. xix. 3., also Luke ix. 36. and Col. ii. 1. ἑώρακαν in very good Codd., similar in Var. Rev. xxi. 6. Jas. v. 4. So also in Sept., *e.g.* Dt. xi. 7. Judith vii. 10. This form belongs to the Alex. dialect. comp. Sext. Emp. 1, 10. p. 261. and the Papyri Taurin. p. 24. (κεκυρίευκαν). Also in Lycoph. 252. (πέφρικαν), often in Inscrip. and Byzant. writers (comp. Index to Ducas p. 639. to Codin. and Leo Gramm.), see Bttm. I. 345. Tdf. has, in all the above passages of the N. T., received it into the Text. But in Rev. ii. 3. he has rejected κεκοπίακες found in AC.

d. The originally Æolic termination εια (ειας, ειε), instead of αιμι, in the 1. Aor. Opt.: as ψηλαφήσειαν Acts xvii. 27., ποιήσειαν Luke

[1] As to this form, which some would substitute for δύνᾳ, comp. *Porson* Eurip. Hec. 257. *Schäf.* and *Hm.* Soph. Philoct. 787. *Oudend.* ad Thom. M. p. 252. *Lob.* p. 359.

vi. 11. So it is very frequently used in 2. 3. Sing. and 3. Plur. by Attic authors: Thuc. 6, 19. 8, 6. Aristoph. Plut. 95. Plat. rep. I. 337 c. Gorg. 500 c. Xen. An. 7, 7, 30. etc. see Georgi Hierocr. I. p. 150 sq. Bttm. I. 354 f., and still more frequently by later authors. See Ellendt Arrian. Al. I. p. 353.

e. The 3. Per. Plur. of the Imperative in *τωσαν*, occurs repeatedly in the N. T., as: 1 Cor. vii. 9. *γαμησάτωσαν*, vii. 36. *γαμείτωσαν*, 1 Tim. v. 4. *μανθανέτωσαν* (Tit. iii. 14.). comp. Acts xxiv. 20. xxv. 5. The opinion of Elmsley Eurip. Iphig. T. p. 232. ed. Lips., that this form became usual from Aristotle's time, has been fully refuted by Matth. I. 442. and Bornem. Xen. An. p. 38.

f. The 3. Per. Plur. of the histor. tenses has often, according to good Codd. the term. *οσαν* (Bttm. I. 346.), as: Jo. xv. 22. 24. *εἴχοσαν* for *εἶχον*, xix. 3. *ἐδίδοσαν* for *ἐδίδουν*, 2 Th. iii. 6. *παρελάβοσαν*, and Rom. iii. 13. from Sept. *ἐδολιοῦσαν*. This termination is much used in the Sept. and by the Byzantines; as: Ex. xv. 27. *ἦλθοσαν*, Jos. v. 11. *ἐφάγοσαν*, Ex. xvi. 24. *κατελίποσαν*, xviii. 26. *ἐκρίνοσαν*, Niceph. Greg. 6, 5. p. 113. *εἴδοσαν*, Nicet. Chron. xxi. 7. p. 402. *κατήλθοσαν*, Niceph. Bryenn. p. 165. *μετήλθοσαν* Brunck. Analect. II. p. 47. comp. also 1 Macc. vi. 31. Song of S. iii. 3. v. 7. vi. 8. Jos. ii. 1. iii. 14. v. 11. vi. 14. viii. 19. Judg. xix. 11. i. 6. Ruth i. 4. Lam. ii. 14. Ezech. xxii. 11. Exod. xxxiii. 8. etc., Fischer Weller. II. p. 336 sq. Georgi Hierocr. I. p. 165. sq. Lob. Phryn. 349. and pathol. 485. Sturz p. 58 sqq. In the N. T. however, with the exception of Rom. as above, only some Codd. give this form, and those readings, may possibly, all be attributed to the Alexandrine transcribers.

3. Respecting contracted verbs we have to remark:

a. The Future *ἐκχεῶ* Acts ii. 17. 18. and Sept., is formed and inflected like that of verbs in *λμνρ.*, comp. Ez. vii. 8. xxi. 31. Jer. xiv. 16. Hos. v. 10. Zach. xii. 10. Bttm. I. p. 369. If *ἐκχέω* be accented thus, it will, according to Elmsley, be the Attic Fut., as that form is both Pres. and Fut. See Bttm. II. 325. But in Sept. it is circumflexed and inflected *ἐκχεεῖς*, *ἐκχεεῖτε* Ex. iv. 9. xxix. 12. xxx. 18. Dt. xii. 16.

b. The usual forms of *διψάω*, *πεινάω*, in written Attic, were for Inf. *διψῆν*, *πεινῆν*. and for Indic. *διψῇς*, *διψῇ*. etc., Bttm. I. 487. In the N. T. we find *διψᾶν*, *διψᾷ* Rom. xii. 20. Jo. vii. 37., *πεινᾶν* Ph. iv. 12., *πεινᾷ* Rom. xii. 20. 1 Cor. xi. 21. which was in use from the time of Aristot. (Anim. 9, 21., comp. Sallier ad Thom. M. p. 699. Lob. 61.). According to the same analogy we find Fut.

πεινάσω (for πεινήσω) Rev. vii. 16. Jo. vi. 35. Var. (Josh. vi. 27. Ps. xlix. 12.), and 1. Aor. ἐπείνασα Mr. ii. 25. xi. 12. Mt. xii. 1. 3. xxv. 35. Luke iv. 2. Both forms are peculiarities of later Greek. See Lob. 204.

c. Of verbs in εω, retaining ε in the Fut. etc., we find in the N. T. καλέσω, τελέσω (Bttm. I. p. 392.), also φορέσω and ἐφόρεσα 1 Cor. xv. 47. (Sir. 11, 5. Palaeph. 52, 44.). In the classics the usual form is φορήσω ; yet even Isaeus has φορέσαι. See Bttm. II. 315. On the other hand εὐφόρησεν Luke xii. 16. On ἀπολέσω and ἐπαινέσω. See below.

Section XIV.

PECULIAR INFLEXIONS OF VERBS IN μι AND IRREGULAR VERBS.

1. Of verbs in μι we find.

a. Pluper. Act. ἑστήκεσαν Rev. vii. 11. Var. for ἑστήκεισαν. Comp. Thuc. 1, 15. ξυνεστήκεσαν, Xen. An. 1, 4, 4. ἐφεστήκεσεν, Heliod. 4, 16. ἑῳκεσαν, comp. particularly Jacobs Achill. Tat. p. 400. 622. Ellendt Arrian. Al. II. 77.

b. Third Per. Plur. Pres. τιθέασι for τιθεῖσι Mt. v. 15., περιτιθέασι Mr. xv. 17. ἐπιτιθέασι Mt. xxiii. 4. This is the better and more usual form. Comp. Thuc. 2, 34. Aristot. Metaph. 11, 1. Theophr. plant. 2, 6. see Georgi Hierocr. I. 145 sq. who produces many instances, and Matth. I. 483. Schneider Plat. civ. II. 250. Also διδόασι Rev. xvii. 13. according to the best Codd. Comp. Her. 1. 93. Thuc. 1. 42. The contracted forms τιθεῖσι and especially διδοῦσι belong to later Greek. Lob. p. 244.

c. The Imperf. 3. Plur. has the contracted form ἐδίδουν for ἐδίδοσαν in compounds. Acts iv. 33. xxvii. 1., comp. Hesiod. ἔργα 123. In the Sing. the form ἐδίδουν is more common. Bttm. I. 509.

d. On the contracted, but very common, not to say the only, Inf. Act. Perf. ἑστάναι (for ἑστηκέναι) 1 Cor. x. 12. See Bttm. II. 26., comp. Georgi Hierocr. I. 182 sq.

e. The Imperative Pres. Pass. in several Codd. is περίστασο 2 Tim. ii. 16. Tit. iii. 9. (ἀφίστασο 1 Tit. vi. 5. Var.) for the more usual περίστω. see Th. M. p. 75. Mtth. I. 495.

f. There is weighty authority for ἱστῶμεν, Rom. iii. 31., συνιστῶντες

2 Cor. vi. 4. x. 18. (Nicephor. Bryenn. p. 41. comp. καθιστῶν Agath. 316. 2.). ἀποκαθιστᾷ Mr. ix. 12. (Dan. ii. 21. 2 Kings xviii. 12. Fabric. Pseudep. II. 610. ξυνιστᾷ Plat. Tim. 33. etc.) from the form ἱστάω (Her. 4, 103., as ἀφιστάω Joa. Cinnam. p. 121. ἐφιστάω p. 65., καθιστάω p. 104.). See Grammatici graeci ed. Dindorf. I. 251. Dorville Charit. p. 542. Mtth. I. 482. Also ἐμπιπλῶν (from ἐμπιπλάω) Acts xiv. 17. comp. ἐμπιπρῶν Leo Diac. 2, 1.

g. Optat. Pres. δῴη for δοίη Rom. xv. 5. 2 Tim. i. 16, 18. (ii. 7.). Eph. i. 17. iii. 16. Jo. xv. 16., ἀποδῴη 2 Tim. iv. 14. This is a later form. (In Plat. Gorg. 481. etc., Lysias c. Andoc. p. 215. T. IV. recent editors have restored δῷ, and in Xen. Cyr. Schneider has changed δώης into δοίης.). See Sept. Gen. xxvii. 28. xxviii. 4. Num. v. 21. xi. 29. etc., Themist. or 8. p. 174 d. Philostr. Apoll. 1. 34. Dio Chr. 20. 267. Aristeas p. 120. Haverc. etc., which the ancient grammarians reject. (Phryn. p. 345. Moeris p. 117.), comp. Lob. 346. Sturz 52. Bttm. in Mus. antiq. stud. I. 238.[1]

h. Βαίνω has 2. Aor. ἔβην. We find Imp. ἀνάβα Rev. iv. 1., κατάβα Mr. xv. 30. Var. (On the contrary καταβηθι Mt. xxvii. 40. Jo. iv. 49., μεταβηθι vii. 3., comp. Thom. Mag. p. 495. and Oudendorp p. l.). Also Eurip. Electr. 113. Aristoph. Acharn. 262. and Vesp. 979. See Georgi Hierocr. I. 153 sq. Bttm. II. 125. Quite analogous is ἀνάστα Acts xii. 7. Eph. v. 14., comp. Theocrit. xxiv. 36. Menand. p. 48. Mein. Aesop. 62. de Fur. (but ἀνάστηθι Acts ix. 6. 34., ἐπίστηθι 2 Tim. iv. 2.), also protev. ἄπόστα Jac. 2.

i. The N. T. Codd. vary as to the form of the participle per. Neut. of ἵστημι. Yet the better Codd. have Mt. xxiv. 15. Mr. xiii. 14. ἑστός (ἑστηκός), exactly as the oldest and best Codd. of Greek authors (Bttm. II. 208.), and this form Bekker in Plato prefers throughout. In good MSS. of the N. T. the uncontracted form of this participle also occurs, as Mt. xxvii. 47. ἑστηκότων Mr. ix. 1. xi. 5., ἑστηκώς Jo. iii. 29. vi. 22., παρεστηκόσιν Mr. xiv. 69., and, for the most part, has been received into the text.

The rather well established form δώσῃ Jo. xvii. 2. Rev. viii. 3. (xiii. 16. δώσωσιν) occurs also Theocrit. 27, 21., and is, according to some, Doric. In Theocrit. it was long ago superseded by the correct form δώσει: yet δώσῃ occurs often enough in later writers (Lob. 721., comp. Thilo Apocr. I. 871. Index ad Theophan.), and may probably be classed among the corrupt forms of the popular speech.

[1] It would be strange if this form should be found in the N. T. Wherever it occurs, the N. T. idiom would require the Subjunct.

2. From εἰμί we find:

a. The Imperat. ἤτω for ἔστω (which in the N. T. is also the usual form) 1 Cor. xvi. 22. Jas. v. 12. (Ps. civ. 31. 1 Mac. x. 31., comp. Clem. Alex. strom. 6. 275. Acta Thom. 3. 7.) Bttm. I. 529.; only once in Plato. rep. 2. 361 d. See Schneider p. 1. According to Heraclides (in Eustath. p. 1411, 22.), the flexion is Doric. The other Imperat. form ἴσθι occurs in Mt. ii. 13. v. 25. Mr. v. 34. Luke xix. 17. 1 Tim. iv. 15. (Bttm. I. 527.)

b. The form ἤμην 1. Sing. Imperf. Mid. (Bttm. I. 527.), which the Atticists rejected, but very common in later Greek (particularly with ἄν, as in the N. T. only once in Gal. i. 10.), (Lob. 152. Schäf. Long. 423. Valcken. in N. T. I. 478.), is quite usual, as: Mt. xxv. 35. Jas. xi. 15. Acts x. 30. xi. 5. 17. 1 Cor. xiii. 11. etc., comp. Thilo Acta Thom. p. 3., ἤμεθα for ἦμεν (Mt. xxiii. 30.) occurs twice in very good Codd., and was by Griesbach received into the text. Also Acts xxvii. 37. Lchm. agreeably to A and B adopted it. In Gal. iv. 3. Eph. ii. 3. it has little authority in the Greek. The form does not occur in any good writer; yet see Epiphan. Opp. II. 333. Malal. 16. p. 404.

c. For. ἦσθα Mr. xiv. 67. Codd. of little weight have ἦς, very rare in Attic, and this reading is very doubtful. As to its use in later Greek, see Lob. 149.

Note. ἔνι Gal. iii. 28. Col. iii. 11. Jas. i. 17. (doubtful in 1 Cor. vi. 5.), comp. Sir. 37, 2. is usually considered (as by ancient grammarians, comp. Schol. ad Aristoph. Nub. 482.) a contraction for ἔνεστι, and this opinion is maintained by Fr. Mr. p. 642. It is much more reasonable, however, to take it for the apostrophic preposition ἔνι (ἐν, ἐνί) which, like ἔπι, πάρα, etc., is used without εἶναι; as the former contraction appears harsh, and does not occur elsewhere. Bttm.'s view is supported by the analogy of ἔπι and πάρα, the latter of which is not a contraction from πάρεστι, comp. Krü. 26. Besides, this ἔνι is very frequent in Attic, both in poetry and prose. Georgi Hierocr. 152. Schwarz Comm. 486. The poets use it for ἔνεισι as ἔπι for ἔπεισι Il. 20, 248. Odyss. 9, 126.; πάρα, however, is even connected with the first person.[1]

3. The following forms are connected with the primitive verb ἵημι:

a. ἀφέωνται Mt. ix. 2. 5. Mr. ii. 5. Luke v. 20. 23. vii. 47. 1 Jo. ii. 12. Ancient grammarians are not agreed in accounting for this

[1] The Etymol. M. p. 357. regards ἔνι, not as a contraction of ἔνεστι, but as an ellipsis, requiring the suiting person to be supplied from εἶναι. Moreover, whether ἔν occurs for ἔνι, is doubtful (*Hm.* Soph. Trach. 1020.

form. Some, as Eustathius (Iliad 6, 590.) consider it equivalent to ἀφῶνται, in the same way as ἀφέῃ is used by Homer for ἀφῇ. Others, more correctly, take it for the Preterite (instead of ἀφεῖνται), as Herodian, Etymol. Mag. and Suidas. The last ascribes it to the Doric dialect, the second, to the Attic. Suidas is undoubtedly right. This Perf. Pass. is formed after the Perf. Act. ἀφέωκα, comp. Fischer de vitiis lex. p. 646 sqq. Bttm. I. 521.

b. Ἧφιε Mr. i. 34. xi. 16. (Philo leg. ad Cajum p. 1021.) is the Imperf. of ἀφίω (comp. ἀφίω Mt. vi. 12. Var.), as ξύνιον for ξυνίεσαν Iliad. 1, 273. (Bttm. I. 523.), with the Augm. on the preposition (which occurs, otherwise, in this verb), as: ἠφείθη Plutarch. Sylla 28.) for ἀφίει (Bttm. I. 521.) see Fischer Well. II. 480.

c. The 1. Aor. Pass. of ἀφίημι is Rom. iv. 7. (Ps. xxxii. 1.), according to most Codd. ἀφέθησαν. Some Codd. however, here and in Sept. give ἀφείθησαν with Augm. which is the usual form in Greek authors (Bttm. I. 541.).

In Rev. ii. 20. ἀφεῖς from ἀφέω (Ex. xxxii. 32), has, on the authority of good Codd. been received into the text, as τιθεῖς for τίθης Bttm. I. 506.

From συνίημι we have συνιοῦσι Mt. xiii. 13. (3. P. Plur.) 2 Cor. x. 12. (either 3. Pl. or Dat. Partic.) and Particip. συνιών Mt. xiii. 23. Var. (Rom. iii. 11. from Sept. συνιῶν) for συνιείς, which Lchm. and Tdf. have admitted into the Text. The first form is from συνιέω, whose Inf. συνιεῖν occurs also in Theogn. 565.). The Participial form, so common in Sept. (1 Chr. xxv. 7. 2 Chr. xxiv. 12. Ps. xl. 2. Jer. xx. 12.) should be written συνίων (from συνίω, see above, and Bttm. I. 523.). Accordingly Lchm. has printed συνίουσι Mt. xiii. 13.

4. From κάθημαι we find Imperat. κάθου Mt. xxii. 44. Luke xx. 42. Acts ii. 34. Jas. ii. 3. (1 S. i. 23. xxii. 5. 2 Kings ii. 2. 6. etc.) for κάθησο. Only in Mr. xii. 36. Tdf. has admitted from B, κάθισον. The form κάθου never occurs in the earlier Greek authors, and therefore Moeris p. 234. and Thom. M. p. 485. class it among improprieties. Also κάθῃ for κάθησαι Acts xxiii. 3. Lob. 395. Greg. Cor. ed. Schäf. p. 411.).

SECTION XV.

OF DEFECTIVE VERBS.

We find in the N. T. several regularly framed verbal forms, which are rejected as unclassical by ancient grammarians, on the ground that they do not occur in Greek authors, or only in the later. Among such forms are classed a number of Futures Active, for which standard writers use Fut. Med. (Bttm. II. 84. Monk Eurip. Alcest. v. 159. 645.). The subject has not yet been completely investigated. We subjoin a list of all such forms as have been declared unclassical, but mark with brackets those about which the grammarians, and in particular Thom. M. and Moeris, have been manifestly too fastidious.

ἀγγέλλω. The 2. Aor. Act. and Passive, rare in the better authors, are, in many passages, suspicious; yet, see Schäf. Demosth. III. 175. Schoem Isae. p. 39. In the N. T. we find ἀνηγγέλη 1 P. i. 12. and (from the Sept.) Rom. xv. 21., διαγγελῇ (from Sept.) Rom. ix. 17., κατηγγέλη Acts xvii. 13.

ἄγνυμι. On the Fut. κατεάξει Mt. xii. 20. and Aor. κατέαξα see § 12. 2.

[ἄγω. On the 1. Aor., which occurs 2 P. ii. 5. in the compound ἐπάξας, see Bttm. II. 98. Lob. p. 287. 735. Also in compounds the form is not rare (2 S. xxii. 35. 1 Macc. ii. 67. Index to Malal. under ἄγω, Schäf. ind. ad Aesop. p. 135.) even in good prose authors Her. 1. 190. 5, 34. Xen. Hell. 2, 2, 20. Thuc. 2, 97. 8, 25.]

[αἱρέω. The Fut. ἑλῶ, in compounds, ἀφελῶ Rev. xxii. 19., is rare, see Bttm. II. 100. Yet it is found in Agath. 269, 5. and in the Sept. more frequently Ex. v. 8. Num. xi. 17. Dt. xii. 32. Job xxxv. 7. comp. also Menand. Byz. p. 316. On the other hand, Reisig comm. crit. in Soph. Oed. C. p. 365., maintains it is used by Aristoph. and Soph. see Hm. Oed. Col. 1454. and Eurip. Hel. p. 127.]

[ἀκούω. Fut. ἀκούσω Mt. xii. 19. xiii. 14. Rom. x. 14. Jo. xvi. 13. for ἀκούσομαι (which is even in the N. T. the more frequent, (particularly in Luke), as: Acts iii. 22. (vii. 37.) xvii. 32. xxv. 22. xxviii. 28. also Jo. v. 28.). Ἀκούσω occurs not only in poets (Anthol. gr. III. 134. Jac., Orac. Sibyll. 8, 206. 345.), but occasionally also in prose authors of the κοινή, as Dion. H. 980, 4. Reisk. comp. Schäf. Demosth. II. 232. Wurm. Dinarch. p. 153. Bachmann Lycoph. I. 92. In Sept. comp. Josh. vi. 9. 2 Sam. xiv. 16.]

ἄλλομαι varies between Aor. ἠλάμην and ἠλόμην Bttm. II. 108. The same variation in Codd. Acts xiv. 10. (even with double λ), yet ἤλατο preponderates.

ἁμαρτάνω, ἁμαρτέω. 1. Aor. ἡμάρτησα for 2. Aor. ἥμαρτον Rom. v. 14. 16. Mt. xviii. 15. Luke xvii. 4. Rom. vi. 15. (1 S. xix. 4. Lam. iii. 41.[1]) Thom. M. p. 420. Lob. p. 732. Yet see Diod. S. 2, 14. ἁμαρτήσας Agath. 167, 18. Also the Fut. ἁμαρτήσω Mt. xviii. 21. (Sir. vii. 36. xxiv. 22. Dio Ch. 59, 20.) is not very common. Comp. Monk Eurip. Alcest. 159. Poppo Thuc. III. IV. 361.

[ἀνέχομαι. Fut. ἀνέξομαι Mt. xvii. 17. Mr. ix. 19. Luke ix. 41. 2 Tim. iv. 3. for which Moeris from pure caprice would have ἀνασχήσομαι. The former occurs very frequently. Comp. *e.g.* Soph. Elect. 1017. Xen. C. 5, 1, 26. Plat. Phaedr. 239. etc.]

ἀνοίγω. Aor. 1. ἤνοιξα Jo. ix. 17. 21. etc. for ἀνέῳξα (yet comp. Xen. Hell. 1, 5, 13.), Aor. 2. Pass. ἠνοίγη Rev. xv. 5., see § 12. 6.

ἀπαντάω. Fut. ἀπαντήσω (for ἀπαντήσομαι) Mr. xiv. 13. (Diod. S. 18, 15.). See Bttm. II. 114. Mtth. Eurip. Suppl. 774.

ἀποκτείνω. Aor. 1. ἀπεκτάνθη, ἀποκτανθῆναι Rev. ii. 13. ix. 18. 20. xi. 13. xiii. 10. xix. 21. Mt. xvi. 21. Luke ix. 22. etc. Comp. 1 Macc. ii. 9. 2 Macc. iv. 36. This form occurs indeed in Homer, but belongs peculiarly to later Greek prose (Dio. C. 65. c. 4. Menander Hist. p. 284. 304. ed. Bonn.). See Bttm. II. 227. Lob. 36, 757.[2] For the un-Attic Perf. ἀπέκταγκα see 2 S. iv. 11. Bttm. 226.

ἀπόλλυμι. Fut. ἀπολέσω Mt. xxi. 41. Mr. viii. 35. Jo. vi. 39. xii. 25. comp. Lucian. asin. 33. Long. pastor. 3, 17. Bttm. II. 254. Yet see Lob. 746. (1 Cor. i. 19. we find the ordinary Attic form ἀπολῶ.)

ἁρπάζω. Aor. ἡρπάγην 2 Cor. xii. 2. 4. for ἡρπάσθην (Rev. xii. 5.) Thom. Mag. p. 424. Moeris p. 50. Bttm. I. 372. Fut. ἁρπαγήσομαι 1 Th. iv. 17. (Also ἁρπάσω for ἁρπάσομαι Jo. x. 28. a form which, though rare, occurs, Xen. mag. eq. 4, 17.)

[αὐξάνω. The primitive form αὔξω Eph. ii. 21. Col. ii. 19. is more frequent in Plato and Xen. Matth. 541.]

[1] Still in the Sept. the 2. Aor. ἥμαρτον predominates. See especially 1 Kings viii. 47. ἡμάρτομεν, ἠνομήσαμεν, ἠδικήσαμεν.

[2] Ἀποκτέννεσθαι (alias ἀποκτένεσθαι) in Rev. vi. 11. is considered Aeolic, the Aeolians being accustomed to change ει before λ, μ, ν, or ρ, into ε, and double the following consonant, as: κτέννω for κτείνω, στέρρω for στείρω (Koenig Gregor. Cor. p. 587. 597. Schæf., Mtth. I. 74.) Comp. Dindorf praef. ad Aristoph. XII. p. 14. Also in Tob. i. 18. Wisd. xvi. 14. we find the first form among the Var. Wahl is wrong in adopting a Present in Mt. x. 28. and Luke xii. 4. xiii. 34. Ἀποκτενόντων, if not to be taken for a Particip. Aor. (see Fr. Mt. p. 383.) may be considered a mistake for ἀποκτεννόντων, which a few good Codd. have, and which Lchm. and in part Tdf. have printed. Yet comp. Bornem. ad Luc. p. 81.

βαρέω. From this not only βεβαρημένος Mt. xxvi. 43. Luke ix. 32. but also, contrary to Attic prose usage (Bttm. II. 88.) βαρούμενοι 2 Cor. v. 4. (Mr. xiv. 40.), βαρείσθω 1 Tim. v. 16. and the Aor. ἐβαρήθην Luke xxi. 34. 2 Cor. i. 8. for which last in Greek literary diction, was employed ἐβαρύνθην (Var. Luke as above).

βασκαίνω. Aor. 1. Gal. iii. 1. in text. rec. ἐβάσκανε, but in many Codd. ἐβάσκηνε (without an ι subs.) is given. Comp. Bttm. I 438. The latter in Dio C. 44, 39. Herod. 2, 4. 11. and the later writers.

βιόω. Inf. Aor. 1. βιῶσαι 1 P. iv. 2. for which the Aor. 2. is more usual in Attic. Bttm. II. 130. Yet see Aristot. Nic. 9, 8. Plutarch. Opp. II. 367, and oftener in compounds, Steph. Thes. II. 260. ed. nov. The other forms of the 1. Aor. are more frequent, particularly the participle βιώσας.

βλαστάνω. Aor. ἐβλάστησα for ἔβλαστον Mt. xiii. 26. Jas. v. 18. (Gen. i. 11. Num. xvii. 8. etc. Acta apoc. p. 172.). Comp. Bttm. II. 131. Since Aristotle's time the form is not unusual even in Greek literary style. Stephani Thes. II. 273.

[γαμέω. Aor. ἐγάμησα Mr. vi. 17. Mt. xxii. 25. 1 Cor. vii. 9. for the older form ἔγημα (from γάμω), as Luke xiv. 20. 1 Cor. vii. 28. See Georgi Hierocr. I. 29. Lob. 742. Yet ἐγάμησα is found (if not in Xen. Cyr. 8, 4, 20.) Lucian. dial. deor. 5, 4. Apollodor. 3, 15, 3. Better attested is ἐγαμήθην Mr. x. 12., though not fully established), 1 Cor. vii. 39. Lob. 742.]

γελάω. Fut. γελάσω (for γελάσομαι) Luke vi. 21. See Bttm. II. 85. 134.

γίγνομαι. Aor. Pass. ἐγενήθην for ἐγενόμην Acts iv. 4. Col. iv. 11. 1 Th. ii. 14. etc. Comp. Thom. M. p. 189.—an originally Doric form not unfrequently found in the writers of the κοινή. Lob. 109. Bttm. II. 136.

δίδωμι. The. 1. Aor. ἔδωκα, in the 1. and 2. Per. Plu. is avoided by Attic writers, and 2. Aor. used instead, Bttm. I. 509. In the N. T. we find ἐδώκαμεν 1 Th. iv. 2., ἐδώκατε Mt. xxv. 35. Gal. iv. 15. etc. as in Demosth. On δώσῃ see § 14. 1. Note.

[διώκω. Fut. διώξω for διώξομαι Mt. xxiii. 34. Luke xxi. 12. Bttm. II. 154. Yet comp. Demosth. Nausim. 633 c. Xen. An. 1, 4, 8. (Krü. h. l.). Cyr. 6, 3, 13.]

δύναμαι. We have merely to remark here that besides the Aor. ἐδυνήθην, the (Ion.) form ἠδυνάσθην with Augm. η is noted from B among the Var. Mt. xvii. 16. (Bttm. II. 155.).

δύω, δύνω. In several good Codd. we find Mr. 32. the 1. Aor.

ἔδυσα, which among the earlier Greeks had only a causative meaning, Bttm. II. 156. But we find 1. Aor. δύναντος, as Luke iv. 40., and, with less authority, also Ael. 4, 1. Pausan. 2, 11, 7.

εἴδω in the sense of *know*. Pret. οἴδαμεν Mr. xi. 33. Jo. iii. 2. 1 Cor. viii. 1. etc. for ἴσμεν (Poppo Xen. An. 2, 4, 6.), οἴδατε Mr. x. 38. xiii. 33. 1 Cor. ix. 13. Ph. iv. 15. for ἴστε, οἴδασιν Luke xi. 44. Jo. x. 5. for ἴσασι. See Bttm. I. 546. (yet comp. Aristoph. av. 599. Xen. Oec. 20, 14.). The 2. Per. Sing. οἶδας 1 Cor. vii. 16. Jo. xxi. 15. is rather Ion. and Dor. (for οἶσθα), yet it occurs Her. 4, 157. Xen. M. 4, 6, 6. Eurip. Alc. 790. and frequently in later Greek. See Lob. 236 sq. The 3. Pl. Plup. is written ᾔδεισαν Mr. i. 34. Jo. ii. 9. xxi. 4. etc. for ᾔδεσαν. Bttm. I. 547.

εἰπεῖν (2. Aor. εἶπον). 1. Aor. εἶπα in the N. T. in 2. Per. Sing. Mt. xxvi. 25. Mr. xii. 32. This person also occurs in Attic, Xen. Oec. 19, 14. Soph. Oed. C. 1509. (along with εἶπες, as often in Plato). It is originally Ionic, Greg. Cor. ed Schäf. p. 481. Schäf. Dion. H. p. 436 sq. Imper. εἶπατε Mt. x. 27. xxi. 5. Col. iv. 17., εἰπάτωσαν Acts xxiv. 20. vii. 37., even in Attic very common, Plat. Lach. 187 d. Xen. C. 3, 2, 28. We find, besides, in good Codd. 3. Per. Pl. Indic. εἶπαν Mt. xii. 2. xvii. 24. Mr. xi. 6. xii. 7. 16. Luke v. 33. xix. 39. xx. 2. Acts i. 11. 24. vi. 2. xxviii. 21. etc. (Diod. S. 16, 14. Xen. H. 3, 5, 24. a. Var.). Participle εἶπας Acts vii. 37. xxii. 24. was properly Ionic, and even the more unusual 1. Pers. εἶπα Heb. iii. 10. Acts xxvi. 15. (for which εἶπον is mainly used in the N. T.). See Sturz dial. alex. p. 61.[1] Recent editors have adopted these forms wherever they are attested by several Codd. We find the compounds ἀπείπαμεν 2 Cor. iv. 2. (Her. 6, 100.), and προείπαμεν 1 Th. iv. 6. (εἴπαμεν in the 1. Turin. Papyrus p. 10.). Εἰπόν (not εἶπον, see § 6, 1. k.) Acts xxviii. 26. (according to good Codd.) is to be taken for Imperat. 2. Aor., a form which we now find also in the Text of Mr. xiii. 4. Luke x. 40., while in other passages εἰπέ preponderates. The 1. Aor. Pass. of this verb ἐρρήθην (from ῥέω, see Bttm. II. 166.) is sometimes written in MSS. of the N. T. Mt. v. 21. xxxi. 33. ἐῤῥέθη, as often in Codd. of later (non-Attic) authors, though this form occasionally occurs in Attic, Lob. 447. (but not in Plato, see Schneider Plat. civ. II. p. 5 sq.).

ἔκχεω. Later form ἐκχύνω (Lob. 726). The Fut. is ἐκχεῶ for ἐκχεύσω Bttm. I. 396. See § 13, 3.

[ἐλεάω for ἐλεέω occurs in several good Codd. in various passages

[1] It occurs also in the well-known Rosetta inscription, at the end of line 8, εἶπαν.

of the N. T., as: Rom. ix. 16. 18. ἐλεῶντας, ἐλεᾷ, Jude 23. ἐλεᾶτε. Also Clem. Al. p. 54. Sylb. (the Florent. edition) has ἐλεᾷ. Comp. also Etymolog. M. 327, 30. Similar is ἐλλογᾶν Rom. v. 13. Ph. 18. even in good Codd. The latter has been received into the Text by Lchm., and after him by Tdf. Fr. Rom. I. 311. declares all those forms orthographic mistakes.]

ἕλκω. From this we find a Pres. and Imperf. regularly formed as in Greek authors, Jas. ii. 6. Acts xxi. 30. On the other hand, for the Fut. ἕλξω (Mtth. 573.) the more unusual ἑλκύσω Jo. xii. 32. from the other form ἑλκύω. Comp. Job xxxix. 10.

[ἐπαινέω. Fut. ἐπαινέσω 1 Cor. xi. 22. for ἐπαινέσομαι. See Bttm. I. 388. Yet comp. Xen. An. 5, 5, 8. Himer. 20. This form, however, is not uncommon. See Brunck Gnom. p. 10. 64. Schäf. Demosth. II. 465. Stallb. Plat. Symp. p. 139.]

[ἐπιορκέω. Fut. ἐπιορκήσω for ἐπιορκήσομαι Mt. 5. 33. See Bttm. II. 85.]

ἔρχομαι. The Fut. ἐλεύσομαι, both in the simple verb and its compounds, is of frequent occurrence, but particularly in Later Greek (Arrian. Al. 6, 12. Philostr. Apoll. 4, 4. Dio. Chr. 33. 410. Max. Tyr. 24. p. 295.). In Attic, on the contrary, εἶμι is used instead (Phryn. p. 37 sq. Thom. M. p. 88. 336.). Yet in early authors ἐλεύσομαι is not even unfrequent, Her. 1, 142. 5, 125. Lys. Dardan. 12 (p. 233. Bremi). See in general Lob. 37 sq. Schaef. Soph. II. 323., comp. Elmsley Eurip. Heracl. 210. Instead of the Imperf. ἠρχόμην Mr. i. 45. ii. 13. Jo. iv. 30. vi. 17. etc. Attic authors use the Imperf. of εἶμι, Bttm. II. 183. Yet, see Bornem. Luc. p. 106., comp. Thuc. 4, 120. 121. Xen. An. 4, 6, 22. In Attic the Imperat. ἴθι, ἴτε from εἶμι are used, and not ἔρχου, ἔρχεσθε. Also ἐρχόμενος is rare in earlier Attic, Bttm. as above, yet it occurs in Plato Crit. c. 15. [ἦλθε for ἐλήλυθε Gal. iv. 4. Jo. xix. 39. etc. has been too hastily rejected by Thom. M. p. 418. See Sallier on the passage.]

ἐσθίω. From the poetic ἔσθω (Bttm. II. 185.) we find the Participle ἔσθων among the var. Mr. i. 6. Luke vii. 33. 34. x. 7. xx. 47. xxii. 30., which Tdf. has, on the authority of (a few) good Codd., received into the Text. See Praef. p. 21. From Sept. comp. Lev. xvii. 10. xix. 26. Sir. xx. 6.

εὑρίσκω. Aor. Med. εὑράμην for εὑρόμην Heb. ix. 12. see § 13, 1. (Pausan. 7, 11, 1. 8, 30, 4. etc., comp. Lob. p. 139 sq.). A 1. Aor. εὗρησα is implied in the Subjunctive εὑρήσῃς Rev. xviii. 14. and εὑρήσωσιν ix. 6. (as at least many Codd. have it), unless we take those

forms for the Subjunctive Fut. (see § 13, 1.). Lob. 721., however, produces a Participle *εὑρήσαντος*.

ζάω. Fut. *ζήσω* Rom. vi. 2. 8. 2 Cor. xiii. 4. 2 Tim. ii. 11. Jo. vi. 51. 58. (*συζήσω* Rom. vi. 8. 2 Tim. ii. 11.), *ζήσομαι* Mt. iv. 4. Mr. v. 23. Jo. vi. 51. xi. 25. etc. 1. Aor. *ἔζησα* Rev. ii. 8. Luke xv. 24. Rom. vii. 9. etc. (and often in Sept.). These are properly later forms, which occur but seldom in early authors (Bttm. II. 192.). The Aor. *ἔζησα* is exclusively confined to Later Greek. Earlier authors used in the Fut. and Aor. of *ζάω* the corresponding tenses of *βιόω*.

ἥκω. From the 1. Aor. *ἧξα*, a later form, Bttm. II. 194. Lob. 744., we find the Subjunctive *ἥξωσι* Rev. iii. 9., where, however, better Codd. have the Fut. *ἥξουσι*. The Preter. *ἧκα* (Dt. xxxii. 17. Phot. biblioth. 222. Malal. p. 136. and 137. Leo Gramm. p. 98. etc. Lob. 744.) occurs Mr. viii. 3., but not well established, though Lchm. has adopted it.

θάλλω. 2. Aor. *ἀνεθάλετε* Ph. iv. 10., a form never occurring in Greek prose authors, and, even in poetry, uncommon (Bttm. II. 195.).

ἵστημι. The Pres. *ἱστάνω* Rom. iii. 31. and its compounds, as *συνιστάνω* 2 Cor. iii. 1. (iv. 2.) v. 12. vi. 4. x. 12. 18. Gal. ii. 18., was used in Attic (Mtth. I. 482.), but more frequently in Later Greek (*e.g.* Cinnam. 214. and 256. *ἐφιστάνειν*). On the later form *ἱστάω* see § 14, 1.

κατακαίω. Fut. *κατακαήσομαι* 1 Cor. iii. 15. 2 P. iii. 10. (from Aor. *κατεκάην* Her. 1, 51. 4, 79.) for *κατακαυθήσομαι* Rev. xviii. 8., used in Attic, see Thom. M. p. 511. Bttm. II. 211.

καταλείπω. 1. Aor. *κατέλειψα* Acts vi. 2. Lob. 714.

κεράννυμι. Perf. Pass. *κεκέρασμαι* Rev. xiv. 10. for the more usual *κέκραμαι*. See Bttm. II. 214. Analogous to this is the Participle *συγκεκερασμένους* Heb. iv. 2. in very good Codd.

κερδαίνω. Aor. *ἐκέρδησα* Mt. xxv. 20. xviii. 15., *κερδῆσαι* Acts xxvii. 21., *κερδήσας* Luke ix. 25., *κερδήσω* Subj. 1 Cor. ix. 19. 20. Mt. xvi. 26. etc., forms peculiar to Ionic prose, Bttm. II. 215. Lob. 740. In Attic the verb is declined regularly. Comp. 1 Cor. ix. 21.

κλαίω. Fut. *κλαύσω* (properly Doric) for *κλαύσομαι* (as in Sept. always) Luke vi. 25. Jo. xvi. 20. Rev. xviii. 9. Comp. Babr. 98, 9. Bttm. II. 85. 220.

κλέπτω. Fut. *κλέψω* for *κλέψομαι* Mt. xix. 18. Rom. xiii. 9. Bttm. II. 85. 221. In Sept. never, but in Lucian dial. deor. 7, 4.

κράζω. Fut. *κράξω* Luke xix. 40. on good authority, for *κεκρά-*

ξομαι (as always in Sept.), Aor. ἔκραξα for ἔκραγον Mt. viii. 29. xx. 30. etc. Bttm. II. 223.

[κρέμαμαι. The form ἐξεκρέμετο Luke xix. 48. in Cod. B., of which Griesb. and Schulz take no notice, is undoubtedly a mistake of the transcriber. Lchm. also has passed it unobserved.]

κρύπτω. 2. Aor. Act. ἔκρυβον Luke i. 24. (Phot. bibliothec. I. p. 143. Bekk.), see Bttm. II. 226.

κύω (*be pregnant*) has the Fut. and Aor. regular in the forms κυήσω, ἐκύησα (Bttm. II. 230.). So Jas. i. 18. ἀπεκύησε. In the Pres. κυέω occurs, but not, as Eustath. p. 1548. 20. insists, only in the sense of *bring forth*. See Lob. Aiac. p. 129 sq. and paralip. 556. Hence Jas. i. 15. ἀποκυεῖ may be written as well as ἀποκύει, but it is not necessary to prefer the former on account of the form of the Aorist, v. 18. In the N. T. Lexicon only κύεω occurs.

λάσκω. To this belongs the Aor. ἐλάκησα Acts i. 18., usually referred to the Doric Pres. λακέω; but Bttm. II. 233. derives it from the 2. Aor. λακεῖν, generally used in Attic.

[μιαίνω has Tit. i. 15., according to good Codd., μεμιαμμένοι for the usual μεμιασμένοι, comp. Lob. 35.]

νίπτω Jo. xiii. 6. 14., νίπτομαι Mt. xv. 2. Instead of this Pres. the earlier writers use νίζω. See Bttm. II. 249. Lob. 241.

οἰκτείρω. Fut. οἰκτειρήσω Rom. ix. 15. (as if from οἰκτειρέω), for οἰκτερῶ. Comp. Ps. ci. 15. Jer. xxi. 7. Mich. vii. 19. etc.; also in the Byzant., see Lob. 741.

ὀμνύω for ὄμνυμι (Bttm. II. 255.) Mt. xxiii. 20. xxvi. 74. Heb. vi. 16. Jas. v. 12. But in the better MSS. we find Mr. xiv. 71. ὀμνύναι for ὀμνύειν, and Griesb. received it into the Text.

[ὁράω. Imperf. Med. ὡρώμην Acts ii. 25. (from Ps. 16.), for which ἑωρώμην was used in Attic (Bttm. I. 325.). From ὄπτεσθαι we find Luke xiii. 28., though not without var., the Subj. 1. Aor. ὄψησθε, which occurs in Liban. and the Byzant. See Lob. 734.]

παίζω. Aor. ἐνέπαιξα Mt. xx. 19. xxvii. 31. (Sept. Prov. xxiii. 35.), for which in Attic ἔπαισα was used. See Bttm. I. 372. But ἔπαιξα, παῖξαι Lucian. dial. deor. 6, 4. and encom. Demosth. 15. Comp. Fritzsche Aristoph. I. 378. and Lob. 240. The Fut. παίξω Anacr. 24, 8.

πέτομαι. Part. πετώμενον Rev. xiv. 6. in B. for πετόμενον, from πετάομαι used only in Ionic (Her. 3, 111.) and later writers (*e.g.* Lucian. dial. mort. 15, 3. var.), see Bttm. II. 271. The Pres. πέταμαι, found in Pind., is inserted by Wetst. and Matthäi among the *var.* Rev. xii. 14.

πίνω. From the Fut. πίομαι the complete form πίεσαι occurs Luke xvii. 8. (Bttm. I. 347.), also ibid. φάγεσαι from φάγομαι. Both are found Ezech. xii. 18. Ruth ii. 9. 14. On the Inf. πῖν Jo. iv. 9., which, on the authority of good Codd., Lchm. and Tdf. have inserted in the Text, see Fr. de crit. conformat. etc. p. 27 sq. The form πεῖν is found in Later Greek, and this reading of several Codd. might be adopted, if at least Cod. A v. 7. 10. had not distinctly πιεῖν, thus showing πῖν to be a mistake of the transcriber.

πίπτω. Aor. ἔπεσα, see § 13, 1.

ῥέω. Fut. ῥεύσω Jo. vii. 38. for ῥεύσομαι. In Attic ῥυήσομαι is the usual form, Lob. 739. Bttm. II. 287. [As to the 1. Aor. ῥευσάτωσαν Song of S. iv. 16., also used only in Later Greek, comp. Lob. 739.] The regular and usual 2. Aor. ἐῤῥύην occurs in the compound παραρυῶμεν Heb. ii. 1.

σαλπίζω. Fut. σαλπίσω for σαλπίγξω 1 Cor. xv. 52., comp. also Mechan. vett. p. 201. (Num. x. 3.; also 1. Aor. ἐσάλπισα for ἐσάλπιγξα Xen. An. 1, 2, 17. is frequent in Sept.), see Phryn. 191. Thom. M. p. 789.

σημαίνω. 1. Aor. ἐσήμανα Acts xii. 28. xxv. 27. (Judg. vii. 21. Esth. ii. 22. Plutarch. Aristid. 19. Menandri Byzant. hist. p. 308. 309. 358. Act. Thom. p. 32.), which is found even Xen. Hell. 2, 1, 28., but for which in early Attic ἐσήμηνα was the usual form, see Bttm. I. 438. Lob. 24. Comp. under φαίνω.

σκέπτομαι. Pres. (Heb. ii. 6. Jas. i. 27., comp. Ps. viii. 5. 1 S. xi. 8. xv. 4.). The Imperf. seldom occurs in Attic, Bttm. II. 291.

[σπουδάζω. Fut. σπουδάσω for the usual σπουδάσομαι 2 P. i. 15. Bttm. II. 85.]

στηρίζω. Imperat. Aor., according to good Codd., is στήρισον Luke xxii. 32. Rev. iii. 2. and Fut. 2 Th. iii. 3. in B. στηρίσει. For these forms Greek authors used in preference στήριξον and στηρίξει, Bttm. I. 372., comp. Judg. xix. 5. Ex. xx. 46. etc. Also ἐστήρισα 1 Macc. xiv. 14. etc.

τύγχανω. Of the Perf. we find Heb. viii. 6. in Text. rec. the (próperly Ionic, then Attic, Bttm. II. 301.) form τέτευχε; but in other Codd. the usual Attic τετύχηκε, and in AD a. τέτυχε. On the latter, see Lob. 395.

φαγεῖν. Fut. φάγομαι Jas. v. 3. Rev. xvii. 16. (Gen. xxvii. 25. Ex. xii. 8. etc. etc.), whence 2. Pers. φάγεσαι Luke xvii. 8. For this Greek authors use ἔδομαι from ἔδω, Bttm. II. 185.

φαίνω. 1. Aor. Inf. ἐπιφᾶναι (ἐπιφῆναι) Luke i. 79. contrary to classical usage. In Later Greek many similar forms occur. Lob.

48115

26. Thilo Acta Thom. 49 sq. (Aelian. anim. 2, 11. and epil. p. 396. Jac.).

φαύσκω. From this verb we find the compound ἐπιφαύσει Eph. v. 14., comp. Gen. xliv. 3. Judg. xvi. 2. 1 S. xiv. 36. Judith xiv. 2. As to the analogical proof of this form, not found in Greek authors, from the Subs. ὑπόφαυσις, see Bttm. II. 312.

[φέρω. Partic. Aor. ἐνέγκας Acts v. 2. xiv. 13. (ἐνέγκαντες Luke xv. 23. Var.) for ἐνεγκών Bttm. II. 313. Yet, see Xen. M. 1, 2, 53. Demosth. Timoth. 703. c. Isocr. paneg. 40. The Ind. ἤνεγκα occurs more frequently in Attic, as also the Imperat. forms with α (Jo. xxi. 10.).]

[φθάνω. According to several Atticists the 2. Aor. ἔφθην, is to be preferred to the 1. Aor. ἔφθασα, which, however, often occurs even in Attic (Bttm. II. 316.), and is invariably the form in the N. T. Mt. xii. 28. Rom. ix. 31. 2 Cor. x. 14. Ph. iii. 16. 1 Th. ii. 16. In the last passage several Codd. have the Perf. ἔφθακε.]

φύω. 2. Aor. Pass. ἐφύην, φυείς Luke viii. 6. 7. 8. (since Hippocrat. very much used), for which the Attics employ the 2. Aor. Act. ἔφυν, φύς. See Bttm. II. 321. Mt. xxiv. 32. and Mr. xiii. 28. have, according to very good Codd., ἐκφυῇ (Subj. Aor. Pass.) for ἐκφύῃ; and this reading might be preferred. See Fr. Marc. 578 sq.

χαίρω. Fut. χαρήσομαι for χαιρήσω Luke i. 14. Jo. xvi. 20. 22. Ph. i. 18. (Hab. i. 16. Zach. x. 7. Ps. xcv. 12. etc.), see Moer. 120. Thom. Mag. 910. Lob. 740. Bttm. II. 322. It occurs also Diod. Exc. Vat. p. 95.

[χαρίζομαι. Fut. χαρίσομαι Rom. viii. 32. is the non-Attic form for χαριοῦμαι.]

ὠθέω. Aor. ἀπώσατο[1] Acts vii. 27. 39. (Mich. iv. 6. Lam. ii. 7. Dion. H. II. 759.), for which in Attic ἐώσατο with syll. augm. was used (Thom. M. p. 403. Pol. 2, 69, 9. 15, 31, 12.). 1. Aor. Pass. ἀπώσθην Ps. lxxxvii. 6., comp. Xen. Hell. 4, 3, 12. Dio C. 37. 47. Also Aor. Act. ἐξῶσεν Acts vii. 45., for which some Codd. have ἐξέωσεν (Ellendt Arrian. Al. I. 181.). The syll. augm. in ὠθέω is peculiarly Attic. See Poppo Thuc. III. II. 407.

[ὠνέομαι. 1. Aor. ὠνησάμην Acts vii. 16. as frequently in writers of the κοινή (*e.g.* Plut., Pausan.), Lob. 139. In Attic ἐπριάμην is preferred.]

Note.—The later verbal forms are not always used in the N. T.

[1] After the Fut. ὤσω (from ὤθω). The Aorist form from the other Fut. ὠθήσω occurs only in later authors, as, *e.g.* the Particip. εἰσωθήσας in Cinnam. p. 193.

where they might be expected. We find, for instance, πίομαι 2. Fut. from πίνω, and not πιοῦμαι Rev. xiv. 10. (see Bttm. I. 395.); Aor. κοινῶσαι Mr. vii. 15. 18. Moeris ed. Piers. p. 434. Locella Xen. Ephes. p. 254.; Fut. φεύξομαι, θαυμάσομαι, and not φεύξω, θαυμάσω (Bttm. II. 85.). Among the variations occur Heb. iv. 15. πεπειραμένον from the older form πεπειρασμένον from πειράζω. The former Tdf. has received into the Text. That the same forms are sometimes produced by inflexion from entirely different verbs, is well known. We shall only specify ἐξένευσε Jo. v. 13., which may come equally from ἐκνέω (Bttm. II. 248.) and from ἐκνεύω.

SECTION XVI.

FORMATION OF DERIVATIVE AND COMPOUND WORDS.[1]

The N. T., particularly in the writings of Paul, contains a number of words borrowed from the spoken language of the time, and even some new formations, never occurring in Greek authors. It, therefore, becomes necessary to consider these peculiar forms in connection with the principles of Greek derivation. In doing this, it will be instructive to trace analogies, not unknown to Greek authors, but greatly extended in the style of the N. T. Our remarks will be founded on the luminous observations of Bttm., which comprehend whatever is of essential importance (II. § 118.), comp. Krü. § 41.

A. Derivation by Terminations.

1. VERBS.

Of derivative verbs, mostly but not entirely from nouns, those in οω and ιζω are peculiarly frequent. Forms in οω partly superseded those in ευω or ιζω, as: δεκατόω (δεκατεύω Xen. An. 5, 3, 9.), ἐξουδενόω (ἐξουδενίζω in Plutarch, yet see in general Lob. 182.), σαρόω (for σαίρω Lob. 89.), κεφαλαιόω (κεφαλίζω Lob. 95.), δυναμόω

[1] See *Ph. Cattieri* Gazophylacium Graecor. (1651. 1708.) ed. *F. L. Abresch* (Utr. 1757.) L. B. 1809. 8., but particularly Bttm. ausf. Gr. II. 382. (with Lobeck's additions), Lobeck Parerga to Phryn., and his other works quoted above, § 3. Among expository works, we must mention chiefly Selecta e Scholis *Valckenarii*. Specimens of later formations are to be found especially in the Byzantine authors.

and ἐνδυναμόω (Lob. 605. note), ἀφυπνόω (ἀφυπνίζω Lob. 224.), ἀνακαινόω (ἀνακαινίζω Isocr. Areop. c. 3.), besides μεστόω, δολιόω. From δεκατόω comes ἀποδεκατόω. With ἀφυπνόω comp. καθυπνόω Xen. M. 2, 1, 30. Also κραταιόω for κρατύνω, σθενόω for σθενέω, ἀναστατοῦν for ἀνάστατον ποιεῖν; but χαριτόω is from χάρις, δυνατόω from δύναμις (Lob. Phryn. 605.).

Verbs in ιζω come from a great variety of roots, as:

Ὀρθρίζω from ὄρθρος, αἰχμαλωτίζω from αἰχμάλωτος, δειγματίζω from δείγμα, πελεκίζω from πέλεκυς, μυκτηρίζω from μυκτήρ, σμυρνίζω, ἀνεμίζω, φυλακίζω, ἱματίζω, ἀναθεματίζω (also in Byzant.), θεατρίζω (Cinnam. p. 213.), σπλαγχνίζομαι, αἱρετίζω, συμμορφίζω (Ph. iii. 10. according to good Codd.); σκορπίζω (διασκορπίζω) has no distinct root in Greek. It was a provincial, probably a Macedonic, form (Lob. 218.).

As to verbs in ιζω from names of nations or persons, see Bttm. II. 385. We have only to mention ἰουδαΐζω, to which comp. the later word δαυϊδίζω, Leo Gram. p. 447.

There are also verbs in αζω, seldom or never occurring elsewhere, as: νηπιάζω, σινιάζω (σήθω).

Also in ευω, as: μεσιτεύω, μαγεύω, ἐγκρατεύομαι, αἰχμαλωτεύω (Lob. 442.), παγιδεύω, γυμνητεύω. The last is from γυμνήτης, which, according to Bttm. II. 431., is only to be vindicated as a collateral form of γυμνής. From γυμνός one would expect γυμνίτης, and accordingly the best Codd. have 1 Cor. iv. 11. γυμνιτεύω, which we must not, with Fr. (conform. crit. p. 21.) and Mey., take for an orthographical error.[1]

Among verbs in υνω, which signify rendering what the (concrete) root denotes (as ἱλαρύνειν = ἱλαρὸν ποιεῖν), Bttm. II. 387., σκληρύνω is to be noticed as a collateral form of σκληρόω, which never occurs in the N. T.

Verbs in αινω (λευκαίνω, ξηραίνω, εὐφραίνω Bttm. II. 65. Lob. prolegg. pathol. 37.) require no special remark.

Verbs in θω, derived from primitives in εω, which occur sometimes in Attic (Bttm. II. 61. Lob. 151.), became more common in Later Greek. Νήθω, κνήθω, ἀλήθω, are not used by the earlier writers. Yet see Lob. 254.

Verbs in σκω (except εὑρίσκω and διδάσκω) are rare even in the

[1] Comp. Lob. Soph. Ai. p. 387. ὀλοθρεύω Heb. xi. 28. is, in some good Codd., written ὀλεθρεύω (from ὄλεθρος), and Lchm., and with him Tdf., have so printed the Text. I am not aware, however, that the latter form of this Alexandrian word is anywhere to be found.

N. T. (Bttm. II. 59.). We find *γηράσκω* as an inceptive (Bttm. II. 393.), but *μεθύσκω* as a causative from *μεθύω*, only in the Pass. *Γαμίσκω* is sufficiently attested only in Luke xx. 34. Lastly, we note as altogether singular in formation, *γρηγορέω* (from the Perf. *ἐγρήγορα*), with its cognate *ἐγρηγορέω*, Lob. 119. Bttm. II. 158. To this verb,[1] derived from a reduplicated Perfect, may be compared, however, *ἐπικεχειρέω* Papyri Taurin. 7. lin. 7.

To derivative verbs in *ευω* belongs also *παραβολεύεσθαι* Ph. ii. 30., which Griesb., Lchm., and others, have, agreeably to the weightiest critical evidence, admitted into the Text. From *παράβολος* might have been obviously formed *παραβολεῖσθαι*; but the termination *ευω* was selected to make the verb equivalent to *παράβολον εἶναι*, as *ἐπισκοπεύειν* in Later Greek denotes *ἐπίσκοπον εἶναι* (Lob. 591.), and, what is more to the purpose, there is *περπερεύεσθαι* from *πέρπερος*. It would be unwarrantable to admit *παραβολεύεσθαι*, on the assumption of there being a simple verb *βολεύεσθαι*, which does not exist.

2. Substantives.[2]

α. From Verbs (comp. Lob. paralip. p. 397 sqq. and particularly lib. 3. of technologia p. 253 sqq.).

Of nouns in *μος* (Bttm. II. 398.) from verbs in *άζω*, are to be noted *ἁγιασμός*, which does not occur in Greek authors, *πειρασμός* from *πειράζω*, *ἐνταφιασμός* from *ἐνταφιάζω*.

From verbs in *ίζω* we find *μακαρισμός*, *ὀνειδισμός* (Lob. 551.), *βασανισμός*, *παροργισμός*, *ῥαντισμός* (*ῥαντίζειν*), *σαββατισμός* (*σαββατίζειν*), *σωφρονισμός*, *ἀπελεγμός*.

The most numerous formations, however, are those in *μα* (Lob.) and *σις*, the former mostly confined to the N. T., yet framed according to Greek analogy, as:

Βάπτισμα, *ῥάπισμα* from *βαπτίζειν* etc., *ψεῦσμα* from *ψεύδεσθαι*, *ἱεράτευμα*, *κατάλυμα* (*καταλύειν*), also *ἐξέραμα* (Lob. 64.), *ἀσθένημα*, *ἄντλημα*, *ἀντάλλαγμα*, *ἀποσκίασμα*, *πρόσκομμα*, *ἀπαύγασμα*, *ἥττημα*, *αἴτημα*, *κατόρθωμα*, *στερέωμα* (from contract. verbs, as *φρόνημα* etc.), mostly in the sense of product or state. Only *ἄντλημα* denotes an instrument to draw with, a bucket (as substantives in *μος* often do), *κατάλυμα place* of *καταλύειν* (Eustath. Odyss. p. 146, 33.).

[1] Döderlein on Reduplication in Greek and Latin derivation of words in his Reden und Aufsätzen II. no. 2.

[2] Comp. G. Curtius de nomin. gr. formatione linguâr. cognat. ratione habita. Berol. 1842. (Zeitschr. f. Alterth. 1846. no. 68 f.).

Substantives in σις, most numerous in the Epistle to the Hebrews, nearly all belong to Greek literary diction. Only θέλησις, κατάπαυσις, πρόσχυσις,[1] ἀπολύτρωσις, δικαίωσις, βίωσις, πεποίθησις Lob. 295. (ἐπιπόθησις) require notice. As to παρασκευή, formed from the root of a verb in αζω, see Bttm. II. 404. As to οἰκοδομή, see Lob. 490. In respect to the very common διαθήκη (from 1. Aor. of τιθέναι), see Bttm. II. 401. Lob. paralip. 374.

Among abstract nouns from verbs are some in μονή. We find in the N. T. πλησμονή Bttm. II. 405. On the contrary, ἐπιλησμονή comes directly from ἐπιλήσμων. Πείσμονη (also in Pachym. II. 100. and 120.) is another form of πεῖσμα, though πεισμονή may be directly referred to πείθω, as πλησμονή to πλήθω. Among abstract nouns, in the N. T., derived from verbs in ευω must be mentioned ἐριθεία.[2]

Concrete verbal nouns have little that is peculiar. From verbs in αζω, ιζω, υζω, we find in the N. T. κτίστης (paroxyt.) and the oxytone (Bttm. II. 408.) βιαστής, βαπτιστής, μεριστής, εὐαγγελιστής, γογγυστής, and ἑλληνιστής,[3] forms rare or unknown elsewhere. Only κολλυβιστής, which is not peculiar to the N. T., cannot be traced to a verb κολλυβίζειν. From τελειοῦν we have τελειωτής (comp. ζηλωτής and λυτρωτής). From προσκυνεῖν comes προσκυνητής (Constant. Man. 4670.). On ἐπενδύτης, see Bttm. II. 411. The early writers preferred διωκτήρ to διώκτης, and δοτήρ to δότης.

Formerly it was strangely supposed that κατάνυξις is derived from κατανυστάζω Rom. xi. 8. (from Sept.). Its connection with κατανύσσειν is evident from Dan. x. 9. Theodot., and might thus denote *stupefaction* (תַּרְעֵלָה Ps. lix. 5.), and thence *torpor*. See Fr. Excur. Rom. II. 558 sqq.

[1] The form χυσια appears to have been employed only in words compounded with appellatives. Comp. the N. T. word αἱματεκχυσία (Leo Gramm. p. 287.), αἱματοχυσία (Theophan. p. 510.), φωτοχυσία, and ῥινεγχυσία.

[2] Ἐριθεία, from its whole form, must be referred to ἐριθευω. It is not merely the θ that shows it cannot be derived from ἔρις, for θ occurs in the cognates ἐρέθειν, ἐρεθίζειν. Fr. Rom. I. 143 sqq. has satisfactorily shown that ἐριθεία employed in the N. T. is merely the ἐριθεία, *hired labour*, already in use among the Greeks.

[3] Ἑλληνίζειν in general signifies to adopt the manners, sentiments, language of the Greeks (Diog. L. I. 102.), and most usually (of a foreigner, Strabo 14. 662.) to speak Greek. It then has no unfavourable secondary meaning, that is, the word does not imply that the foreigner is not perfectly a Greek in language (erroneously explained by De Wette (Bibel) in extract from the Hall. Encycl. S. 17.), Xen. A. 7, 3, 25. Strabo 2, 98. Ἑλληνιστής, a substantive which never occurs in Greek authors, very naturally means a Greek-speaking non-Greek, *e.g.* a Greek-speaking Jew. That in Christian Greek phraseology ἑλληνίζειν also signified *to be a heathen*, is beyond our present inquiry (Malalas p. 449.).

From rapid and careless pronunciation are ταμεῖον, as all good Codd. have Luke xii. 24. and many Codd. have Mr. vi. 6. for ταμιεῖον (from ταμιεύω), see Lob. Phryn. 493. and paralip. 28., and the compound γλωσσόκομον for γλωσσοκομεῖον or γλωσσοκόμιον (from κομέω) without var., see Lob. 98 sq.

β. *From Adjectives.*—Under this head come:

1. Various abstract nouns in της, οτης, as:

Ἁγιότης, ἁγνότης, ἀδελφότης (Leo Gramm. p. 464.), ἀδρότης, ἁπλότης, ἱκανότης, ὠφελότης (ὠφέλεια in earlier authors), σκληρότης, τιμιότης, τελειότης, ματαιότης, γυμνότης, μεγαλειότης, κυριότης, αἰσχρότης, πιότης (ἀγαθότης Sept.), see Lob. 350 sqq. (ἀκαθάρτης Rev. xvii. 4. is not well attested).

2. Those in συνη, denoting mental qualities, as:

Ἐλεημοσύνη and ἀσχημοσύνη (from ἐλεήμων and ἀσχήμων, comp. σωφροσύνη from σώφρων), or ἁγιωσύνη, ἀγαθωσύνη, ἱερωσύνη, μεγαλωσύνη, with ω, as the penult of the adjective is short (Etym. M. p. 275. 44.)[1]—all later forms, found only in Hellenist writers. Comp. in general Lob. prolegg. pathol. p. 235 sqq.

Also among those in ια are many later forms (Lob. 343.), as:

Ἐλαφρία (like αἰσχρία in Eustath. from αἰσχρός); and as εὐδαιμονία from εὐδαίμων, so 2 P. ii. 16. παραφρονία from παράφρων (Lob. prolegg. pathol. p. 238.). Some Codd., however, have the more usual παραφροσύνη.[2]

Lastly, we often find Neuters of adjectives in ιος used as substantives, as:

Ὑποζύγιον, μεθόριον, ὑπολήνιον, σφάγιον (προσφάγιον), etc., see Fr. Prälimin. S. 42.

γ. *From other Substantives* (Bttm. II. 420.).—Such are εἰδωλεῖον (εἴδωλον), ἐλαιών (ἐλαία), μυλών Mt. xxiv. 41. Var. (μύλος, μύλη) Bttm. II. 422., and the Fem. βασίλισσα (Bttm. II. 427.). Ἀφεδρών, peculiar to the N. T., comes from ἕδρα. The national Fem. from Φοίνιξ is Φοίνισσα; thus also Mr. vii. 26. Συροφοίνισσα, as from Κίλιξ Κίλισσα (Bttm. II. 427.). Perhaps, however, the Fem. was also formed from the name of the country Φοινίκη; for a large number

[1] Yet in Glycas p. 11. even in the later edition μεγαλοσύνη is printed. Bttm. II. 420. shows that nearly all substantives in ωσύνη belong to the later language. On the termination συνη in general, see *Aufrecht* in the Berl. Zeitschr. f. vergleich. Sprachforsch. 6. Heft.

[2] Of Substantives derived from Adjectives in ης, some, as is well known, end in ια instead of εια (Bttm. II. 416.). In others, the spelling varies between ια and εια, as in κακοπαθία (comp. *Poppo* Thuc. II. I. 154. *Ellendt* praef. ad Arrian. p. 30 sqq. *Weber* Demosth. p. 511.). In regard to this word, however, the preponderance is for εια.

of good Codd. have Mr. as above, Συροφοινίκισσα, comp. Fr. h. l., and this might come directly from an earlier form Φοινικίς, as βασίλισσα from βασιλίς, and, at least among the Romans, Scythissa for Σκυθίς, or, in Later Greek, φυλάκισσα for φυλακίς. See in general Lob. prolegg. pathol. p. 413 sqq.

To the later and Latinizing formation of Gentile and Patronymic nouns belong Ἡρωδιανός Mt. xxii. 16. and Χριστιανός Acts xi. 26. (comp. Καισαριανός Arrian. Epict. 1, 19, 19. 3, 24, 117.). In the earlier language, the termination was employed only in forming the names for the inhabitants of cities and countries not Greek.

Among diminutives deserves to be mentioned βιβλαρίδιον, from βιβλάριον, quoted by Pollux, instead of the older forms βιβλίδιον and βιβλιδάριον (like ἱματιδάριον from ἱματίδιον), Lob. pathol. 281. Γυναικάριον follows a more usual analogy, but seems to have been of rare occurrence in Greek authors. The same may be said of ὠτάριον Mr. xiv. 47. Jo. xviii. 10., κλινάριον, παιδάριον. On diminutives in ιον (of which ψιχίον is decidedly a later form), see Fr. Prälim. S. 43., and a dissertation *de vocib. in ίον trisyllabis* by Janson in Jahns Archiv. VII. 485.

Substantives in ηριον are properly Neuters of adjectives (Bttm. II. 412.), as:

Ἱλαστήριον, θυμιατήριον, φυλακτήριον. Such become still more numerous in later writers, as:

Ἀνακαλυπτήριον Niceph. Gregor. p. 667., δεητήριον Cedren. II. 377., θανατήριον ibid. I. 679., ἰαματήριον I. 190. etc. Φυλακτήριος, directly from φυλακτήρ, has, like it, an active meaning,—*guarding, protecting*. Ἱλαστήριον properly signifies *something that reconciles*, but may be applied to the place where the reconciliation is accomplished (just as φυλακτήριον denotes *a guardhouse*), and, consequently, to the covering of the ark of the covenant. In Rom. iii. 25. the word is employed, with equal propriety, to signify a *propitiatory offering* (Index to Theoph. contin.), though *Philippi* has, without sufficient reason, asserted the contrary. A Fem. Subst. of the same sort, is ζευκτηρία (comp. στυπτηρία). Σωτηρία and σωτήριον occur as substantives, from σωτήρ. Ὑπερῷον, that is ὑπερώϊον, is to be regarded as a Neuter, which, like πατρῷος from πατήρ, is formed from the preposition ὑπέρ, as there is no intermediate adjective ὔπερος.

3. Adjectives.

α. From Verbs.—To adjectives directly derived from a verbal root belongs the fully established πειθός 1 Cor. ii. 4. Comp. ἐδός from ἔδω, βοσκός from βόσκω, φειδός from (φείδω) φείδομαι (Lob. Phryn. p. 434.).

These derivatives are all oxytones, φάγος alone occurring in the grammarians as also a paroxytone (Lob. paralip. 135.), and it is written as such in the N. T. Among those in ωλός, ἁμαρτωλός is of frequent occurrence. We find also, formed in the same way, εἴδωλον Neut. from εἴδωλος.

Verbals in τος (Bttm. I. 443. Lob. paralip. 478 sq. Moiszisstzig de adject. graec. verbal. Conitz 1844. 4.) sometimes correspond to the Latin participle in *tus*, as: γνωστός *notus*, σιτευτός *saginatus*, ἀπαίδευτος *uneducated* (comp. θεόπνευστος *inspiratus*[1]).

Sometimes they are equivalent to adjectives in *bilis*, as: ὁρατός, δυσβάστακτος, ἀνεκτός, ἀκατάσχετος, ἀκαταπαυστός, ἀνεκδιήγητος, ἀνεκλάλητος.

Sometimes they have an active meaning (Fr. Rom. II. 185.), as: ἄπταιστος, *not stumbling*, i.e. *not sinning* (certainly not ἀλάλητος Rom. viii. 26.).

Ἀπείραστος, like ἀπείρατος usual in Greek authors, *untried*, *untempted*, or *that cannot be tried*, or *tempted*, occurs once in Jas. i. 13. Παθητός alone signifies *who is to suffer*. Comp. φευκτός, πρακτός Aristot. de anima 3, 9. p. 64. Sylb. Cattier gazophyl. p. 34. The verbal προσήλυτος, a cognate of ἔπηλυς, μέτηλυς, is an extended formation, of which no example is to be found in Greek authors.

β. From Adjectives.—Among adjectives derived from adjectives (or participles) a few are deserving special notice. Such are περιούσιος, ἐπιούσιος, like ἑκούσιος, ἐθελούσιος (Lob. Phryn. p. 4 sq.).

Ἐπιούσιος has clearly a direct relation to the Fem. (ἡ) ἐπιοῦσα sc. ἡμέρα, and ἄρτος ἐπιούσιος means *bread for the following day*, comp. Stolberg diss. de pane ἐπιουσίῳ in his tractat. de soloecism. N. T. p. 220 sqq. Valcken. Select. I. 190. Fr. ad Mt. p. 267 sq. (also against the derivation from οὐσία, which would be grammatically possible, comp. ἐνούσιος). Besides, περιούσιος in the Bible does not mean simply *proprius*, in opposition to what belongs to a stranger, any more than περιουσιασμός in the Sept. means *property*.

[1] That this word in 2 Tim. iii. 16. is to be taken in a passive sense, there can be no doubt: this acceptation is confirmed by ἔμπνευστος, though several derivatives of the same class have an *active* signification, as: εὔπνευστος, ἄπνευστος.

Πιστικός (Mr. xiv. 3. Jo. xii. 3.) from πιστός, according to several ancient expositors, equivalent to *genuine*. In classical authors, the word signifies *convincing, persuasive* (Plat. Gorg. 455 a. Diog. L. 4, 37. Dion. H. V. 631. Sext. Emp. Math. 2, 71. Theophrast. metaph. 253. Sylb.), though, in nearly all the passages, the Codd. have πειστικός, and critics usually give this the preference (see Bekker and Stallb. to Plat. as above, and comp. Lob. Soph. Ai. v. 151.). In Later Greek it signifies *faithful, sure*, of persons (Lücke Jo. II. 496. see Index to Cedren. p. 950.). The application of the word to signify *genuine* as the predicate of a material object, is possible, particularly as technical terms, such as νάρδος πιστ. may be, and especially mercantile expressions, are often strange.[1] Others, after Casaubon, take πιστός for *drinkable* (Fr. Marc. 598 sqq.) from πιπίσκω or the root πίω, like πιστός *drinkable* Aeschyl. Prom. 480., πιστήρ, πίστρα, πίστρον, etc., quoted in old Lexicons. That the ancients drunk oil of spikenard, we are told by Athenaeus 15, 689. I cannot, however, perceive why both Evangelists should apply this epithet. If the thin, liquid nard, used for pouring out (Mr. καταχέειν) in no respect differed from what was drunk, it would have been as superfluous to add the adjective πιστ. as to call nard *fluid*. The νάρδος λεπτή of Dioscorides, means *fluid*, as opposed to *thick, tenacious*. Besides, the *drinkable* nard mentioned by John would not be suited to the manipulation indicated by ἀλείφειν. Lastly, Fritzsche's explanation of πιστ. (ad Mr. p. 601.), "qui *facile* bibi potest, *lubenter* bibitur," does not appear to me satisfactory; not to mention that πιστικός cannot be positively shown to have signified *drinkable*. Even πιστός for drinkable was not much in use; and was superseded by the unambiguous ποτός, πόσιμος. In Aeschyl. it occurs in a sort of pun.

γ. *From Substantives.*—To adjectives derived from substantives belong, among others, σάρκινος and σαρκικός. The former means *fleshy*—as paroxytone adjectives in ινος, almost without exception, denote the material of which a thing is made, *e.g.* λίθινος *of stone* 2 Cor. iii. 3., ξύλινος *wooden*, πήλινος *of clay*, ἀκάνθινος, βύσσινος, etc., Bttm. II. 448.—the latter (σαρκικος) means *fleshly*. There is, how-

[1] They have this peculiarity, that words, properly applied only to persons, are transferred to articles of merchandise. Comp. *flat*, properly equivalent to feeble, and the expressions, "Sugar dull—white unasked for." Lob. paralip. 31. upholds Scaliger's derivation from πτίσσω (Fr. Mr. p. 595.), as τ after π even merely for euphony is thrown away (comp. πτέρνιξ, πέρνιξ, but particularly πίτυρον and the Latin *pisso*). Mey. has not been induced to abandon the interpretation *genuine*.

ever, in Rom. vii. 14. 1 Cor. iii. 1. (2 Cor. i. 12.) Heb. vii. 16., where one might have expected σαρκικός, preponderating authority for σαρκινός, and Lchm. has placed it in the Text. But how easily might σαρκικός, which does not occur but in the N. T., be confounded in the Codd. with the very common σάρκινος (Fr. Rom. II. 46 sq.). Had Paul, however, written σάρκινος, he must have intended some peculiar emphasis, some reference to the race of man, as Mey. 1 Cor. as above, insists. But a notion of the natural man, based on the material meaning of σάρκινος, has no place in the doctrinal teaching of Paul. Σαρκικός, in the sense of *carnal*, as opposed to πνευματικός *spiritual*, entirely suits the text in question; and from 1 Cor. iii. 3., taken in connection with v. 5., it is obvious, that, in both passages, Paul employed the word in this signification. In Heb. vii. 16. ἐντολὴ σαρκίνη is hardly admissible.[1]

Among oxytone adjectives, expressing a notion of time (Bttm. II. 448.), are καθημερινός, ὀρθρινός, πρωϊνός, later forms for which earlier authors used καθημέριος, etc. Comp. ταχινός.

Some adjectives derived from substantives end in ειvος, as:

Σκοτεινός, φωτεινός. But ἐλεεινός, a form not unfrequent in Attic (V. Fritzsche Aristoph. I. 456.), comes from the verb ἐλεέω, as ποθεινός from ποθέω (Bttm. II. 448.).

To the later forms specially belong κεραμικός (κεράμειος, κεράμιος).

The verbal adverb φειδομένως seems peculiar to the N. T.

B. Derivation by Composition.

The N. T. contains numerous compound substantives, derived from substantives. These compounds are formed according to Greek analogy, though many of them cannot be shown to have existed in the written language of the Greeks. Comp. in particular δικαιοκρισία (Leo Gr. p. 163.), αἱματεκχυσία, ταπεινόφρων (like εὐσεβόφρων, κραταιόφρων Constant. Porphyr. II. 33., by later authors even ἰουδαιόφρων, ἑλληνόφρων Cedren. I. 660. Theoph. I. 149.) and ταπεινοφροσύνη (comp. ματαιοφροσύνη Constant. Man. 657.), σκληροκαρδία, σκληροτράχηλος (from which we find σκληροτραχηλία and σκληροτραχηλιᾶν in Const. Man.), ἀκροβυστία, ἀκρογωνιαῖος, ἀλλοτριοεπίσκοπος (comp. ἀλλοτριοπραγμοσύνη Plato rep. 4. 444 b.),

[1] It may, in general, be readily admitted that in the later popular Greek, these forms were interchanged, and σάρκινος used in the sense of σαρκικός; especially as *all* adjectives in ινος do not signify the material of which a thing is made. Comp. ἀνθρώπινος. (See Fr. Rom. II. 47. *Tholuck* Hebr. Br. 301.)

ἀνθρωπάρεσκος (Lob. 621.), ποταμοφόρητος (comp. ὑδατοφόρητος Const. Man. 409.), καρδιογνώστης (καρδιόπληκτος Theoph. I. 736., καρδιοκολάπτης Leo Gr. 441.), σητόβρωτος, ὀφθαλμοδουλεία, εἰδωλολάτρης,[1] εἰδωλόθυτον (Cedren. I. 286. comp. the abstract εἰδωλοθυσία Theophan. 415.), δεσμοφύλαξ (νωτοφύλαξ Theophan. I. 608.), ὁρκωμοσία (comp. ἀπωμοσία, κατωμοσία), πατροπαράδοτος (θεοπαράδοτος Theophan. I. 627.), ἰσάγγελος (Theoph. I. 16.), ὑπερίστατος, πολυποίκιλος, the Adverb παμπληθεί (the Adj. παμπληθής is found in good authors), εἰλικρινής, εἰλικρίνεια (Fuhr. Dicaearch. p. 198.).

The compound δευτερόπρωτος in Luke vi. 1. (?) comes very near δευτεροδεκάτη found in Hieron. (Jerome) on Ezek. c. 45. The latter means *second-tenth*; the former, *second-first*.

Δωδεκάφυλος, the Neut. of which is used as a noun in Acts xxvi. 7., is confirmed by τετράφυλος Her. 5, 66.

The first part of the compound is more rarely a verb, as in ἐθελοθρησκεία *will worship* (comp. ἐθελοδουλία).

Compounds whose first part is α privative exhibit nothing anomalous, though perhaps many of them were not used in written Greek (ἀμετανόητος, ἀνεξερεύνητος, ἀνεξιχνίαστος).

Only ἀνέλεος Jas. ii. 13., which Lchm., on the authority of good Codd., has received into the Text instead of ἀνίλεως, is singular. The Greeks used ἀνηλεής, or, at least, ἀνελεής (Lob. 710.). Ἀνέλεος might have been formed like ἄπαις, and intended to imply an emphatic antithesis to ἔλεος. Bttm. II. 467. considered the initial α of the verb ἀτενίζω, which is derived from the Adj. ἀτενής, as α *intensive*. It is better, however, to take it, with Lob. pathol. I. 35., for α *formative*. Yet see Döderlein de ἄλφα intensivo sermonis graeci. Erl. 1830. 4.

2. When the last part of a compound is a verb, the verbal root is found unaltered, when the first part of the compound is one of the old prepositions (Scaliger in Lob. Phryn. 266. Bttm. II. 469.). Otherwise, the verbal termination is added directly to a noun derived from the root, as:

Ἀδυνατεῖν, ὁμολογεῖσθαι, νουθετεῖν, εὐεργετεῖν, τροποφορεῖν, ὀρθοτομεῖν (comp. ὀρθοτομία Theophan. cont. p. 812.), ἀγαθοεργεῖν and ἀγαθουργεῖν,[2] μετριοπαθεῖν, etc.

[1] Comp. ἀνθρωπολάτρης Ephraem. p. 743., πυρσολάτρης Pachym. 134. Geo. Pisid. Heracl. 1, 14, 182., ψευδολάτρης Theodos. acroas. 2. 73., likewise χριστολάτρης frequent in Byzantine authors.

[2] On these forms see Bttm. II. 457. Against οἰκουργεῖν and οἰκουργός (Tit. ii. 5. var.) comp. Fr. de crit. conform. p. 29.

This rule, however, has some undoubted exceptions. Scaliger pointed out δυσθνήσκω in Eurip. (comp. Bttm. II. 472.). Εὐδοκεῖν also is directly formed from δοκεῖν, and not, as Passow maintains, from an intermediate noun δόκος (Fr. Rom. II. 370.). Comp. Bttm. II. 470. The same remark applies to καραδοκεῖν (not to be referred to δοκεύω, Fritzschior. opusc. p. 151.). A noun καραδόκος does not exist.

Even ὁμείρεσθαι, which in 1 Th. ii. 8. the better Codd. have instead of ἱμείρεσθαι, might be admissible, were it to be derived from ὁμοῦ, ὁμός and εἴρειν (Fr. Mr. p. 792.). No such verb, however, is to be found, directly formed from a verbal root and ὁμ. Ὁμαδέω comes from ὅμαδος; and ὁμοδρομεῖν, ὁμοδοξεῖν, ὁμευνετεῖν, ὁμηρεύειν, ὁμοζυγεῖν, ὁμιλεῖν, even ὁμονοεῖν (Bttm. II. 473.), are directly derived from nouns. Besides, the Genitive, governed as above by the verb, would be incongruous (comp. Mtth. II. 907.). Perhaps, however, this should not be pressed in regard to a word borrowed from the language of the people. If μείρεσθαι, which occurs in Nicand. Ther. 400. for ἱμείρεσθαι, were the original form, the connection between μείρεσθαι and ὁμείρεσθαι would be as intelligible as that between δύρεσθαι and ὀδύρεσθαι. In fact, ὁμείρεσθαι is probably the true reading (Lob. pathol. 72.).

A formation peculiar to Hellenistic is προσωπολῆπτεῖν (προσωπολήπτης, προσωπολημψία [Theodos. acroas. 1, 32.], ἀπροσωπολήπτως, Acta apocr. p. 86.). A corresponding verb ἀκαταλῆπτεῖν occurs in Sext. Emp. I. 201. As to the concrete derivation, comp. δωρολήπτης and ἐργολήπτης in the Sept.; and as to the abstract προσωπολημψία, comp. ἐρωτολημψία Ephraem. p. 3104. 7890. Nicet. Eugen. 4, 251.

Many compound nouns, such as προσωπολήπτης, θανατηφόρος,[1] whose second part is a noun, while the first is another denoting the Object (Bttm. II. 478.) etc., occur in the N. T., but are not to be found in Greek authors, as:

Δεξιολάβος *who takes the right*, as an attendant.

From such compounds are, further, derived not only abstract nouns, but also verbs, as:

Λιθοβολεῖν from λιθοβόλος (comp. ἀνθοβολεῖν, θηροβολεῖν, ἡλιοβολεῖσθαι, etc.), ὀρθοποδεῖν from ὀρθόπους, δεξιολαβεῖν Leo Gramm. p. 175. (Bttm. II. 479.).

Among the abstract nouns derived from such compounds, is σκη-

[1] Also αὐθάδης is a compound of this description, from αὐτός and ἥδειν, ἥδεσθαι (Bttm. II. 458.).

νοπηγία from σκηνοπηγός, according to a manifold analogy, like κλινοπηγία.

In double compound verbs, the preposition, which constitutes the double composition, is naturally put first, as:

Ἀπεκδέχεσθαι, συναντιλαμβάνεσθαι.

Διαπαρατριβή in 1 Tim. vi. 5. would be at variance with this rule, if the word signified *misplaced diligence* or *unprofitable disputing*. The word must be taken in the sense of *continued* (endless) *hostilities, collisions*. Παραδιατριβή would be required to express the former meaning. The majority of the Codd., however, have διαπαρατριβή, and this Lchm. has placed in the Text. This transposition of the preposition may have been a mistake of transcribers. Yet, in the passage, διαπαρατριβή might fairly be interpreted *continued dissensions*.

The other double compounds beginning with διαπαρα, occurring in 1 Kings vi. 4. (διαπαρακύπτεσθαι), and in 2 Sam. iii. 30. (διαπαρατηρεῖν), would be regular according to their respective import, if no doubt existed regarding the former. See Schleusner thes. philol. under these words.

The double compound παρακαταθήκη is equivalent in meaning to the compound παραθήκη (Lennep ad Phalar. ep. p. 198. Lips. Lob. 312.). The latter form, however, is better established in the N. T. The Codd. exhibit variations of both forms even in Thuc. 2, 72. (see the commentators), and in Plutarch. ser. vind. see Wyttenb. II. 530. Comp. Heinichen ind. ad Euseb. III. 529.

Later Hellenism aimed at graphic expressiveness. Accordingly, Biblical Greek, as based on that variety of the language, contains numerous compounds and double compounds that never occur in the classics. In particular, it abounds in verbs which, originally used as simple, were afterwards strengthened with prepositions, so as to describe, with greater clearness and force, the mode of the action indicated. Such are, *e.g.* καταλιθάζειν *to stone down—to death*, ἐξορκίζειν *to get a declaration on oath out of one*, to cause one to make oath, ἐξαστράπτειν *to flash forth*, ἐκγαμίζειν *to give away—out of* the family—*in marriage, elocare*, διεγείρειν, ἐξανατέλλειν, ἐξομολογεῖν, etc. See my 5 Progr. de verborum cum praepositt. compositor. in N. T. usu. Lips. 1834–43. 4.

In the same way, and for the same reason, compound and double compound adverbs (and prepositions) were used in later Greek, as:

Ἐπάνω, κατενώπιον, κατέναντι. In Byzantine authors such formations are carried to a greater extent than in Biblical Greek.

Note 1. Popular abbreviations, many of them very bold (Lob. 434. comp. Schmid on Horat. epp. 1, 7, 55.), of names of persons, particularly compounds, are frequent in the N. T., as:

Ἀπολλῶς for Ἀπολλώνιος, Ἀρτεμᾶς for Ἀρτεμίδωρος Tit. iii. 12.,

Νυμφᾶς for Νυμφόδωρος Col. iv. 15.,[1] Ζηνᾶς for Ζηνόδωρος Tit. iii. 13., Παρμενᾶς for Παρμενίδης Acts vi. 5., Δημᾶς probably for Δημέας, Δημήτριος or Δήμαρχος Col. iv. 14. 2 Tim. iv. 10., Ὀλυμπᾶς for Ὀλυμπιόδωρος Rom. xvi. 15., Ἐπαφρᾶς for Ἐπαφρόδιτος Col. i. 7. iv. 12., Ἑρμᾶς for Ἑρμόδωρος Rom. xvi. 14., Θευδᾶς for Θεύδωρος, *i.e.* Θεόδωρος, and Λουκᾶς for Lucanus (in Greek authors comp. Ἀλεξᾶς for Ἀλέξανδρος Jos. bell. 6, 1, 8., Μηνᾶς for Μηνόδωρος, Πυθᾶς for Πυθόδωρος, Μετρᾶς Euseb. H. E. 6, 41.).

Many also in ας not circumflexed are abbreviated, as:

Ἀμπλίας for Ampliatus Rom. xvi. 8., Ἀντίπας for Ἀντίπατρος Rev. ii. 13., Κλεόπας for Κλεόπατρος Luke xxiv. 18., perhaps Σίλας for Σιλουανός. See Heumann Poecile III. 314.

Σώπατρος for Σωσίπατρος Acts xx. 4. (which some Codd. give), though a fuller form than the preceding, would still be a bold contraction. Σώπατρος, however, may be an uncontracted name.

On the other hand, proper names in λαος, which the Dorians and others contract into λας, occur in the N. T. uncontracted, as:

Νικόλαος, Ἀρχέλαος.

Of the manner in which the earlier Greeks contracted names of persons, for the sake of euphony, examples are given by Keil in his spec. onomatolog. gr. (L. 1840. 8.) p. 52 sqq.

Abbreviations of proper names are used in all modern languages. Comp. Lob. prolegg. pathol. p. 504 sqq.

On Greek names of persons see Sturz Progr. de nominib. Graecor. in his Opusc. (Lips. 1825. 8.), W. Pape Wörterb. der griech. Eigennamen. Brschw. 1842. 8. (Hall. L. Z. 1843. No. 106–108.), and the Beiträge zur Onomatologie by Keil in Schneid. Philologus, vol. 2. and 3.

Note 2. Latin words adopted into the Greek of the N. T., mostly substantives denoting Roman judicial institutions, coins, or articles of dress, exhibit nothing peculiar in regard to form. Latin words expressive of time, and assuming Greek forms, first appear in the Greek style of the Pseudepigraph. writings, the Byzantines, etc. See Thilo Acta App. Petri et Pauli. Hal. 1837. 4. I. p. 10 sq.

[1] Keil in the Philologus II. 468. expressed his conviction that he had found this name in an inscription in *Böckh*.

PART III.

SYNTAX.

A.

IMPORT AND USE OF THE DIFFERENT PARTS OF SPEECH.

CHAPTER FIRST.

OF THE ARTICLE.[1]

SECTION XVII.

THE ARTICLE AS A PRONOUN.

1. THE ARTICLE was originally a Demonstrative Pronoun; and we find it regularly employed as such in epic poetry. Hence its import in the quotation from Aratus in Acts xvii. 28: *τοῦ γὰρ καὶ γένος ἐσμέν*. Comp. Soph. Oed. R. 1082. *τῆς γὰρ πέφυκα μητρός* (Mtth. 737). For prose comp. Athen. 2. p. 37.

In prose the Article is equivalent to a Dem. Pronoun only—

a. In the very common expressions *ὁ μὲν - - ὁ δέ, οἱ μὲν - - οἱ δέ*,[2] sometimes in relation to a subject previously mentioned—*these - - those, the one - - the other* Acts xiv. 4. xvii. 32. xxviii. 24. Heb. vii. 20. Gal. iv. 23. (Schaef. Dion. 421.), sometimes without such precise partition Eph. iv. 11. *ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ* etc. (*Some - - others*).

b. In the course of a narration, when the simple *ὁ δέ, οἱ δέ*, is used to denote *but he*, etc., as opposed to some other subject; as:

[1] *A. Kluit* vindiciae artic. in N. T. Traj. et Alcmar. 1768–1771. P. I. Tom. I.–III. P. II. T. I. II. 8. (the book itself is written in Dutch), G. Middleton, the doctrine of the Greek Article applied to the criticism and the illustration of the New Test. Lond. 1808. 8. Comp. *Schulthess* in the theol. Annal. 1808. S. 56 ff. *E. Valpy*, a short treatise on the doctrine of the Greek Article, according to Middleton etc., briefly and compendiously explained as applicable to the criticism of the N. T., prefixed to his Greek Testament with English notes. Lond. 3 edit. 1834. 3 Bde. 8. *Emmerling's* remarks on the Article in the N. T. in Keil and Tzschirner's Analekt. I. II. 147 ff. On the other hand, Bengel Mt. xviii. 17. discusses the subject briefly but to the purpose.

[2] On the Accentuation see Hm. Vig. p. 700. On the other side, see Krüg. p. 83.

Mt. xiii. 29. *ὁ δὲ ἔφη*, ii. 9. *οἱ δὲ ἀκούσαντες ἐπορεύθησαν*, ii. 14. ix. 31. Luke iii. 13. viii. 21. xx. 12. Jo. i. 39. ix. 38. Acts i. 6. ix. 40. etc. (Xen. A. 2, 3, 2. Aesch. dial. 3, 15, 17. Philostr. Ap. 1, 21, 5.).

For *οἱ μὲν - - οἱ δέ* are used also *οἱ μὲν - - ἄλλοι δέ* Jo. vii. 12., *οἱ μὲν - - ἄλλοι δὲ - - ἕτεροι δέ* Mt. xvi. 14. (Plato legg. 2. 658 b. Ael. 2, 34. Palaeph. 6, 5.), *τινὲς - - οἱ δὲ* Acts xvii. 18. comp. legg. 1. 627. a. and Ast. h. l. Similar expressions are still more diversified in Greek authors (Mtth. 742).

Instead of the Article, the Relative also is employed in such antithetical statements; as:

1 Cor. xi. 21. *ὃς μὲν πεινᾷ, ὃς δὲ μεθύει*, Mt. xxi. 35. *ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν* etc. Acts xxvii. 44. Rom. ix. 21. Mr. xii. 5. Comp. Polyb. 1, 7, 3. 3, 76, 4. Thuc. 3, 66. See Georgi Hierocr. I. 109 sqq. Hm. Vig. 706. Once *ὃς μὲν - - ἄλλος δέ* 1 Cor. xii. 8. (Xen. A. 3, 1, 35.); *ὃ μὲν* (Neut.) *- - καὶ ἕτερον* Luke viii. 5. In 1 Cor. xii. 28. an Anacoluthon is easily perceived. See in general Bhdy 306. In Rom. xiv. 2. *ὁ δέ* is not related to *ὃς μέν*, but *ὁ* is the Article joined to *ἀσθενῶν*.

2. In Mt. xxvi. 67. xxviii. 17. *οἱ δέ* as the second part of an antithesis occurs, while the first, *οἱ μέν*, is not expressed. The passage *ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτόν, οἱ δὲ ἐῤῥάπισαν* would be more correct if it ran thus: *καὶ οἱ μὲν ἐκολάφ.*; but in writing *ἐκολάφ.* the author did not as yet contemplate a second member of the clause; and, in annexing *οἱ δὲ ἐῤῥ.*, indicated that *ἐκολαφ.* applied to a part only of the persons outraging our Lord. Comp. Xen. H. 1, 2, 14. *οἱ αἰχμάλωτοι - - ᾤχοντο ἐς Δεκέλειαν, οἱ δ' ἐς Μέγαρα* Cyr. 3, 2, 12. See Poppo ad Cyr. p. 292. Bremi Demosth. p. 273. So, in Mt. xxviii., it is stated in general terms that *οἱ ἕνδεκα μαθηταὶ - - ἰδόντες αὐτὸν προσεκύνησαν*. That this, however, refers only to the greater part, is clear from what follows—*οἱ δὲ ἐδίστασαν*.* In Luke ix. 19. *οἱ δέ* regularly refers to *μαθηταί* in ver. 18., and would seem to denote that all answered what is mentioned; but, the expressions *ἄλλοι δὲ - - ἄλλοι δέ* show that the answer was given by only a part of the disciples. In Mt. xvi. 14. the facts are stated with strict propriety: *οἱ δὲ εἶπον· οἱ μὲν Ἰωάννην - - ἄλλοι δὲ - - ἕτεροι δέ*.

* See Prolegomena.—Tr.

SECTION XVIII.

ARTICULUS PRAEPOSITIVUS A. BEFORE NOUNS.

1. When ὁ, ἡ, τό is employed as strictly an Article before a noun, it marks an object conceived as definite,[1] either from its nature, the connection of the discourse, or some understood range of description; as:

Mr. i. 32. ὅτε ἔδυ ὁ ἥλιος, Jo. i. 52. ὄψεσθε τὸν οὐρανὸν ἀνεῳγότα, 1 Cor. xv. 8. ὡσπερεὶ τῷ ἐκτρώματι ὤφθη κἀμοί (*the only abortion among the apostles*), Acts xxvii. 38. ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν θάλασσαν *the wheat* (*grain*) (*which was the vessel's cargo*), Luke iv. 20. πτύξας τὸ βιβλίον (which *had been handed to Him* v. 17.) ἀποδοὺς τῷ ὑπηρέτῃ (the beadle of the synagogue), Jo. xiii. 5. βάλλει ὕδωρ εἰς τὸν νιπτῆρα *the basin* (that usually stood there for use), comp. Mt. xxvi. 26., Jo. vi. 3. ἀνῆλθεν εἰς τὸ ὄρος *into the mountain* (situated on the opposite shore v. 1.), 1 Cor. v. 9. ἔγραψα ἐν τῇ ἐπιστολῇ (which Paul had previously written to the Cor.), Acts ix. 2. ᾐτήσατο ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγάς *to the synagogues* (there), Rev. xx. 4. ἐβασίλευσαν μετὰ Χριστοῦ τὰ χίλια ἔτη *the thousand years* (the known duration of Messiah's kingdom), Jas. ii. 25. Ῥαὰβ ἡ πόρνη ὑποδεξαμένη τοὺς ἀγγέλους *the spies* (messengers) (mentioned in the history of Rahab), Heb. ix. 19. λαβὼν τὸ αἷμα τῶν μόσχων καὶ τῶν τράγων with allusion to Ex. xxiv. 8. So 1 Cor. vii. 3. τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλὴν ἀποδιδότω *the* (*i.e.* matrimonial) *attention due*, vii. 29. ὁ καιρὸς συνεσταλμένος ἐστίν. Comp. v. 26. διὰ τὴν ἐνεστῶσαν ἀνάγκην. The Article thus refers to known facts, arrangements, or doctrines, Acts v. 37. xxi. 38. Heb. xi. 28. 1 Cor. x. 1. 10. 2 Th. ii. 3. Jo. i. 21. ii. 14. xviii. 3. Mt. viii. 4. 12., or to something previously mentioned Mt. ii. 7. (v. 1.) Luke ix. 16. (v. 13.) Acts ix. 7. (v. 11.) Jo. iv. 43. (v. 40.) Acts xi. 13. (x. 3. 22.) Jas. ii. 3. (v. 2.) Jo. xii. 12. (v. 1.) xx. 1. (xix. 41.) Heb. v. 4. (v. 1.). Thus ὁ ἐρχόμενος *the Messiah*, ἡ κρίσις *the last judgment*, ἡ γραφὴ *the holy Scripture*, ἡ σωτηρία *salvation by Christ*, ὁ πειράζων *the tempter*—Satan. So also of geographical designations, ἡ ἔρημος *the desert*, κατ' ἐξοχήν, הַמִּדְבָּר, *i.e.* according to the context, either the desert of Arabia (Mount Sinai) Jo. iii. 14. vi. 31. Acts vii. 30. or the desert of Judea Mt. iv. 1. xi. 7.

[1] Comp. Epiphan. haer. 1, 9, 4.—*Herm.* praef. ad Eurip. Iphig. Aul. p. 15.: articulus quoniam origine pronomen demonstrativum est, definit infinita idque duobus modis, aut designando certo de multis aut quae multa sunt, cunctis in unum colligendis.

Under this head comes also the use of a Singular, joined to an Article, and denoting in an individual a whole class; as when we say:

The soldier must be trained to arms. 2 Cor. xii. 12. τὰ σημεῖα τοῦ ἀποστόλου, Mt. xii. 35. ὁ ἀγαθὸς ἄνθρωπος – – ἐκβάλλει ἀγαθά, xv. 11. xviii. 17. Luke x. 7. Gal. iv. 1. Jas. v. 6. So the Singular in Parables and Allegories, Jo. x. 11. ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν, where the Good Shepherd is the *ideal.* Mt. xiii. 3. ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν (where Luther incorrectly has —*a Sower*). See Krü. 86.

Note. According to Kühnöl the Article (comp. the German *das*), when emphatic, sometimes includes the force of the Pronoun *this* (comp. Siebelis Pausan. I. 50. Boisson. Babr. p. 207.). Mt. i. 25. τὸν υἱόν for τοῦτον τὸν υἱόν, Jo. vii. 17. γνώσεται περὶ τῆς διδαχῆς, v. 40. ἐκ τοῦ ὄχλου, Acts xxvi. 10. τὴν παρὰ τῶν ἀρχιερέων ἐξουσίαν λαβών, Mr. xiii. 20. Acts ix. 2. In such cases the Article sufficiently defines the object in question. Heumann goes still further in asserting this import of the Article, and has been followed by Schulthess (n. krit. Journ. I. 285.), who, with Kühnöl, erroneously refers to Mtth. § 286., where this use of the Article, unknown in prose, except Ionic, is not discussed. Col. iv. 16. ὅταν ἀναγνωσθῇ παρ' ὑμῖν ἡ ἐπιστολή, *when the letter* (that is, the present letter) *is read.* There is some authority for the reading αὕτη, but the ancient versions must not have influence in establishing it. In 1 Tim. i. 15. even in German the Demonst. Pronoun is not required, nor in vi. 13. In 2 Cor. v. 4. the Art. is not put δεικτικῶς for τούτῳ, but simply refers to σκῆνος mentioned in v. 1. Col. iii. 8. ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα is not *all this* or *that* (intensive), but the *whole,* whatever is immediately expressed. Also in Rom. v. 5. ἡ (ἐλπίς) is used simply as the Article. See Fr. Ὁ κόσμος must not by any means be taken for οὗτος ὁ κόσμος. It means *the world* as distinguished from *heaven, the kingdom of heaven;* not *this* world as opposed to another. The same decision applies also to those instances of this idiom quoted from Greek authors, Diogenes Laert. 72 and 86. In general there is no ground for supposing that the apostles, in passages where the thought required the Demonstrative Pron., should have purposely preferred the Article, which brings out the meaning more feebly. A sense of propriety would secure them against this. Besides, explicitness is characteristic of Later Greek in general, and of the N. T. in particular.

In Greek authors, and particularly in Ionic and Doric (Mtth. 747. comp. Ellendt Lexic. Soph. II. 204.), and afterwards by the Byzant. (Malal. p. 95. 192.), the Art. was sometimes used for the Relative. Some have erroneously thought it is so used in Acts xiii. 9. Σαῦλος ὁ

καὶ Παῦλος (see Schleusner): for ὁ καὶ Π. is here equivalent to ὁ καὶ καλούμενος Παῦλος (Schaef. L. Bos. p. 213), and the Article retains its ordinary import. The same applies to Σ. ὁ Ταρσεύς. Comp. Πῖκος ὁ καὶ Ζεύς Malal. ed. Bonn. p. 19 sq. Act. Thom. p. 34. On the other hand, comp. in Hellenistic writers, Psalt. Sal. ἐν τοῖς κρίμασι, τὰ ποιεῖ ἐπὶ τὴν γήν, if the reading is genuine. In Wisd. xi. 15., where ὅν, the reading of the Cod. Alex., is the more correct, τὸν is to be regarded as the Article.

2. This use of the Art. the Greek has in common with all languages that possess an Article. The employing of the Article in the following cases is peculiar to that language:

a. Rev. iv. 7. τὸ ζῶον ἔχον το πρόσωπον ὡς ἀνθρώπου (Xen. C. 5, 1, 2. ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα, Theophr. ch. 12. (19.) τοὺς ὄνυχας μεγάλους ἔχων, Polyaen. 8, 10, 1. a.), Acts xxvi. 24. μεγάλῃ τῇ φωνῇ ἔφη, xiv. 10. 1 Cor. xi. 5 (Aristot. anim. 2, 8. and 10. Lucian. catapl. 11. D. S. 1, 70. 83. Pol. 15, 29, 11. Philostr. Ap. 4, 44.). We say: *He had eyes as*, etc.; *he said with a loud voice*, etc. The Greek Art. here denotes that the object has a definite kind of a property it is known to possess; as is more obvious from Heb. vii. 24. ἀπαράβατον ἔχει τὴν ἱερωσύνην He hath an unchangeable priesthood (predicate), Mr. viii. 17. 1 Pet. ii. 12. iv. 8. Eph. i. 18. and from Mt. iii. 4. εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου, Rev. ii. 18. (different from the preceding examples through the addition of the pronoun). From Greek authors comp. for the former Thuc. 1, 10. and 23. Plato Phaedr. 242 b. Lucian. dial. deor. 8, 1. fugit. 10. eun. 11. D. S. 1, 52. 2, 19. 3, 34. Ael. anim. 13, 15. Pol. 3, 4, 1. 8, 10, 1. See Lob. Phryn. 265. Krü. Dion. H. 126. (The Art. is sometimes omitted, as in 2 P. ii. 14. Comp. Aristot. anim. 2, 8. and 10. with 2, 11.)

b. 1 Cor. iv. 5. τότε ὁ ἔπαινος γενήσεται ἑκάστῳ *the praise*, that is due to him, Rom. xi. 36. αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας, xvi. 17. Eph. iii. 21. Gal. i. 5. 1 P. iv. 11. Rev. v. 13.; Rev. iv. 11. ἄξιος εἶ λαβεῖν τὴν δόξαν καὶ τὴν τιμήν, Jas. ii. 14. τί το ὄφελος ἐὰν πίστιν λέγῃ τις ἔχειν *the advantage* to be expected, 1 Cor. xv. 32.; 1 Cor. ix. 18. τίς μοί ἐστιν ὁ μισθός (Ellendt Lexic. Soph. II. 212.). In general the Art. here denotes that which is produced, required, etc., Krü. Thus the Art. alone is often used, where we employ a Possessive Pronoun, as:

Rom. iv. 4. τῷ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται *his reward*, ix. 22. Luke xviii. 15. Comp. Fritzsche Aristot. Amic. p. 46. 99.

On the other hand, no example occurs of the use of the Art. discussed by Matth. 714. and Rost 438. in appellations (Schaef. Demosth. IV. 365.); for, in general, in Rev. vi. 8. ὄνομα αὐτῷ ὁ Θάνατος, viii. 11. τὸ ὄνομα τοῦ ἀστέρος λέγεται ὁ ἄψινθος, xix. 13. κέκληται δὲ τὸ ὄνομα αὐτοῦ ὁ λόγος τοῦ Θεοῦ, a name is mentioned which belongs individually and exclusively to the object.

3. Adjectives and participles, used substantively, are, like substantives, rendered definite by the Article, as:

1 Cor. i. 27. οἱ σοφοί, Eph. vi. 16. βέλη τοῦ πονηροῦ, Gal. i. 23. ὁ διώκων ὑμᾶς, Tit. iii. 8. οἱ πεπιστευκότες τῷ Θεῷ, 1 Cor. ix. 13. οἱ τα ἱερα ἐργαζόμενοι, Mt. x. 20. 2 Cor. ii. 2. x. 16. 1 Cor. xiv. 16. Heb. xii. 27. Instead of a noun an indeclinable word, as an Inf. or an Adverb, 2 Cor. i. 17., may be so used, or a phrase, Rom. iv. 14. οἱ ἐκ νόμου, Heb. xiii. 24. οἱ ἀπὸ τῆς Ἰταλίας (D. S. 1, 83.), Acts xiii. 13. οἱ περὶ Παῦλον, Ph. i. 27. τὰ περὶ ὑμῶν etc. 1 Cor. xiii. 10. (Krü. 92.). Even a whole sentence may be used with τό, Acts xxii. 30. γνῶναι τὸ τί κατηγορεῖται (iv. 21. 1 Th. iv. 1. Luke xxii. 2. 23. 37.), Mr. ix. 23. εἶπεν αὐτῷ τό· εἰ δύνῃ; Gal. v. 14. ὁ πᾶς νόμος ἐν ἑνὶ λόγῳ πεπλήρωται, ἐν τῷ· ἀγαπήσεις τὸν πλησίον σου, Rom. viii. 26. xiii. 9. Luke i. 62. Sentences thus made prominent are usually quotations or interrogations. Comp. Plato Gorg. 461 e. and Phaed. 62 b. rep. 1. 352 d. Demosth. Con. 728 c. Lucian. Alex. 20. Mtth. 730 f. Stallb. Plat. Euthyph. p. 55. and Men. 25. Even an Adverb or a Genitive with the Art. (particularly the Neut.) becomes a virtual Substantive (Ellendt Arrian. Al. 1. 84. Weber Demosth. p. 237.), as:

Luke xvi. 26. οἱ ἐκεῖθεν, Jo. viii. 23. τὰ κάτω, τὰ ἄνω, Jo. xxi. 2. οἱ τοῦ Ζεβεδαίου, Luke xx. 25. τὰ Καίσαρος, Jas. iv. 14. τὸ τῆς αὔριον, 2 P. ii. 22. τὸ τῆς ἀληθοῦς παροιμίας, 1 Cor. vii. 33. τὰ τοῦ κόσμου, 2 P. i. 3. 2 Cor. x. 16. Ph. i. 5. Jo. xviii. 6. etc. Krü. 28. 93.

The Neut. τό is sometimes put before a noun to denote its grammatical form, as:

Gal. iv. 25. τὸ γὰρ Ἄγαρ etc., *the word Agar*.

A substantivised participle often occurs as a definite predicate to an indefinite subject, Gal. i. 7. τινές εἰσιν οἱ ταράσσοντες ὑμᾶς, Col. ii. 8. μή τις ὑμᾶς ἔσται ὁ συλαγαγῶν; also Jo. v. 32. Luke xviii. 9.; or as a definite subject where, logically, an indefinite might be expected, as: Rom. iii. 11. οὐκ ἔστιν ὁ συνιῶν (Jo. v. 45.), 2 Cor. xi. 4. εἰ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει. Here the qualifying notion is

conceived as a definite concrete, only the person, who is the actual concrete, remains indefinite. The *παράσσοντες ὑμᾶς* really exist, but are not particularised.[1] *If he that cometh* (the preacher appearing among you, who need not be designated,—the description being equivalent to his name), etc. *The comprehending is not*, etc. So Lucian. abdic. 3. *ἦσαν τινὲς οἱ μανίας ἀρχὴν τοῦτ' εἶναι νομίζοντες*, Lysias bon. Aristoph. 57. *εἰσὶ τινὲς οἱ προσαναλίσκοντες*, Dio Chr. 38, 482. *ἤδη τινές εἰσιν οἱ κατὰ τοῦτο δεδοικότες*, and the frequent *εἰσὶν οἱ λέγοντες* Mtth. 713., also Xen. A. 2, 4, 5. *ὁ ἡγησάμενος οὐδεὶς ἔσται*, Thuc. 3, 83. *οὐκ ἦν ὁ διαλύσων*, Porphyr. abst. 4, 18. *οὐδεὶς ἔστιν ὁ κολάσων* (Sept. Gen. xl. 8. xli. 8. Dt. xxii. 27. 1 S. xiv. 39.). See Bhdy 318 f. Hm. Soph. Oed. R. 107. Doederl. Soph. Oed. Col. p. 296. Dissen Demosth. cor. p. 238. Acts ii. 47. *ὁ κύριος προσετίθει τοὺς σῳζομένους τῇ ἐκκλησίᾳ, added to the church those that accepted salvation by faith.* Comp. Krü. 89.

Between *πολλοί* and *οἱ πολλοί* put substantively (the latter is rare in the N. T.) we find the usual distinction. *Οἱ πολλοί* means *the* (known) *many* 2 Cor. ii. 17. contrasted with a unity, Rom. xii. 5. *οἱ πολλοὶ ἓν σῶμά ἐσμεν* (1 Cor. x. 17.), or opposed to a definite individual Rom. v. 15. 19., or, without such contrast, the generality, the great majority, the *vulgus* (all but a few) Mt. xxiv. 12. Comp. Schaef. Melet. p. 3. 65.

4. Nouns defined by *οὗτος* or *ἐκεῖνος* as an adjective,[2] have always the Article, inasmuch as they denote an individual of a class, as:

ὁ ἄνθρωπος οὗτος Luke ii. 35., *οὗτος ὁ ἄνθρωπος* xiv. 13., *τὸν ἀγρὸν ἐκεῖνον* Mt. xiii. 14., *ἐν ἐκείνῃ τῇ ἡμέρᾳ* Mt. vii. 22., *ὁ κακὸς δοῦλος ἐκεῖνος* Mt. xxiv. 48. Also in Luke vii. 44. the probable reading is *βλέπεις ταύτην τὴν γυναῖκα*, though *ταύτην γυναῖκα*, where the woman was present, according to Wolf in Dem. Lept. p. 263. Ellendt Lexic. Soph. II. 243. Krü. 108. is not liable to objection.

Names of persons, also, with *οὗτος* have usually the Art., as: Heb. vii. 1. Acts i. 11. ii. 32, xix. 26. (vii. 40.).

Πᾶς with an appellative may either have the Art. or not. *Πᾶσα πόλις* means *every city*, *πᾶσα ἡ πόλις the whole city* Mt. viii. 34. (Rom. iii. 19. *ἵνα πᾶν στόμα φραγῇ καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος*); *πᾶσαι γενεαί*, all generations whatever their number, *πᾶσαι αἱ γενεαί*, all the generations mentioned in the context, or known

[1] Comp. in Latin *sunt qui existimant* distinguished from *sunt qui existiment*. See Zumpt S. 480.

[2] It is otherwise when these pronouns are predicates, as: Rom. ix. 8. *ταῦτα τέκνα τ. θεοῦ*, Luke i. 36. *οὗτος μὴν ἕκτος ἐστίν*, Jo. iv. 18. *τοῦτο ἀληθὲς εἴρηκας*, ii. 11. etc. Comp. *Fr.* Mt. 663. *Schaef.* Plut. IV. 377.

simply as a definite number. Comp. Sing. Mt. iii. 10. vi. 29. xiii. 47. Jo. ii. 10. Luke vii. 29. Mr. v. 33., Plur. Mt. ii. 4. iv. 24. Luke xiii. 27. Acts xxii. 15. Gal. vi. 6. 2 P. iii. 16. (where there is not much authority for the Art.). The following examples are not exceptions:[1]

Mt. ii. 3. πᾶσα Ἱεροσόλυμα *all* Jerusalem (for Jerusalem is a proper name, see v. 5.), Acts ii. 36. πᾶς οἶκος Ἰσραήλ *the whole house* of Israel (for this too is treated as a proper name 1 S. vii. 2. Neh. iv. 16. Judith viii. 6.). In Eph. iii. 15. πᾶσα πατριά obviously means *every race*, Col. iv. 12. ἐν παντὶ θελήματι τοῦ θεοῦ *in every will of God* (in everything that God wills), 1 Pet. i. 15. ἐν πάσῃ ἀναστροφῇ *in omni vitae modo*. Still less are the following instances to be considered exceptional:

Jas. i. 2. πᾶσαν χαραν ἡγήσασθε, Eph. i. 8. ἐν πάσῃ σοφίᾳ (2 Cor. xii. 12. Acts xxiii. 1.) *all* (full) *joy*, *in all* (full) *wisdom*—for the abstract denotes a whole, the notion of which comprehends every wisdom and all wisdom, Krü 106. Only in Eph. ii. 21. there is preponderating authority for πᾶσα οἰκοδομή, though, as Paul is speaking of the Christian Church as a whole, *the whole building* is the proper translation. AC actually give the Art., which, owing to the Itacism (– η = οι), might easily have been left out (by transcribers writing to dictation).

Πᾶς joined to a participle, not equivalent to a noun, deserves particular notice. Πᾶς ὀργιζόμενος means *every one that is angry* (when, if, while, angry), comp. 1 Cor. xi. 4., but πᾶς ὁ ὀργιζόμενος Mt. v. 22. *every enraged* person = πᾶς ὅστις ὀργίζεται. Comp. Luke vi. 47. xi. 10. Jo. iii. 20. xv. 2. 1 Cor. ix. 25. 1 Th. i. 7. etc. Krü. 89. The same remarks apply to the double reading Luke xi. 4. παντὶ ὀφείλοντι and παντὶ τῷ ὀφείλοντι. See Mey.

Τοιοῦτος is joined to a noun without an Art. when *any such*, *whatever*, is meant, as: Mt. ix. 6. ἐξουσία τοιαύτη, Mr. iv. 33. τοιαῦται παραβολαί, Acts xvi. 24. παραγγελία τοιαύτη, 2 Cor. iii. 12.

When, however, a particular object is pointed out as *such* or *of such of a sort*, the noun naturally takes the Art., as: Mt. ix. 37. ἐν τῶν τοιούτων παιδίων (with reference to παιδίον in v. 36. that represents childhood), Jo. iv. 23. 2 Cor. xii. 3. comp.

[1] Only nouns of the sort mentioned in § 19, 1. can, even when joined to πᾶς (*all*), dispense with the Article, as: πᾶσα γῆ. Comp. Thuc. ed. *Poppo* III. II. p. 224. In the N. T. this word with πᾶς has always the Article, as: Mt. xxvii. 45. ἐπὶ πᾶσαν τὴν γῆν, Rom. x. 18. etc. Besides, the passages *Thiersch* has quoted to prove the omission of the Art. with πᾶς (*all*) are, for the most part, entirely unsatisfactory.

v. 2., 2 Cor. xi. 13. Schaef. Demosth. III. 136. Schneider Plato civ. II. p. 1.

Ἕκαστος, which is seldom employed adjectively in the N. T., is always joined to a substantive without an Art., Orelli Isocrat. Antid. p. 255 (9.), Luke vi. 44. ἕκαστον δένδρον, Jo. xix. 23. ἑκάστῳ στρατιώτῃ, Heb. iii. 13. καθ' ἑκάστην ἡμέραν Bornem. Xen. Ana. p. 69. In Greek authors the Art. often accompanies nouns with ἕκαστος. Stallb. Plat. Phileb. p. 93. and Hipp. Maj. 164.

Τὸ αὐτὸ πνεῦμα means *the same Spirit;* but αὐτὸ τὸ πνεῦμα *the Spirit Himself.* Krü. 107. Comp. for the former Rom. ix. 21. Ph. i. 30. Luke vi. 38. xxiii. 40. 2 Cor. iv. 13.; for the latter Rom. viii. 26. 1 Cor. xv. 28. 2 Cor. xi. 14. Jo. xvi. 27. In both cases the Art. is never omitted in the N. T. with appellatives, so that in Luke xx. 42. xxiv. 15. there is no exception. Bornem. Schol. p. 158.[1] It is sometimes omitted in Greek authors, particularly in the former case, especially in epic poetry, Hm. Opusc. I. 332 sqq., and in later prose (index to Agath. ed. Bonn. p. 411.); in the latter case, even in classic prose, Krü. Dion. H. 454 sq. Bornem. Xen. An. p. 61. Poppo index ad Cyr.

5. Proper names, as they already denote a definite individual, do not require the Art., yet they sometimes take it as the sign of what has been definitely mentioned. First, in regard to geographical names,

a. The names of countries (and rivers), as well as those of cities, take Art. The following never or very seldom occur without the Art.:

Ἰουδαία, Ἀχαΐα, Ἰορδάνης, Ἰταλία, Γαλιλαία, Μυσία, Ἀσία (Acts ii. 9., yet see vi. 9. 1 Pet. i. 1.), Σαμάρεια (Luke xvii. 11.), Συρία (Acts xxi. 3.), Κρήτη (yet see Tit. i. 5.). Only Αἴγυπτος always is used without the Art., and Μακεδονία varies.

b. Names of cities, governed by a preposition (Locella Xen. Ephes. p. 223. 242.), particularly ἐν, εἰς, or ἐκ, are mostly used without the Art. Comp. the words Δαμασκός, Ἱερουσαλήμ, Ἱεροσόλυμα, Τάρσος, Ἔφεσος, Ἀντιόχεια, Καπερναούμ in the concordance. Only Τύρος and Ῥώμη vary strangely.

c. Sometimes a geographical name, when it occurs for the first time in the narration, has not the Article, but takes it on being repeated, as:

Acts xvii. 15. ἕως Ἀθηνῶν first time, then v. 16. xviii. 1. with the Art., Acts xvii. 10. εἰς Βέροιαν, then v. 13. ἐν τῇ B., Acts xvi. 9. διαβὰς εἰς Μακεδονίαν, then six times with the Art. (only in xx. 3.

[1] In Mt. xii. 50. it is quite unnecessary to take αὐτος with *Fr.* for ὁ αὐτός.

without the Art.), Acts xx. 15. ἤλθομεν εἰς Μίλητον, v. 17. ἀπὸ τῆς Μιλήτου.

Ἱερουσαλήμ has the Art. only when accompanied with an adjective; Rev. iii. 12. Gal. iv. 25. Only Acts v. 28. in the Acc. (on the contrary, Luke xxiv. 18. Acts i. 19. etc.). Ἱεροσόλυμα occurs only in Jo. (v. 2. x. 22. xi. 18.) with the Art. in cas. obliq.

6. The use of the Art. with names of persons can hardly be reduced to rule. This will easily be seen from a comparison of passages in which the Art. is used, with others in which it is omitted.[1] There is little ground for the distinction (Hm. praef. ad Iphig. Aul. p. 16. Fr. Mt. p. 797. Weber Demosth. p. 414.) that a proper name is first introduced without it, but has it when repeated (comp. Mt. xxvii. 24. 58. with v. 62., Mr. xv. 1. 14. 15. with v. 8., viii. 1. with v. 3. and ix. 8., Acts viii. 5. with v. 6. 12.[2]). The same applies to the alleged distinction (Thilo Apocr. I. 163 sq.), that proper names, when in the Nominative, usually take the Art., but frequently omit it in casib. obliquis.[3] Hence the presence or omission of the Art. must be determined mainly by the authority of the best MSS.[4] Proper names, qualified by names of kindred or office, usually do not take the Art., as they are particularised by the predicate: Gal. i. 19. Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου, Mt. x. 4. Ἰούδας ὁ Ἰσκαριώτης, ii. 1. 3. iv. 21. xiv. 1. Mr. x. 47. xvi. 1. Jo. xviii. 2. 1 Th. iii. 2. Rom. xvi. 8. Acts i. 13. xii. 1. xviii. 8. 17. The same applies to Greek authors. Ellendt Arrian. Al. I. 154. (yet see Schoem. ad Isaeum p. 417 sq.). Thus Pausan. 2, 1, 1. 3, 9, 1. 7, 18, 6. Aeschin. Tim. 179 c. Diog. L. 4, 32. 7, 10. 13. 8, 58. 63. Demosth. Theocr. 511 c. and Apat. 581 b. Phorm. 605 b. etc. Conon. 728 b. Xen. Cyr. 1, 3, 8. 2, 1, 5. etc. On the other hand, perspicuity

[1] In German, as everybody knows, the use of the Article before names of persons is peculiar to certain provinces. *Der Lehmann*, which in Southern Germany is correct, would in Northern Germany be an impropriety.

[2] A person, mentioned for the first time as known to the reader, or otherwise sufficiently particularised, may take the Article.

[3] Comp. in particular the want of uniformity in the use of the Article before Παῦλος and Πέτρος in the Acts of the Apostles. Πιλάτος in Jo. has always the Article; but in the Acts, never. In Mt. and Mr. we find with few exceptions ὁ Πιλάτος. Τίτος has never the Article.

[4] That in the addresses of letters the names of persons are without the Article, may be seen from the collections of Greek letters, from Diog. L. (*e.g.* 3, 22. 8, 49. 80. 9, 13.), from Plutarch. Apophthegm. lac. p. 191., from Lucian. parasit. 2, etc. Comp. 2 Jo. 1. The address in 1 Pet. i. 1. Πέτρος - - ἐκλεκτοῖς παρεπιδήμοις, and also that in Rev. i. 4., are to be referred to this rule. Even the qualifying predicate in addresses dispenses with the Article in Diog. L. 7, 7. and 8.

seems to require the Art. when the case of indeclinable personal names is not at once apparent from a preposition or title: Mr. xi. 10. Luke i. 32. Jo. iv. 5. Acts ii. 29. vii. 14. xiii. 32. Rom. iv. 1. Heb. iv. 7. Mt. i. 18. xxii. 42. Mr. xv. 45. Luke ii. 16. Acts vii. 8. Rom. x. 13. xi. 25. Gal. iii. 8. Heb. xi. 17. etc. (Hence Paul in Rom. x. 19.[1] would undoubtedly have written μὴ τὸν Ἰσραὴλ οὐκ ἔγνω; had he used Ἰσραήλ as the object. Comp. 1 Cor. x. 18. Luke xxiv. 21.). In the genealogical register Mt. i. and Luke iii., this is observed throughout, but also where the names are declinable. In regard to proper names, too, Codd. vary.

It may be here remarked that Ἰούδα, as the name of a country, never occurs in the form ἡ Ἰούδα, τῆς Ἰούδας, etc., but always with ἡ γῆ (1 Kings xii. 32. 2 Kings xxiv. 2.), or as ἡ Ἰουδαία (2 Chr. xvii. 19.). Hence in Mt. ii. 6. the conjecture of the reading's being τῆς Ἰούδα is unwarranted.

7. A Substantive with an Article may be either the subject or the predicate of a sentence; though it is natural it should more frequently be the subject. The predicate may have Art. even when the subject is conceived as definite. In the N. T. the predicate has more frequently the Art. than is usually thought. Krü. 91. Mr. vi. 3. οὐχ οὗτός ἐστιν ὁ τέκτων *is not this* (known) *carpenter?* vii. 15. ἐκεῖνά ἐστι τὰ κοινοῦντα τον ἄνθρωπον *those are the things that defile the man*, xii. 7. οὗτός ἐστιν ὁ κληρονόμος, xiii. 11. οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες, Mt. xxvi. 26. 28. τοῦτό ἐστι τὸ σῶμά μου, τοῦτό ἐστι τὸ αἷμά μου, Jo. iv. 42. οὗτός ἐστιν ὁ σωτὴρ τοῦ κόσμου, 1 Cor. x. 4. ἡ δὲ πέτρα ἦν ὁ Χριστός, xi. 3. παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστός ἐστι, xv. 56. ἡ δύναμις τῆς ἁμαρτίας ὁ νόμος, 2 Cor. iii. 17. ὁ κύριος τὸ πνεῦμά ἐστιν, 1 Jo. iii. 4. ἡ ἁμαρτία ἐστὶν ἡ ἀνομία, Ph. ii. 13. ὁ θεός ἐστιν ὁ ἐνεργῶν, Eph. ii. 14. αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν. Comp. also Mt. v. 13. vi. 22. xvi. 16. Mr. viii. 29. ix. 7. xv. 2. Jo. i. 4. 8. 50. iii. 10. iv. 29.[2] v. 35. 39. vi. 14. 50. 51. 63. ix. 8. 19. 20. x. 7. xi. 25. xiv. 21. Acts iv. 11. vii. 32. viii. 10. ix. 21. xxi. 28. 38. Ph. iii. 3. 19. Eph. i. 23. ii. 14. 1 Cor. xi. 3. 2 Cor. iii. 2. 1 Jo. iv. 15. v. 6. Jude 19. Rev. i. 17. iii. 17. iv. 5. xviii. 23. xix. 10. xx. 14. In the following passages the Codd. more or less vary: Rev. v. 6. 8. Acts iii. 25. 1 Jo. ii. 22. 1 Cor. xv. 28. Jo. i. 21. In one instance, of two predicates, one has not, and the other has, the Art.: Jo. viii. 44. ὅτι ψεύστης

[1] *Fr.* ad l. has quoted passages not to the purpose, and for Gal. vi. 6. he must have meant vi. 16.

[2] Also Jo. iv. 37. See Mey.

ἐστὶ καὶ ὁ πατὴρ αὐτοῦ (ψεύδους) he is a liar and the father of it (falsehood). In Greek authors the Article often occurs before the predicate. Comp. Xen. M. 3, 10, 1. Plato Phaedr. 64 c. Gorg. 483 b. Lucian. dial. m. 17, 1. See Schaef. Demosth. III. 280. IV. 35. Mtth. 706 f.

Hence the obvious inaccuracy of the rule often laid down, that the subject of a sentence may be known from its having the Art. Glassius and Rambach (Instit. herm. p. 446.) already perceived this. Comp., however, Jen. Lit. Z. 1834. N. 207.

8. In the language of living intercourse, it is utterly impossible that the Article should be omitted where it is decidedly necessary (comp., however, § 19.), or employed where it is quite superfluous[1] or preposterous. Ὄρος can never denote *the mountain*, nor τὸ ὄρος *a mountain* (Kuinoel on Mt. v. 1. Jo. xix. 32. and iii. 10.). The N. T. passages in which ὁ, ἡ, τό is supposed to be used for the indefinite Article, from Hebrew analogy (Gesen. Lg. 658.), as alleged, may easily be disposed of by the attentive student. 1 Th. iv. 6. πλεονεκτεῖν ἐν τῷ πράγματι means *to overreach in dealing* (*business*), Jo. ii. 25. ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ, *in man*, Krü. 84., comp. Diog. L. 6, 64. πρὸς τὸν συνιστάντα τὸν παῖδα καὶ λέγοντα ὡς εὐφυέστατός ἐστι - - εἶπε etc. to the person (whoever he might be) recommending, etc., the boy, etc., Jo. iii. 10. σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραήλ Nicod. is regarded as the teacher of Israel κατ' ἐξοχήν,—he in whom all erudition was concentred, so that the contrast καὶ ταῦτα οὐ γινώσκεις may be more fully indicated (comp. Plato Crit. 51 a. καὶ σὺ φήσεις ταῦτα ποιῶν δίκαια πράττειν ὁ τῇ ἀληθείᾳ τῆς ἀρετῆς ἐπιμελόμενος, Stallb. Plat. Euth. p. 12. Valcken. Eur. Phoen. p. 552. Krü. 87.). Heb. v. 11. ὁ λόγος is *the* (our) *explanation*, the explanation we should have to make. Comp. Plato Phaedr. 270 a.

On the other hand, the Art. may sometimes, with equal propriety,[2] be either employed or omitted (Förtsch ad Lys. p. 49 sq.), as:

Jas. ii. 26. τὸ σῶμα χωρὶς πνεύματος νεκρόν *the body without spirit is dead*. Χωρὶς τοῦ πνεύματος would be without *the* spirit connected with the body in question.

[1] Sturz in his Lexic. Xenoph. III. 232. has quoted passages even from Xenoph. where the Article is alleged to be put for τις.

[2] It is easy to explain why one language even regularly employs the Article in certain cases (οὗτος ὁ ἄνθρωπος, τοὺς φίλους ποιεῖσθαι) in which another does not (*this man, belief in God*). Comp. *Sintenis* Plut. Themist. p. 190: Multa, quae nos indefinite cogitata pronuntiamus, definite proferre soliti sunt Graeci, ejus, de quo sermo esset, notitiam animo informatam praesumentes.

In Luke xii. 54. good Codd. have *ὅταν ἴδητε νεφέλην ἀνατέλλουσαν ἀπὸ δυσμῶν*, whereas the Text. rec. has *τὴν νεφέλην*. Both readings are admissible. With the Article the words mean: *when you see the cloud* (which appears in the sky) *rising from the west*,—if the direction of the cloud that you see in the sky is from the west.

In Col. i. 16. *ἐν αὐτῷ ἐκτίσθη τὰ πάντα* signifies *the* (existing) *all*, the totality of creation. Πάντα would mean all that actually is. The Article would but slightly alter the meaning; but the difference between the two expressions may be conceived.

In Mt. xxvi. 26. we have *λαβὼν ὁ Ἰησοῦς τον ἄρτον* (which lay before Him); but in Mr. xiv. 22. Luke xxii. 19. 1 Cor. xi. 23. the best Codd. give *ἄρτον bread*, or a loaf. Comp. Mt. xii. 1. with Mr. ii. 23. and Luke vi. 1., Mt. xix. 3. with Mr. x. 2., Luke ix. 28. with Mr. ix. 2.

We find the same alternate omission and use of the Article in the following parallel members of sentences:

Luke xviii. 2. *τὸν θεὸν μὴ φοβούμενοι καὶ ἄνθρωπον μὴ ἐντρεπόμενοι*, v. 27. *τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατά ἐστι παρὰ τῷ θεῷ*, xvii. 34. *ἔσονται δύο ἐπὶ κλίνης μιᾶς· εἷς*[1] *παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται* (the one—the other, comp., however, Mt. vi. 24. xxiv. 40.), 1 Jo. iii. 18. *μὴ ἀγαπῶμεν λόγῳ μηδὲ τῇ γλώσσῃ* (according to the best Codd. Comp. Soph. Oed. Col. 786. *λόγῳ μὲν ἐσθλά, τοῖσι δ' ἔργοισιν κακά*), 2 Tim. i. 10. 1 Cor. ii. 14. 15. Rom. ii. 29. iii. 27. 30. Heb. ix. 4. xi. 38. Jude 16. and 19. Jo. xii. 5. 6. Jas. ii. 17. 20. 26. See Porson Eurip. Phoen. p. 42. ed. Lips. Ellendt Arrian. Al. I. 58. and his Lex. Soph. II. 247., comp. Plat. rep. I. 332 c. and d. Xen. A. 3, 4, 7. Galen. temper. 1, 4. Diog. L. 6, 6. Lucian. Eunuch. 6. Porphyr. abstin. 1, 14. (The antithesis *ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς* is by no means fully established in Mt. xxviii. 18. 1 Cor. viii. 5. In Eph. iii. 15. we find without *var.* *ἐν οὐρανοῖς καὶ ἐπὶ γῆς*.)

The strict necessity of respectively employing or omitting the Article, is obvious in Luke ix. 13. *οὐκ εἰσὶν ἡμῖν πλεῖον ἢ πέντε ἄρτοι καὶ ἰχθύες δύο*, v. 16. *λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας*, Rom. v. 7. *μόλις ὑπὲρ δικαίου τις ἀποθανεῖται, ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν* for *a* righteous man—for *the* good (him who has proved himself such—one's benefactor), etc. Rückert has unquestionably misunderstood the passage.

In Col. iii. 5. we find four nouns in apposition without the

[1] This confirms my exposition of Gal. iii. 20., to which it has been objected that I have taken *εἷς* for *ὁ εἷς*.

Article, and then a fifth, πλεονεξία, marked by the Article as denoting a sin especially to be avoided,[1] and further qualified by the Apostle,—for the ἥτις cannot be referred to all the preceding nouns.

In 2 Cor. xi. 18. Paul has, there is no doubt, designedly written καυχῶνται κατὰ τὴν σάρκα, different from κατὰ σάρκα (an adverbial expression), though all recent critics regard both as equivalent. Yet see Jo. xviii. 20. Rev. iii. 17, and, comprising an apposition, Rom. viii. 23. υἱοθεσίαν ἀπεκδεχόμενον, τὴν ἀπολύτρωσιν τοῦ σώματος, *waiting for adoption*, that is, *the redemption* of the body.

9. The Indefinite Article, the import of which may, when necessary, be conveyed by τὶς, is sometimes rendered by the (weakened) numeral εἷς,—a usage of which we find instances particularly in later Greek writers,[2] as :

Mt. viii. 19. προσελθὼν εἷς γραμματεύς, etc., Rev. viii. 13. ἤκουσα ἑνὸς ἀετοῦ. But ἕν in Jo. vi. 9. is clearly not genuine (comp. Mt. ix. 18.), and μίαν συκῆν in Mt. xxi. 19. means probably a solitary *fig*-tree.

Εἷς τῶν παρεστηκότων in Mr. xiv. 47. resembles the Latin *unus adstantium*. Comp. Mt. xviii. 28. Mr. xiii. 1. Luke xv. 26. (Herod. 7, 5, 10. Plutarch. Arat. 5. and Cleom. 7. Aeschin. dial. 2, 2.[3] Schoem. ad Isaeum p. 249.). In Jas. iv. 13. ἐνιαυτὸν ἕνα the numeral retains its signification; and still more distinctly in 2 Cor. xi. 2. Mt. xviii. 14. Jo. vii. 21. See, in general, Boisson. Eunap. 345. Ast Plat. legg. 219. Jacobs Achill. Tat. p. 398. Schaef. Long. 399.[4]

[1] *Weber* Dem. p. 327. Another case, in which only the last of several connected nouns has, for emphasis, the Article, is discussed by *Jacobs* Lucian. pisc. p. 209. ed. min.

[2] So also sometimes the Heb. אֶחָד. See Gesen. Lg. S. 655. The use of εἷς in this sense is founded on the peculiarity, mentioned above, of the later language, a predilection for expressiveness.

[3] Τὶς τῶν παρ. would have expressed the same meaning, comp. Luke vii. 36. xi. 1. like *suorum aliquis* in Latin. Both expressions would be logically correct, but not precisely the same. *Unus adstantium* implies a numerical unity—*one* of several.

[4] *Bretschneider* tries, but very unsuccessfully, to reduce to this head 1 Tim. iii. 2. 12. Tit. i. 6. μιᾶς γυναικὸς ἀνήρ, giving it the meaning, *he shall be the husband of a wife*, that is, a married man. Besides the fact that 1 Tim. iii. 4. does not sufficiently prove that none but a married man should be made an office-bearer in the Church, εἷς would not be employed by any sensible writer for the Indefinite Article so as to produce an ambiguity. The expression, *there came a man*, supposes also numerical unity, and *homo aliquis* implies likewise *homo unus*; but μίαν γυναῖκα ἔχειν cannot be used for γυναῖκα ἔχειν, as it is possible to have several wives at the same time, or one after another. It necessarily conveys the notion of numerical unity. Besides, nobody wishing to state that *a bishop must be a married man*, would say, *a bishop must be the husband of one wife*.

In Mt. xviii. 24. εἷς ὀφειλέτης μυρίων ταλάντων is to be taken as antithetical. So also in Mr. xiv. 51. Var. εἷς τις *unus aliquis* (partitive in Mr. xiv. 47. Luke xxii. 50. Jo. xi. 49.), τὶς does not take away the arithmetical force of εἷς (Heindorf Plat. Soph. 42. Ast as above, and Plat. Polit. 532. Boisson. Marin. p. 15.).

Note 1. In a few particular instances the use or omission of the Article is to be attributed to the distinctive style of the individual writer. Gersdorf (Sprachchar. I. 39. 272) has shown that the four Evangelists almost always write ὁ Χριστός (*the* expected Messiah, like ὁ ἐρχόμενος), while Paul and Peter employ Χριστός, as the appellation had become more of a proper name. In the Epistles of Paul and Peter, however, the word has the Article, when a noun governing Χριστός precedes, as :

τὸ εὐαγγέλιον τοῦ Χριστοῦ, ἡ ὑπομονὴ τοῦ Χρ., τῷ αἵματι τοῦ Χρ. Χριστός has the Art. also in Rom. vii. 4. xv. 19. xvi. 16. 1 Cor. i. 6. 17. vi. 15. x. 16. 2 Cor. iv. 4. ix. 13. xii. 9. Gal. i. 7. Eph. ii. 13. 2 Th. iii. 5. etc.

Paul, in fact, not unfrequently employs the Article before Χριστός, not merely when accompanied by a preposition, but even when in the Nom., as in Rom. xv. 3. 7. 1 Cor. i. 13. x. 4. xi. 3. etc. Similar diversity on this point occurs in the Epistle to the Hebrews. See Bleek on v. 5.

Note 2. MSS. vary extremely in the use of the Article, where its omission is matter of indifference. Here critics must be guided more by the authority of good Codd. than by the supposed style of individual writers.

Comp. Mt. xii. 1. στάχυας, Mr. vi. 17. ἐν φυλακῇ (more usual than ἐν τῇ φυλ.), vii. 37. (ἀλάλους), x. 2. Φαρισαῖοι, x. 46. υἱός, xi. 4. πῶλον, xii. 33. θυσιῶν, xiv. 33. Ἰάκωβον, xiv. 60. εἰς μέσον, Luke ii. 12. ἐν φάτνῃ, iv. 9. ὁ υἱός, iv. 29. ἕως ὀφρύος τοῦ ὄρους, vi. 35. ὑψίστου, Jo. v. 1. Rom. x. 15. xi. 19. Gal. iv. 24. 2 Pet. ii. 8. etc.

Note 3. Most expositors decide very erroneously when they find, in the N. T., the Article employed in a construction that appears unusual. We must expressly except Bengel. Kühnöl, after Krause (a poor authority), supposes that in Acts vii. 38. ἐν τῇ ἐκκλησίᾳ, owing to the use of the Article, signifies *certa populi concio*. This meaning might, perhaps, be inferred from the context; but ἡ ἐκκλ., considered merely in a grammatical point of view, may (as Grotius and others maintain) with equal reason be rendered the *church*, and then the Article would be employed with strict propriety.

The learned observation of the same critic (Kühnöl) on Acts viii. 26. is but half true. Ἡ ἔρημος (ὁδός) must there be understood, if Luke wished to specify the particular road known to his readers. But if his meaning was: *this* (*road*) *is now deserted*, the Article would be as little appropriate, as it would be in German.

Expositors, in commenting on 2 Th. iii. 14. διὰ τῆς ἐπιστολῆς, have denied the possibility of connecting the expression with σημειοῦσθε, immediately following. Probably the omission of the Article in two Codd. may be accounted for in the same way. Paul, however, might with perfect propriety say διὰ τῆς ἐπιστολῆς, if at the time he had in his mind an answer from the Thessalonians: "Note him to me in *the* epistle which I hope to receive from you, or *the* epistle you are going to send me."

SECTION XIX.

OMISSION OF THE ARTICLE BEFORE NOUNS.

1. Appellatives, which, as expressing definite objects, should naturally have the Article, are, not merely in the N. T., but in the best Greek authors, employed, in certain cases, without it. See Schaefer Melet. p. 4.

This omission, however, only takes place when it produces no ambiguity, and leaves no doubt in the mind of the reader whether the object is to be understood as definite or indefinite.

The article is omitted,

a. Before such words as, signifying objects of which there is but one in existence, are nearly equivalent to proper names.

Thus ἥλιος is almost as common as ὁ ἥλιος, and γῆ for ἡ γῆ (Earth) not unfrequent. Poppo Thuc. III. III. 46. Hence the names of virtues and vices, etc.,[1] are often *anarthrous*, as:

Ἀρετή, σωφροσύνη, κακία (see Schaef. Demosth. I. 329. Bornem. Xen. conv. p. 52. Krü. 87.). Likewise the names of the members of the animal body (Held Plut. Aem. P. p. 248.).

The Article is further omitted before many other appellatives, when, from the connection, the particular object meant is obvious, as:

Πόλις, ἄστυ (Schaef. Plutarch. p. 416. Poppo Thuc. III. I. 111. Weber Dem. p. 235.), ἀγρός (Schaef. Soph. Oed. R. 630.), δεῖπνον (Jacobs Achill. Tat. p. 490. Bornem. Xen. conv. p. 57.), even

[1] To which must be added the names of sciences and arts (as ἱππική, see Jacob Lucian. Toxar. p. 98.), of superior dignities and offices (Schaef. Demosth. II. 112. *Held* Plutarch. Aem. P. p. 138.), of seasons of the year, corporations (Held p. 238.), and many others (Schoem. ad Isaeum p. 303. and ad Plutarch. Cleom. p. 199.). See also Krü. 87.

πατήρ, μήτηρ, ἀδελφός (Schaef. Mel. l. c. and Demosth. I. 328., also Eur. Hec. p. 121. Plut. l. c. Stallb. Plat. Crit. p. 134.).

This omission of the Art. is more common in poetry than in prose (Schaef. Demosth. I. 329.).

In the N. T. it is less frequent than in Greek prose.[1] The following instances of *anarthrous* abstracts[2] may be noted:

1 Tim. vi. 11. Rom. i. 29. Col. iii. 8., and more especially δικαιοσύνη Mt. v. 10. Acts x. 35. Rom. viii. 10. Heb. xi. 33. etc., ἀγάπη Gal. v. 6. 2 Cor. ii. 8., πίστις Acts vi. 5. Rom. i. 5. iii. 28. 2 Cor. v. 7. 1 Th. v. 8. etc., κακία 1 Cor. v. 8. Tit. iii. 3. Jas. i. 21., πλεονεξία 1 Th. ii. 5. 2 Pet. ii. 3., ἁμαρτία Gal. ii. 17. 1 Pet. iv. 1. Rom. iii. 9. vi. 14. etc., σωτηρία Rom. x. 10. 2 Tim. iii. 15. Heb. i. 14. vi. 9. Likewise ἀγαθόν Rom. viii. 28. (comp. in l.), πονηρόν 1 Th. v. 22., καλόν τε καὶ κακόν Heb. v. 14.

Besides these, we find in the N. T. without the Article the concretes ἥλιος, γῆ (Earth), θεός, πρόσωπον, νόμος, etc., and many others which, with prepositions, form expressions of frequent occurrence (Kluit II. 377. Heindorf Plat. G. p. 265.).

The following list of anarthrous concretes is based on the most approved Codd.:

ἥλιος (Held Plutarch. Timol. p. 467.), as in Mt. xiii. 6. ἡλίου ἀνατείλαντος (Polyaen. 6, 5. Lucian. ver. hist. 2, 12. Aelian. 4, 1.); particularly when, joined to another word, it denotes *one* compound notion, as ἀνατολὴ ἡλίου *sunrise* Rev. vii. 2. xvi. 12. (Her. 4, 8.), φῶς ἡλίου *sunlight* Rev. xxii. 5. Var. (Plat. rep. 5. 473 e.), δόξα ἡλίου *splendour of the sun* 1 Cor. xv. 41.; or when, in a statement, the sun is mentioned in connection with the moon and stars, as:

Luke xxi. 25. ἔσται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις *in sun, moon, and stars*, Acts xxvii. 20. (Aesch. dial. 3, 17. Plat. Crat. 397 d.).

γῆ Earth 2 Pet. iii. 5. 10. Acts xvii. 24., ἐπὶ γῆς Luke ii. 14. 1 Cor. viii. 5. Eph. iii. 15. (Heb. viii. 4.), ἀπ' ἄκρου γῆς Mr. xiii. 27., comp. Jacobs Philostr. Imag. p. 266. Ellendt Arrian. Al. I. 91. Stallb. Plat. Gorg. p. 257.

This word has usually the Art. when it signifies the Earth, but

[1] So in Greek authors usually γένει *nation*, πλήθει, etc. In the N. T. we find invariably τῷ γένει Acts iv. 36. xviii. 2. 24., also τῷ πλήθει Heb. xi. 12. In Greek authors the omission of the Article before a Nom. is not unusual, as: ἥλιος ἐδύετο Xen. A. 1, 10, 15. Lucian. Scyth. 4.; but in the N. T. Mr. i. 32. ὅτε ἔδυ ὁ ἥλιος, Luke iv. 40. δύνοντος τοῦ ἡλίου, Eph. iv. 26. ὁ ἥλιος μὴ ἐπιδυέτω. So also in the N. T. with σελήνη and the like.

[2] The assertion (Harless on Eph. S. 320.), that the Article can only be omitted before abstracts, when they denote virtues, vices, etc., as properties of an object, is untenable. Comp. *also* Krüg. in Jahns Jahrb. 1838. I. 47.

usually drops it when it denotes *country*, and is followed by the name of the country in question, as:

Mt. xi. 24. *γῇ Σοδόμων*, Acts vii. 29. *ἐν γῇ Μαδιάμ*, vii. 36. *ἐν γῇ Αἰγύπτου*, xiii. 19. *ἐν γῇ Χαναάν*, etc. (but Mt. xiv. 34. *εἰς τὴν γῆν Γεννησαρέτ.*). See under 2. b. Hengel's remark on 1 Cor. xv. p. 199. is not to the point.

οὐρανός, οὐρανοί, is seldom without the Article (comp. Jacobs in the Schulzeit. 1831. No. 119. and Schoem Plutarch. Agid. p. 135.). It dispenses with it, *a.* in the Gospels only, but not always, in the expressions *ἐν οὐρανῷ, ἐν οὐρανοῖς, ἐξ οὐρανῶν, ἐξ οὐρανοῦ* (comp. Mt. vi. 1. 9. xvi. 19. Mr. xii. 25. Luke vi. 23., for John except in i. 32. uses *ἐκ τοῦ οὐρανοῦ*); *b.* In Paul's Epistles regularly, in the expressions *ἀπ' οὐρανοῦ, ἐξ οὐρανοῦ* (*ἐκ τοῦ οὐρανοῦ* is never used by Paul, see Hengel on 1 Cor. 15. p. 199.); in 2 Cor. xii. 2. even with *τρίτου* (Lucian. Philopatr. 12.); and in 2 Pet. iii. 5. 12. even with Nom. *οὐρανοί*. The Article is never omitted before *οὐρανός* in Rev.

Θάλασσα, e.g. Acts x. 6. 32. *παρὰ Θάλασσαν*, Luke xxi. 25. *ἠχούσης Θαλάσσης καὶ σάλου*. Comp. Demosth. Aristocr. 450 c. Diod. S. 1, 32. Dio Chr. 35. 436. 37. 455. Xen. Eph. 5, 10. Arrian. *Al.* 2, 1. 2. and 3. Held in Act. Philol. Monac. II. 182 sqq. Even in *ἐν ἐρυθρᾷ Θαλάσσῃ* Acts vii. 36. On the other hand, we find the Art. in Heb. xi. 29. It has always the Art. when opposed to *ἡ γῆ*.

μεσημβρία in the phrase *κατὰ μεσημβρίαν southwards* Acts viii. 26., *περὶ μεσημβρίαν* xxii. 6., comp. Xen. A. 1, 7, 6. *πρὸς μεσημβρίαν*, Plat. Phaedr. 259 a. *ἐν μεσημβρ.* So, for most part, with a word expressing a quarter of horizon, Rev. xxi. 13. *ἀπὸ ἀνατολῶν, ἀπὸ βορρᾶ, ἀπὸ νότου, ἀπὸ δυσμῶν* (*πρὸς νότον* Strabo 16. 719., *πρὸς ἑσπέραν* D. S. 3, 28., *πρὸς ἄρκτον* Strabo 15. 715 and 719. 16. 749., *πρὸς νότου* Plat. Crit. 112 c.) [*βασίλισσα νότου* Mt. xii. 42., where a sort of proper name occurs], or a division of the day, as:

Luke xxiv. 29. Acts xxviii. 23. Krü. 85.

ἀγορά (comp. Bremi Lys. p. 9. Sintenis Plutarch. Pericl. p. 80.) Mr. vii. 4. *καὶ ἀπ' ἀγορᾶς, ἐαν μὴ βαπτίσωνται, οὐκ ἐσθίουσι*. So in Greek authors often, as:

Her. 7, 223. 3, 104. Lys. Agor. 2. Dion. H. IV. 2117, 6. 2230, 2. Theophr. ch. 19. Plat. Gorg. 447 a. Lucian. adv. ind. 4. and eunuch. 1., particularly in the phrase *πληθούσης ἀγορᾶς* Her. 4, 181. Xen. M. 1, 1, 10. Anab. 1, 8, 1. Aelian. 12, 30. D. S. 13, 48. a.

ἀγρός Mr. xv. 21. *ἐρχόμενον ἀπ' ἀγροῦ* (Luke xxiii. 26.), Luke xv, 25. *ἦν ὁ υἱὸς ἐν ἀγρῷ*. Here the word means, not a particular field, but the *country*, as opposed to the town, etc. So *εἰς ἀγρόν* Mr. xvi. 12., comp. Judges ix. 27., *ἐξ ἀγροῦ* Gen. xxx. 16. 1 S. xii. 5 etc. Plat. Theaet. 143 a. legg. 8. 844 c.

Θεός isused often (comp. Hm. Aristoph. nub. v. 816. Bornem. Xen. conv. p. 142. Jacob Lucian. Toxar. p. 121.), and by far the most frequently in the Epistles, without the Art., particularly

when it occurs as a Gen. governed by another (*anarthrous*) noun, as :

Luke iii. 2. Rom. iii. 5. viii. 9. xv. 7. 8. 32. 1 Cor. iii. 16. xi. 7. 2 Cor. i. 12. viii. 5. Eph. v. 5. 1 Th. ii. 13., in the expression Θεὸς πατήρ 1 Cor. i. 3. 2 Cor. i. 2. Gal. i. 1. Ph. i. 2. ii. 11. 1 P. i. 2., υἱοὶ or τέκνα Θεοῦ Mt. v. 9. Rom. viii. 14. 16. Gal. iii. 26. Ph. ii. 15. 1 Jo. iii. 1. 2. (where these nouns are also without the Art.), with Prepositions ἀπὸ Θεοῦ Jo. iii. 2. xvi. 30. Rom. xiii. 1. 1 Cor. i. 30. vi. 19., ἐν Θεῷ Jo. iii. 21. Rom. ii. 17., ἐκ Θεοῦ Acts v. 39. 2 Cor. v. 1. Ph. iii. 9., κατὰ Θεόν Rom. viii. 27., παρὰ Θεῷ 2 Th. i. 6. 1 P. ii. 4., even with an Adj. 1 Th. i. 9. Θεῷ ζῶντι καὶ ἀληθινῷ. [In Jo. i. 1. Θεὸς ἦν ὁ λόγος the Art. could not have been omitted, if John had intended to say that the λόγος was ὁ Θεός, as in this passage Θεός alone was ambiguous. That John designedly wrote Θεός is apparent, partly from the distinct antithesis πρὸς τὸν Θεόν v. 1. 2., and partly from the whole description of the λόγος.]

πνεῦμα ἅγιον, seldom πνεῦμα Θεοῦ Acts viii. 15. 17. Rom. viii. 9. 14. Heb. vi. 4. 2 P. i. 21. 1 Cor. xii. 3., πνεῦμα Ph. ii. 1., also ἐν πνεύματι Eph. ii. 22. vi. 18. Col. i. 8., ἐν πν. ἁγίῳ Jud. 20. [The baptismal formula is thus expressed in Acta Barn. p. 74. : εἰς ὄνομα πατρὸς κ. υἱοῦ κ. ἁγίου πν.]

πατήρ, Heb. xii. 7. υἱὸς ὃν οὐ παιδεύει πατήρ, Jo. i. 14. μονογενοῦς παρὰ πατρός, and in the formula Θεὸς πατὴρ (ἡμῶν) ; μήτηρ only in the formula ἐκ κοιλίας μητρός Mt. xix. 12.

ἀνήρ (*husband*), 1 T. ii. 12. γυναικὶ διδάσκειν οὐκ ἐπιτρέπω, οὐδὲ αὐθεντεῖν ἀνδρός Eph. v. 23. (but 1 Cor. xi. 3.) ; Luke xvi. 18. πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ - - πᾶς ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν, does not necessarily come under this head,— though the first γυνή has the Art. ; for the last words mean : *he who marries a woman who has been dismissed by her husband.* In Acts i. 14. one would expect the Art. before γυναιξί (see de W.), not so much in Acts xxi. 5. Comp., however, as above.

πρόσωπον, *e. g.* Luke v. 12. πεσὼν ἐπὶ πρόσωπον, xvii. 16. 1 Cor. xiv. 25. Comp. Sir. l. 17. Tob. xii. 16. Heliod. 7, 8. ῥίπτει ἑαυτὸν ἐπὶ πρόσωπον, Achill. Tat. 3, 1. Eustath. amor. Ismen. 7. p. 286. (Heliod. 1, 16.) ; Acts xxv. 16. κατὰ πρόσωπον, 2 Cor. x. 7. (Ex. xxviii. 27. xxxix. 13. etc.).

δεξιά, ἀριστερά, and the like, in the formulas ἐκ δεξιῶν Mt. xxvii. 38. xxv. 41. Luke xxiii. 33., ἐξ εὐωνύμων Mt. xx. 21. xxv. 33. Mr. x. 37. Krü. 86.

ἐκκλησία, 3 Jo. 6. οἳ ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας, 1 Cor. xiv. 4. (ἐν ἐκκλησίᾳ 1 Cor. xiv. 19. 35.?).

Θάνατος, Mt. xxvi. 38. ἕως Θανάτου (Sir. xxxvii. 2. li. 6.), Ph. ii. 8. 30. μέχρι Θανάτου (Plat. rep. 2. 361 c. Athen. 1, 170.), Jas. v. 20. ἐκ Θανάτου (Job v. 20. Prov. x. 2. Plat. Gorg. 511 c.), Luke ii. 26. μὴ ἰδεῖν Θάνατον, Rom. vii. 13. κατεργαζομένη Θάνατον, i. 32. ἄξιοι Θανάτου, 2 Cor. iv. 11. εἰς Θάνατον παραδιδόμεθα, etc.,

comp. Himer. 21. *μετὰ θάνατον*, Dion. H. IV. 2112. 2242., comp. Grimm Buch der Weish. S. 26.

θύρα, in the Plur. *ἐπὶ θύραις ad fores* Mt. xxiv. 23. Mr. xiii. 29., comp. Plutarch. Themist. 29. Athen. 10. 441. Aristid. Orat. Tom. II. 43. (but in the Sing. *ἐπὶ τῇ θύρᾳ* Acts v. 9.). See Sintenis Plutarch. Them. p. 181.

νόμος, meaning the Mosaic *law*, Rom. ii. 12. 23. iii. 31. iv. 13. 14. 15. v. 13. 20. vii. 1. x. 4. xiii. 8. 1 Cor. ix. 20. Gal. ii. 21. iii. 11. 18. 21. iv. 5. Ph. iii. 6. Heb. vii. 12. etc. It always occurs as a Gen. when the principal noun has no Art., as: *ἔργα νόμου*, and the like. In the Evangelists, except Luke ii. 23. 24., where a qualifying Gen. follows, we find *ὁ νόμος*. As to the Apocr., see Wahl clav. 343. Also comp. Bornem. Acta p. 201.

ῥῆμα, meaning *God's word*, followed by *θεοῦ* Rom. x. 17. Eph. vi. 17. Heb. vi. 5.; and without *θεοῦ* Eph. v. 26.

νεκροί, *the dead*, always (except in Eph. v. 14.) in the phrases *ἐγείρειν*, *ἐγείρεσθαι*, *ἀναστῆναι ἐκ νεκρῶν* Mt. xvii. 9. Mr. vi. 14. 16. ix. 9. 10. xii. 25. Luke ix. 7. xvi. 31. xxiv. 46. Jo. ii. 22. xii. 1. 9. 17. xx. 9. xxi. 14. Acts iii. 15. iv. 2. x. 41. xiii. 30. xxvi. 23. Rom. i. 4. iv. 24. 1 Cor. xv. 20. etc., like *ἀνάστασις νεκρῶν* (both without Art.) Acts xvii. 32. xxiv. 21. Rom. i. 4. 1 Cor. xv. 12. 13. 21. 42. etc. Only in Col. ii. 12. 1 Th. i. 10. a Var. is noted. But almost always we find *ἐγείρεσθαι, ἀναστῆναι ἀπὸ τῶν νεκρῶν* Mt. xiv. 2. xxvii. 64. xxviii. 7. *Νεκροί* signifies dead persons (Luke vii. 22. 1 Cor. xv. 15. 29. 32. etc.), but *οἱ νεκροί*, *the dead*, as a definite multitude.[1] The Greeks, too, regularly omit the Art. before this word.

μέσον, in the phrase (*ἔστησεν*) *ἐν μέσῳ* Jo. viii. 3. Schoem. Plutarch. Agid. p. 126., *εἰς μέσον* Mr. xiv. 60. (but *εἰς τὸ μέσον* Jo. xx. 19. 26. Luke iv. 35. vi. 8.), *ἐκ μέσου* 2 Th. ii. 7.; still, however, usually where a qualifying Gen. follows, Mr. vi. 47. *ἐν μέσῳ τῆς θαλάσσης*, Luke viii. 7. *ἐν μέσῳ τῶν ἀκανθῶν*, Acts xxvii. 27. *κατὰ μέσον τῆς νυκτός* (Theophr. ch. 26.). See Wahl clav. apocr. p. 326.

κόσμος, always in the phrase *ἀπὸ καταβολῆς κόσμου* Luke xi. 50. Heb. iv. 3., *πρὸ κατ. κ.* Jo. xvii. 24. 1 P. i. 20., *ἀπο κτίσεως κόσμου* Rom. i. 20., *ἀπ' ἀρχῆς κόσμου* Mt. xxiv. 21. In the Epistles we find also *ἐν κόσμῳ* Rom. v. 13. 1 Cor. viii. 4. xiv. 10. Ph. ii. 15. 1 T. iii. 16. 1 P. v. 9. The Nom. is not unfrequently without the Art., as:

Gal. vi. 14. *ἐμοὶ κόσμος ἐσταύρωται*. According to the best Codd. Rom. iv. 13. must be read: *κληρονόμον εἶναι κόσμου*.

κτίσις creation (that is, what has been created, the world), in the phrase *ἀπ' ἀρχῆς κτίσεως* Mr. x. 6. xiii. 19. 2 P. iii. 4. Yet there is generally a distinction between *πᾶσα κτίσις* 1 Pet. ii. 13. Col. i.

[1] The distinction alleged by Hengel on 1 Cor. xv. p. 135. between *νεκροί* and *οἱ νεκροί* cannot be established either by principle or usage.

15. (see Mey.) and *πᾶσα ἡ κτίσις* Mt. xvi. 15. Rom. viii. 22. Col. i. 23.

ὥρα, as in 1 Jo. ii. 18. *ἐσχάτη ὥρα ἐστί*; particularly with a numeral, as:

ἦν ὥρα τρίτη Mr. xv. 25. Jo. xix. 14., *περὶ τρίτην ὥραν* Mt. xx. 3. Acts. x. 9., *ἕως ὥρας ἐννάτης* Mr. xv. 33., *ἀπὸ ἕκτης ὥρας* Mt. xxvii. 45. etc., comp. D. S. 4, 15. Held Plut. Aem. P. p. 229. (It occurs in another sense in *ὥρα χειμέριος* Aelian. 7, 13., *ὥρα λουτροῦ* Polyaen. 6, 7.). So also other nouns when joined to an ordinal numeral, as: *Πρώτη φυλακή* Heliod. 1, 6. Polyaen. 2, 35., comp. Ellendt Arrian. Al. I. 152., and *ἀπὸ πρώτης ἡμέρας* Ph. i. 5.

καιρός, in the phrases *πρὸ καιροῦ before the time* Mt. viii. 29. 1 Cor. iv. 5., *κατὰ καιρόν* Rom. v. 6. (Lucian. Philops. 21.) and *ἐν καιρῷ* Luke xx. 10. (Xen. C. 8, 5, 5. Polyb. 2, 45. 9, 12. etc.), also *ἐν καιρῷ ἐσχάτῳ* 1 P. i. 5. as *ἐν ἐσχάταις ἡμέραις* 2 T. iii. 1. Jas. v. 3.

ἀρχή (Schaef. Demosth. III. 240.), particularly in the common phrases *ἀπ' ἀρχῆς* Mt. xix. 8. Acts xxvi. 4. 2 Th. ii. 13. 1 Jo. i. 1. ii. 7. u. s. w. (Her. 2, 113. Xen. C. 5, 4, 12. Aelian. 2, 4.), *ἐξ ἀρχῆς* Jo. vi. 64. xvi. 4. (Theophr. ch. 28. Lucian. dial. mort. 19, 2. and merc. cond. 1.) and *ἐν ἀρχῇ* Jo. i. 2. Acts xi. 15. Plat. Phaedr. 245 d. Lucian. gall. 7.). The same regularly occurs in the Sept.

κύριος, which in the Gospels usually signifies God (the Old Test. Lord, comp. Thilo Apocr. I. 169.), in the Epistles, especially Paul's, after a Christian phraseology had been formed, means most frequently Christ, the *Lord* (Ph. ii. 11. comp. 1 Cor. xv. 24 ff. Krehl N. T. Wörterb. S. 360.); and, like *Θεός*, is often without the Article, particularly when joined to a preposition (as in the standing phrase *ἐν κυρίῳ* and the like), or occurs in the Gen. (1 Cor. vii. 22. 25. x. 21. xvi. 10. 2 Cor. iii. 18. xii. 1.) or precedes *Ἰησοῦς Χριστός* (Rom. i. 7. 1 Cor. i. 3. Gal. i. 3. Eph. vi. 23. Ph. ii. 11. iii. 20.). It had already become almost a proper name. It has been erroneously maintained (Gabler in his neuest. theol. Journ. IV. S. 11–24.) that the *meaning* of the word depends on the insertion or omission of the Article. The apostle might, with great propriety, call Christ, the Lord, *κύριος*, as *Θεός* nowhere occurs more frequently without the Article than in the Bible. Comp. my Progr. de sensu vocum *κύριος* and *ὁ κύριος* in Actis et Epist. Apostolor. Erlang. 1828. 4. Paul, however, before *κύριος* oftener uses than omits the Article.

διάβολος the devil, has usually the Article. Only in 1 Pet. v. 8. we find *ὁ ἀντίδικος ὑμῶν διάβολος* in apposition, and in Acts xiii. 10. *υἱὲ διαβόλου*.[1]

[1] *Ἄγγελος* does not belong to the class of words of which a list is given above. When used in the Sing. without an Article, it always signifies an angel (one of the many), and in the Plur. *ἄγγελοι*, angels, as: 1 Tim. iii. 16. Gal. iii. 19. etc.: but *οἱ ἄγγελοι* = *the angels* as a class of beings. Accordingly 1 Cor. vi. 3. *ὅτι*

That appellatives are without the Article in titles and superscriptions (particularly when in the Nom.), is easily proved. Comp. Mt. i. 1. *βίβλος γενέσεως Ἰησοῦ Χριστοῦ*, Mr. i. 1. *ἀρχὴ τοῦ εὐαγγελίου*, Rev. i. 1. *ἀποκάλυψις Ἰησοῦ Χριστοῦ*.

2. *b.* The Article is likewise often omitted before a noun followed by a Gen. denoting something monadic belonging to the individual[1] (Schaef. Soph. Oed. C. 1468. Bornem. Xen. Cyr. p. 219. Schoem. ad Isaeum p. 421. ad Plut. Agid. p. 105. Engelhardt Plat. Menex. p. 277. Herm. Lucian. conscr. hist. p. 290.)[2], as: Mt. xvii. 6. *ἔπεσον ἐπὶ πρόσωπον αὐτῶν* comp. xxvi. 39. (Is. xlix. 23. *ἐπὶ πρόσωπον τῆς γῆς*; dageg. Mt. xxvi. 67. *εἰς τὸ πρόσωπον αὐτοῦ*, Rev. vii. 11.), Luke i. 51. *ἐν βραχίονι αὐτοῦ*, Rom. i. 2. *εἰς εὐαγγέλιον θεοῦ* (where Rück. makes an unnecessary difficulty), Eph. i. 20. *ἐν δεξιᾷ αὐτοῦ* (Heb. i. 3. Mt. xx. 21.), Luke xix. 42. *ἐκρύβη ἀπὸ ὀφθαλμῶν σου*, 1 Cor. ii. 16. *τίς γαρ ἔγνω νοῦν κυρίου*, 1 P. iii. 12. 20. Jas. i. 26. Mr. viii. 3. xiii. 27. Rom. i. 20. ii. 5. Luke i. 5. ii. 4. 11. xiii. 19. xix. 13. Heb. xii. 2. 1 Cor. x. 21. xii. 27. xvi. 15. Ph. ii. 16. iv. 3. Eph. i. 4. 6. 12. iv. 30. 1 Th. v. 8. 2 Th. i. 9. ii. 2. 2 P. ii. 6. Jud. 6. (Acts viii. 5.) etc. The same occurs frequently in the Sept., as: 1 Sam. i. 3. 7. iv. 6. v. 2. Ex. iii. 11. ix. 22. xvii. 1. Cant. v. 1. viii. 2. Judith ii. 7. 14. iii. 3. 9. iv. 11. v. 8. vi. 20. 1 Macc. ii. 50. v. 66. 3 Esr. i. 26. (But in 1 Cor. iv. 14. *ὡς τέκνα μου ἀγαπητά* the Article must be omitted, as the Cor. were not *the* only beloved children of Paul. In Luke xv. 29. *οὐδέποτε ἐντολήν σου παρῆλθον* means *a command of thine*, but in Acts i. 8. *λήψεσθαι δύναμιν ἐπελθόντος τοῦ ἁγίου πνεύματος* must be translated: *ye shall receive power, when the Holy Ghost shall have descended on you.*[3])

The Article is sometimes omitted when the noun is qualified by a numeral, as: Acts xii. 10. *διελθόντες πρώτην φυλακὴν καὶ δευτέραν*, Mr. xv. 25. *ἦν ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν*, xv. 33. *ἕως ὥρας*

ἀγγέλους κρινοῦμεν is to be translated: *that we shall judge angels*; not the angels, the whole multitude of angels, but angels, who, and as many of them as, have to be tried. On *υἱοθεσία* Rom. viii. 23. see *Fr.* against *Rückert.* That the word in apposition has sometimes the Article, when the principal noun is anarthrous, has been remarked by Geel ad Dion. Chr. Olymp. p. 70.

[1] Thus Jo. v. 1. *ἑορτὴ τῶν Ἰουδαίων* could not be translated: the festival of the Jews (Pascha). The Article, however, has much authority in its favour, and has been admitted into the Text by Tdf.

[2] The Hebrew language, as is well known, does not, in this construction, admit an Article before the governing noun. On this Hengstenberg Christol. II. 565. founded a new discovery, which Lücke on Jo. v. 1. has suitably appreciated.

[3] Gersdorf I. 316. has not duly distinguished the cases. In Luke xxiii. 46. *εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου* etc., the Article is both used and omitted in one and the same clause.

ἐννάτης, Luke iii. 1. ἐν ἔτει πεντεκαιδεκάτῳ τῆς ἡγεμονίας etc., 2 Cor. xii. 2. Eph. vi. 2. (Ph. i. 5. Var.). Comp. from Greek authors Lysias 7, 10. τρίτῳ ἔτει, Plato Min. 319 c. and Hipp. sqq. (but 7, 150. 151. 153.). See above 1. *a.* under ὥρα.

This usage confirms Mt. xii. 24. ἐν τῷ Βεελζεβούλ, ἄρχοντι τῶν δαιμονίων, the reading found in all MSS. Fr. has, without the authority of MSS., substituted ἐν B. etc., as he deemed the omission of the Article strange (ad Mt. p. 774.).

In Greek authors such omission of the Article, especially when the noun is preceded by a preposition, is by no means rare. Comp. Xen. C. 6, 1, 13. περὶ καταλύσεως τῆς στρατιᾶς, Apol. Socr. 30. ἐν καταλύσει τοῦ βίου, Mem. 1, 5, 2. ἐπὶ τελευτῇ τοῦ βίου, 4, 3, 16. Plat. Phaedr. 237 c. Lys. Agorat. 2. ἐπὶ καταλύσει τοῦ δήμου τοῦ ὑμετέρου, and further on πατρίδα σφετέραν αὐτῶν καταλιπόντες, Lucian. Scyth. 4. βίον αὐτῶν, Dio Chr. 38. 471. ὑπὲρ γενέσεως αὐτῆς, Strabo 15. 719. ὑπὸ μήκους τῶν ὁδῶν (17. 808.), Thuc. 2, 38. διὰ μέγεθος τῆς πόλεως, 7, 72.

So in German, also, the Article is usually omitted before a preposition.

In Greek authors even the Gen. is frequently *anarthrous*, or, if not, it precedes, as: τῶν χωρίων χαλεπότης. Comp. Krü. Dion. H. p. 168. Jacobs Athen. p. 18 sq. Poppo Thuc. III. I. 130. (Xen. C. 8, 6, 16. Mem. 1, 4, 12. Thuc. 1, 1. 6, 34. 8, 68.).

3. *c.* When two or more consecutive nouns,[1] denoting separate objects,[2] agree in case and number, but differ in gender, each of them requires the Article.

This rule holds whether the nouns signify persons or things, as: Acts xiii. 50. τὰς σεβομένας γυναῖκας - - καὶ τοὺς πρώτους τῆς πόλεως (Luke xiv. 26. Eph. vi. 2. Acts xxvi. 30.), Col. iv. 1. τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέχεσθε, Rom. viii. 2. ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου, Mt. xxii. 4. Luke x. 21. Rom. xvi. 17. Ph. iv. 7. 1 Cor. ii. 4. Rev. i. 2. xiv. 7. Heb. iii. 6. Comp. Xen. C. 2, 2, 9. σὺν τῷ θώρακι κ. τῇ κοπίδι, Plut. virt. mul. p. 210. δία τὸν ἄνδρα κ. τὴν ἀρετήν, Dion. H. IV. 2245, 4. ἐπὶ τοῦ τόκου καὶ τῆς λοχείας, 2117, 17. τὰς ψυχὰς καὶ τὰ ὅπλα, 2089, 14. D. S. 1, 50. 51. 86. Philostr. her. 3, 2. Diog. L. 3, 18. 5, 51. Herod. 2, 10. 15. Strabo 3. 163. 15. 712. Plutarch. aud. poët. 9 in. and Themist. and

[1] *Benseler* Isocr. Areopag. p. 290 sqq. has collected much from Isocrates on the repetition and the non-repetition of the Article, but without throwing entire light on the subject. Comp. also *Tholuck* Literar. Anzeig. 1837. No. 5.

[2] A repetition of the Article is not admissible before connected nouns, which, for instance, are predicates of one and the same person, as in Col. iii. 17. τῷ θεῷ καὶ πατρί, 2 Pet. i. 11. τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰ. Χρ., Eph. vi. 22. Mr. vi. 3. Acts iii. 14.

Isocr. Areop. p. 334. Plat. Charm. p. 160 b. Sext. Emp. adv. Math. 2, 58.

In these constructions, the repetition of the Article appeared *grammatically* necessary, while most of the words required a separate apprehension. See under 4.

Where, however, the ideas do not require to be strictly distinguished, or where an adjective, joined to the first noun, is to be extended also to the second, the repetition of the Article does not take place; and the *one* Article that precedes is to be referred to all the nouns that follow, as: Col. ii. 22. *τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων*, Luke xiv. 23. *ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμούς*, i. 6. *ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασι τοῦ κυρίου*, Mr. xii. 33. Rev. v. 12.

Such constructions are to be found in Greek authors, far more frequently indeed in poetry, but also in prose, without any very precise reference to the sense, as: Plat. rep. 9. 586 d. *τῇ ἐπιστήμῃ καὶ λόγῳ*, legg. 6, 784. *ὁ σωφρονῶν καὶ σωφρονοῦσα*, 6. 510 c. apol. 18 a. Crat. 405 d. Aristot. anal. post. 1, 26. Thuc. 1, 54. Lycurg. 30. Lucian. parasit. 13. Herod. 8, 6, 11. Ael. anim. 5, 26. Comp. also Krü. Dion. p. 140. and Xen. Anab. p. 92. Bornem. Cyrop. p. 668.

When such nouns are distinguished from each other by *ἤ*, the Article is invariably repeated, as: Mt. xv. 5. *τῷ πατρὶ ἢ τῇ μητρί*, Mr. iv. 21. *ὑπὸ τὸν μόδιον ἢ ὑπὸ τὴν κλίνην*, Rev. xiii. 17.

When the connected nouns are of different numbers, the repetition of the Article is naturally and grammatically almost indispensable, as: Col. ii. 13. *ἐν τοῖς παραπτώμασι καὶ τῇ ἀκροβυστίᾳ*, Eph. ii. 3. *τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν*, 1 Th. v. 23. T. ii. 12. Acts xv. 4. 20. xxviii. 17. Mt. v. 17. Rev. ii. 19. Comp. Plato Crito 47 c. *τὴν δόξαν καὶ τοὺς ἐπαίνους*, Dion. H. IV. 2238, 1. *ὑπὸ τῆς παρθένου καὶ τῶν περὶ αὐτὴν γυναικῶν*. But Xen. A. 2, 1, 7. *ἐπιστήμων τῶν περὶ τὰς τάξεις τε καὶ ὁπλομαχίαν*, Agath. 14, 12. *τὰς δυνάμεις καὶ πόλεμον*. 1 Cor. iv. 9. *θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις* does not come under this head. The last two nouns without the Article subdivide *τῷ κόσμῳ*: *the world,—angels as well as men.*

4. *β.* If such nouns are connected by *καί*, and of the same gender, the Article is omitted.

(*a.*) When the connected nouns denote parts of one and the same whole, or members of one and the same community (Engelhardt Plat. Menex. p. 253. Held Plutarch. Timol. p. 455.), as: Mr. xv. 1. *συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ*

γραμματέων (where the elders and scribes, as distinguished from the high priests, are considered *one* class of individuals), Luke xiv. 3. 21. Col. ii. 8. 19. Eph. ii. 20. v. 5. Ph. ii. 17. Acts xxiii. 7. (Xen. A. 2, 2, 5. 3, 1, 29. Plat. Phil. 28 e. Dion. H. IV. 2235, 5. Plutarch. aud. poët. 1 in. 12 in.)

(*b.*) When between the first noun and its Article, a Gen. or some other attributive intervenes, which also qualifies the second, as: 1 Th. ii. 12. εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν, iii. 7. ἐπὶ πάσῃ τῇ θλίψει καὶ ἀνάγκῃ ἡμῶν, Rom. i. 20. ἥ τε ἀΐδιος αὐτοῦ δύναμις κ. θειότης, Ph. i. 25. Eph. iii. 5. Comp. Dion. H. IV. 2246, 9. τὰς αὐτῶν γυναῖκας καὶ θυγατέρας, 2089, 4. D. S. 1, 86. τὴν προειρημένην ἐπιμέλειαν καὶ τιμήν, 2, 18. Ael. anim. 7, 29. Aristot. eth. Nicom. 4, 1, 9. 7, 7, 1.[1]

So also when the second noun is followed by a Gen. qualifying both, as: Ph. i. 20. κατὰ τὴν ἀποκαραδοκίαν καὶ ἐλπίδα μου, i. 7. ἐν τῇ ἀπολογίᾳ κ. βεβαιώσει τοῦ εὐαγγελίου (also Ph. i. 19. see Mey.). Comp. Benseler p. 293 sq.

Under 1. it should be noted that, in a series of nouns forming one compound statement, only the first has the Article, as: Acts xxi. 25. φυλάσσεσθαι αὐτοὺς - - τὸ αἷμα καὶ πνικτὸν καὶ πορνείαν, Eph. iii. 18. τί τὸ πλάτος κ. μῆκος κ. βάθος κ. ὕψος, Jo. v. 3. 1 Cor. v. 10. comp. Her. 4, 71. θάπτουσι καὶ τὸν οἰνοχόον κ. μάγειρον κ. ἱπποκόμον κ. διήκονον κ. ἀγγελιηφόρον, etc. Plato Euthyph. p. 7 c. For an instance with proper names, see Acts i. 13. xv. 23.

5. On the other hand, the Article is usual,

a. When each of the connected nouns is to be regarded as independent (Schaef. Dem. V. 501. Weber Dem. 268.), 1 Cor. iii. 8. ὁ φυτεύων καὶ ὁ ποτίζων ἕν εἰσιν, Acts xxvi. 30. ἀνέστη ὁ βασιλεὺς καὶ ὁ ἡγεμών, etc., Mr. ii. 16. οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι (the two distinct classes of Christ's adversaries combined for *one* object), Jo. xix. 6. οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται *the high priests and the attendants* (belonging to them)—the high priests and their attendants, ii. 14. xi. 47. Mr. ii. 18. vi. 21. xi. 9. 18. 27. xii. 13. xiii. 17. xiv. 43. Luke i. 58. viii. 24. xi. 39. 42. xii. 11. xv. 6. 9. xx. 20. xxi. 23. xxiii. 4. Acts iv. 23. vi. 4. 13. xiii. 43. xv. 6. xxiii. 14. xxv. 15. Rom. vi. 19. Eph. iii. 10. 12. 2 Cor. xiii. 2. Ph. iii. 10. 1 Thess. iv. 6. Jas. iii. 11. 1 Jo. ii. 22. 24. iv. 6. v. 6. Rev. vi. 15. vii. 12. xiii. 10. 16. xxii. 1. comp. Xen. athen. 1, 4. Lys. Agorat. 2. adv. Nicom.

[1] Even in those cases in which the nouns are of different genders, as in Lysias in Andoc. 17. περὶ τὰ ἀλλότρια ἱερὰ καὶ ἑορτὰς ἠσέβει. Comp. above, 3.

3. Isocr. Areop. p. 352. permut. 736. D. S. 1, 30. (*διὰ τὴν ἀνυδρίαν καὶ τὴν σπάνιν τῆς ἀπάσης τροφῆς*) 3, 48. 5, 29. 17, 52., Plut. virt. mul. p. 214. *ἔπεμψε τὴν γυναῖκα κ. τὴν θυγατέρα*, Ael. anim. 7, 29. Diog. L. 5, 52.[1] Weber Demosth. p. 395.

This rule holds particularly when the two nouns are connected by *τε - - καί* or *καὶ - - καί*, and thus more prominently exhibited as independent (Schaef. Demosth. III. 255. IV. 68.) Luke xxiii. 12. Acts v. 24. xvii. 10. 14. xviii. 5. Heb. ix. 2., comp. Ael. anim. 7, 29. Theophr. char. 25. (16.) Thuc. 5, 72. Xen. C. 7, 5, 41. Mem. 1, 1, 4. Aristot. pol. 3, 5. Isocr. Demon. p. 1. and 12. permut. 738. D. S. 1, 69. 4, 46. Lucian. fug. 4. Arrian. Ind. 34, 5. etc.

Even in this case, however, if there be no special antithesis, Greek authors (according to the best Codd.) sometimes omit the Article. See Poppo Thuc. I. 196. sq. III. I. 395. Geel Dion. Chr. Ol. p. 295. comp. Xen. M. 1, 1, 19. *τά τε λεγόμενα καὶ πραττόμενα* (where an antithesis to these two participles immediately follows, *καὶ τὰ σιγῇ βουλευόμενα*) Thuc. 5, 37. Plat. rep. 6. 510 c. and Phaed. 78 b. Dion. H. IV. 2242, 2. Diod. S. 1, 50. 2, 30. Arrian. Ind. 5, 1. Dio Chr. 7. 119. Mr. Ant. 5, 1. Comp. also Mtth. 715.

A *separative* particle obviously requires the repetition of the Article, as: Luke xi. 51. *μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου*, Mt. xxiii. 35., 1 Cor. xiv. 7. *πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαριζόμενον*, Mt. x. 14. xvii. 25. xxiii. 17. 19. Mr. xiii. 32. Luke xiii. 15. xxii. 27. Jo. iii. 19. Acts. xxviii. 17. Rom. iv. 9. 1 Cor. xiv. 5. Comp. Isocr. permut. p. 746.

b. When the first noun is followed by a Gen., and the second is thus presented as denoting a distinct group, as: 1 Cor. i. 28. *τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενημένα*, v. 10.

The Article is unnecessary before the second noun, if each is followed by a Genitive, as: Phil. i. 19. *διὰ τῆς ὑμῶν δεήσεως καὶ ἐπιχορηγίας τοῦ πνεύματος* etc.

Note 1. Variations occur in a very great number of passages, as: Mt. xxvii. 3. Mr. viii. 31. x. 33. xi. 15. Luke xxii. 4. Acts. xvi. 19. Rom. iv. 2. 11. 19. 1 Cor. xi. 27. 1 Thess. i. 8.

Moreover, the particular point of view from which the mutual

[1] We find the Article both used and omitted before nouns of the same gender in *Arrian.* Epictet. 1, 18, 6. *τὴν ὄψιν τὴν διακριτικὴν τῶν λευκῶν καὶ μελάνων - - τῶν ἀγαθῶν καὶ τῶν κακῶν.* The construction is somewhat different in Acts vi. 9. *τινὲς τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων καὶ Κυρην. καὶ Ἀλεξανδρ., καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας*, where *Κυρην.* and *Ἀλεξ.* combined with the *Λιβερτ.* constitute *one* party (with the general synagogue), as the other synagogue corporation was formed of the Asiatic and Cilician Jews.

relation of the connected nouns is regarded, may frequently be a matter of indifference, depending on the writer's impression at the moment.

In 1 Th. i. 7. we find ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαΐᾳ, but in v. 8. καὶ Ἀχαΐᾳ.

In many instances the want of the Article is not felt by the reader, as in 1 Tim. v. 5.;[1] while, in others, it might, perhaps, be used with propriety, as in Eph. ii. 20. (Mey. in l.). See, in general, Engelhardt Plat. Menex. p. 253. Poppo Thuc. III. I. 395.

In regard to Tit. ii. 13. ἐπιφάνεια τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χρ., the word σωτῆρος does not appear to me a second predicate of Θεοῦ, as if Christ were first styled μέγας Θεός and then σωτήρ. My reasons for taking this view of the passage are grounded on Paul's teaching. The Article is omitted before σωτῆρος, as the apposition *precedes* the proper name: *of the great God and our Saviour Jesus Christ.** Similar is 2 Pet. i. 1., where there is no pronoun with σωτῆρος. In 2 Th. i. 12. we have simply an instance of κύριος for ὁ κύριος.

Note 2. The omission of the Article in Luke x. 29. τίς ἐστί μου πλησίον, and v. 36. τίς τούτων δοκεῖ σοι γεγονέναι τοῦ ἐμπ., seems strange, as one would have expected ὁ πλησίον, since, moreover, πλησίον is an adverb.

A similar instance has been quoted by Döderlein (Synon. I. 59.) from Aeschyl. Prom. 938. ἐμοὶ δ' ἔλασσον Ζηνὸς ἢ μηδὲν μέλει, where μηδέν appears to be put for τοῦ μηδέν. In both these passages, however, πλησίον might be considered as simply adverbial: *who is near me?* See Bornem. in l.

Section XX.

THE ARTICLE WITH ATTRIBUTIVES.

1. Attributives—whether Adjectives, Genitives, or Adjuncts formed with Prepositions[2]—annexed to a noun with the Article, are placed either

a. Between the Article and the noun, as: Ὁ ἀγαθὸς ἄνθρωπος

[1] In προσμένει ταῖς δεήσεσι καὶ ταῖς προσευχαῖς, the repetition of the Article clearly distinguishes devotional exercises into two sorts. Without this repetition the distinction would not be expressed.

[2] Genitives of personal pronouns are joined to nouns, as is well known, without the aid of the article, as: ὁ παῖς μου. They are incorporated, as it were, with the substantive.

* See Prolegomena.—Tr.

Mt. xii. 35., τὸ ἐμὸν ὄνομα Mt. xviii. 20., τὸ ἅγιον πνεῦμα, ἡ τοῦ θεοῦ μακροθυμία 1 P. iii. 20., ἡ ἄνω κλῆσις Ph. ii. 14., ἡ ἐν φόβῳ ἁγνὴ ἀναστροφή 1 P. iii. 2., ἡ παρ' ἐμοῦ διαθήκη Rom. xi. 27., ἡ κατ' ἐκλογὴν πρόθεσις ix. 11., τὸ καινὸν αὐτοῦ μνημεῖον Mt. xxvii. 60., comp. 2 P. ii. 7. Heb. v. 14. Or

b. After the noun, and then

1. If adjectives,[1] or adjuncts formed with a preposition, they are so placed uniformly; but

2. If Genitives, only when—*α.* the Article is repeated to give the attributive more emphasis or prominence, as: 1 Cor. i. 18. ὁ λόγος ὁ τοῦ σταυροῦ, Tit. ii. 10. τὴν διδασκαλίαν τὴν τοῦ σωτῆρος ἡμῶν. See Schaef. Melet. p. 8. 72 sqq. Mtth. 727.[2] This occurs particularly when the relation of kindred or affinity is added, for the sake of distinction, as: Jo. xix. 25. Μαρία ἡ τοῦ Κλωπᾶ,[3] Acts xiii. 22. Δαβὶδ ὁ τοῦ Ἰεσσαί, Mt. iv. 21. x. 2. Mr. iii. 17. The Article is put after the noun also, but not invariably,—*β.* when the noun has already its (personal) Genitive, as: Mt. xxvi. 28. τὸ αἷμά μου τὸ τῆς καινῆς διαθήκης.

c. Such attributives, particularly if adjectives, are sometimes, but rarely, put before the noun, as: Acts xxvi. 24. μεγάλῃ τῇ φωνῇ ἔφη see above § 18., Mt. iv. 23. περιῆγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ.

[1] It is obvious that this applies only to adjectives used as attributives to substantives. In Luke xxiii. 45. ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον, the word μέσον is to be connected with the verb: *was rent—in the middle.* Τὸ μέσον καταπέτασμα would have a different meaning. The adjectives ἔσχατος, ὅλος, μόνος, ὀλίγος are put without the Article in a clause, when they are not really epithets, either—a. *after* the principal noun, as: Mt. xvi. 26. ἐὰν τὸν κόσμον ὅλον κερδήσῃ *if he gain the whole world*, x. 30. αἱ τρίχες τ. κεφαλῆς πᾶσαι ἠριθμημέναι εἰσίν (ix. 35. Jo. v. 22. Plato epin. 983 a.), Mt. xii. 4. οὐκ ἐξὸν ἦν φαγεῖν — — εἰ μὴ τοῖς ἱερεῦσι μόνοις: or b. *before* it, Mt. iv. 23. Heb. ix. 7. μόνος ὁ ἀρχιερεύς, Jo. vi. 22. See Gersdorf I. 371, who in collecting examples has shown very little judgment. Comp. *Jacob* Lucian. Al. p. 51. Krü. 104. Rost p. 445.

[2] *Stallb.* Plat. Gorg. p. 55. *Mdv.* p. 12. This construction, however, gradually became less common, and many authors almost invariably put the Article before such a Genitive even when no emphasis was intended. This was done, in particular, by Demosth., Isocr. and Xen. Eph. The orators might have some reason for this in their *spoken* discourses. Comp. *Siebelis* Pausan. I. 17.

[3] The precise meaning of the above is: among the women called Mary, the (particular one) of Clopas,—the wife of Clopas. The Article is not used where the annexed Genitive is not intended to convey any precise distinction, as: Luke vi. 16. Ἰούδαν Ἰακώβου, Acts i. 13. Ἰάκωβος Ἀλφαίου, just as Her. 1, 59. Λυκοῦργος Ἀριστολαΐδεω and Dion. H. comp. 1. Διονυσίου Ἀλεξάνδρου (in both passages, however, Schaef. would insert the Article), or Aristot. polit. 2, 6. Ἰπποδάμου Εὐρυφῶντος, and Thuc. 1, 24. Φάλιος Ἑρατοκλείδου (*Poppo* Thuc. I. 195.), *Thilo* Act. Thom. p. 3. Comp. *Hm.* Vig. 701. On the other hand, in Luke xxiv. 10. we must decidedly read, with the most accurate MSS., Μαρία ἡ Ἰακώβου. In general comp. *Fr.* Mr. p. 696 sq. The collocation of words we find in Pausan. 2, 22, 6. τῆς Φορώνεως Νιόβης does not occur in the N. T.

More than one attributive may be inserted between the Article and the noun, as: Ὁ ἅγιος καὶ ἄμωμος ἄνθρωπος. In this case, usually the Article is not repeated.

With attributives consisting of Genitives or adjuncts formed with Prepositions, the Article may be repeated, as: Luke i. 70. διὰ στόματος τῶν ἁγίων τῶν ἀπ' αἰῶνος προφητῶν, 1 P. iv. 14. τὸ τῆς δόξης καὶ τὸ τοῦ Θεοῦ πνεῦμα, that is, *the Spirit of glory*, and therefore *God's Spirit*,—the Spirit of glory, who is none else but God's Spirit Himself. Similar is Thuc. 1, 126. ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἑορτῇ, and Plat. rep. 8. 565 d. περὶ τὸ ἐν Ἀρκαδίᾳ τὸ τοῦ Διὸς ἱερόν, only that καὶ is wanting here.

There may also be an accumulation of attributives placed after the noun, as: Heb. xi. 12. ἡ ἄμμος ἡ παρὰ τὸ χεῖλος τῆς θαλάσσης, ἡ ἀναρίθμητος, Rev. ii. 12. τὴν ῥομφαίαν τὴν δίστομον τὴν ὀξεῖαν Krü. 102.

When, however, the last are not connected by καί, the Article must be repeated.[1] See § 19, 4.

It will be necessary to explain with greater precision, and confirm by examples, the cases in which attributives with the Article are placed after the noun.

a. Adjectives and possessive pronouns with the Article are placed after the noun, either

1. When they are used alone, for explanation or emphasis, as: Jo. x. 11. ὁ ποιμὴν ὁ καλός, Acts xii. 10. ἐπὶ τὴν πύλην τὴν σιδηρᾶν, Jo. vii. 6. ὁ καιρὸς ὁ ἐμός, i. 9. iv. 11. xv. 1. Lukè ii. 17. iii. 22. viii. 8. Acts xix. 16. Eph. vi. 13. Col. i. 21. 2 T. iv. 7. 1 C. vii. 14. xii. 2. 31. 1 Jo i. 3. Jas. i. 9. iii. 7. Comp. particularly Jas. iii. 7. Or

2. When the governing noun is qualified by a Gen. or other attributive, as: Mt. iii. 17. ὁ υἱός μου ὁ ἀγαπητός, 2 Cor. vi. 7. διὰ τῶν ὅπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν, Jo. vi. 13. τῶν πέντε ἄρτων τῶν κριθίνων, Mt. vi. 6. Luke vii. 47. Tit. ii. 11. Heb. xiii. 20. etc. (The N. T. writers endeavoured to avoid the construction τὸν μονογ. Θεοῦ υἱόν as intricate. Comp. Jo. iii. 16. 1 Jo. iv. 9.).

In the Text. rec. of 1 Jo. v. 20. ἡ ζωὴ αἰώνιος we find the adj. without the Article after the noun. The better Codd. also omit the Article before ζωή. The Text. rec. is not to be rejected, particularly as, in such cases, later writers began to omit the Article (Bhdy S.

[1] A rare reiteration of the Article, in accordance with the above rules, occurs in Rev. xxi. 9. ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας (τὰς) γεμούσας (τῶν) ἑπτὰ πληγῶν τῶν ἐσχάτων.

323.),[1] even though the passages from Long. past. 1, 16. Heliod. 7, 5. Diod. S. 5, 40. are not entirely parallel to the preceding passage of John. Besides, ζωὴ αἰών. had already begun to denote *one* compound notion.

In Luke xii. 12. Griesb. and Schott have τὸ γὰρ πνεῦμα ἅγιον, but Knapp and all recent editors give τὸ γὰρ ἅγιον πνεῦμα, without noting any *Var.*

In 1 Cor. x. 3. Gal. i. 4. τὸ βρῶμα πνευματικόν and ὁ αἰὼν πονηρός are to be considered as denoting respectively *one* compound leading idea. Αὐτό and ἐνεστ., as frequently, have been inserted epithetically between the Article and the Substantive. Comp. 1 Pet. i. 18. See also Heb. ix. 1. τὸ ἅγιον κοσμικόν.

With Jo. v. 36. ἐγὼ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου (*the* witness that I have is greater, etc., Rost 435.) may be compared Isocr. Philipp. c. 56. τὸ σῶμα θνητὸν πάντες ἔχομεν. Further, comp. Schaef. Plut. V. 30.

b. Attributives consisting of a noun and preposition, follow the principal noun, and have the Article, as: 1 Th. i. 8. ἡ πίστις ὑμῶν ἡ πρὸς τὸν θεόν, 2 Cor. viii. 4. τῆς διακονίας τῆς εἰς τοὺς ἁγίους, Jas. i. 1. ταῖς φυλαῖς ταῖς ἐν τῇ διασπορᾷ, Acts xv. 23. τοῖς κατὰ τὴν Ἀντιόχειαν -- ἀδελφοῖς, τοῖς ἐξ ἐθνῶν, xxiv. 5. πᾶσι τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην, iii. 16. iv. 2. viii. 1. xi. 22. xxvi. 4. 12. 22. xxvii. 5. Mr. iv. 31. xiii. 25. Jo. i. 46. Luke xx. 35. Rom. iv. 11. vii. 5. 10. viii. 39. x. 5. xiv. 19. xv. 26. 31. xvi. 1. 1 Cor. ii. 11 f. iv. 17. xvi. 1. 2 Cor. ii. 6. vii. 12. ix. 1. xi. 3. 1 Th. ii. 1. iv. 10. 1 T. i. 14. 2 T. ii. 1. Eph. i. 15. Rev. xiv, 17. xvi. 12. xix. 14. xx. 13. (Var. occur in Acts xx. 21. Luke v. 7. Jo. xix. 38. Rom. x. 1.)

Similar examples are to be found in every page of the Greek prose authors. See Ellendt Arrian. Al. I. 62.

This mode of annexing an attributive, as the more simple, is employed in the N. T. much more frequently than that of inserting it between the Article and the principal noun. In the Sept. also, as the slightest inspection will show, the same construction is usually followed.

c. When used adjectively, participles, in as far as they have not entirely dropped the notion of time, are not altogether equivalent to adjectives. Accordingly, they take the Article only when some relation already known, or especially remarkable (*is qui, quippe qui*), is to be expressed, as:

[1] According to the testimony of good Codd., the earlier writers, in certain cases, did the same. Comp. Schneider Plat. civ. II. 319. and Krü. in Jahn's Jahrb. 1838. I. 61.

1 Pet. v. 10. *ὁ θεὸς - - ὁ καλέσας ἡμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν - - ὀλίγον παθόντας, αὐτὸς καταρτίσαι God—who hath called us unto His eternal glory, after that we have suffered a while*, etc., Eph. i. 12. *εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον - - τοὺς προηλπικότας ἐν τῷ* Χρ. *we*—the persons—(*quippe qui*) who previously hoped in Ch. (as those who hoped in Ch.). Comp. v. 19. Heb. iv. 3. vi. 18. Rom. viii. 4. 1 Cor. viii. 10. Jo. i. 12. 1 Jo. v. 13. 1 Thess. i. 10. iv. 5. 1 Pet. i. 3. iii. 5. Jas. iii. 6. Acts xxi. 38. comp. Dion. H. III. 1922. Polyb. 3, 45, 2. 3, 48, 6. Lucian. dial. m. 11, 1. a.

Where the Nom. of the participle is used for the Voc. it has, according to § 28., the Article. See Rom. ix. 20.

On the other hand, the participle occurs *without* the Article in Acts xxiii. 27. *τὸν ἄνδρα τοῦτον συλληφθέντα ὑπὸ τῶν* Ἰουδαίων *hunc virum comprehensum* (who was apprehended, after being apprehended), 2 Cor. xi. 9. *ὑστέρημά μου προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ* Μακεδονίας *the brethren*, after they had arrived from M., Acts iii. 26. *ἀναστήσας ὁ θεὸς τὸν παῖδα αὐτοῦ ἀπέστειλεν αὐτόν*, etc., *God, after having raised His Son, sent Him*, etc. (but Heb. xiii. 20.), Rom. ii. 27. *κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία τὸν νόμον τελοῦσα σέ*, etc. *if* (or because) *it fulfil*, etc. Comp. Luke xvi. 14. Jo. iv. 6. 39. 45. 1 Cor. i. 7. xiv. 7. 2 Cor. iii. 2. Heb. x. 2. xii. 23. 1 Pet. i. 12. (Fr. Mt. p. 432. Stallb. Plat. apol. p. 14.).

Likewise Acts xxi. 8. *εἰς τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ, ὄντος ἐκ τῶν ἑπτά* must be translated: *qui erat*, who was one of the seven. Yet many authorities give *τοῦ*, which imparts to the passage a false emphasis. See Rom. xvi. 1. comp. Demosth. Con. 728 c. *Εὐξίθεον τουτονὶ ὄνθ' ἡμῖν συγγενῆ*, D. S. 17, 38. *ὁ παῖς ὢν ἐξ ἐτῶν*, 3, 23. *τὸν πίπτοντα καρπὸν ὄντα καλόν*, Philostr. Apoll. 7, 16. *ἐν τῇ νήσῳ ἀνύδρῳ οὔσῃ πρότερον*, Thuc. 4, 3. 8, 90. Demosth. Polycl. 710 b. Isocr. Trap. 870. Lucian. Hermot. 81. dial. m. 10, 9. Alciphr. 3, 18. Strabo 3. 164. Long. 2, 2. Philostr. Her. 3, 4. and Sophist. 1, 23, 1.

In Eph. vi. 16. *τὰ βέλη τὰ πεπυρωμένα* the Article before *πεπ.* is not fully established. If it is genuine, the meaning of the passage is: *the darts, if they burn, though they burn* (quench Satan's burning darts).

In 2 Jo. 7. *ἐρχόμενον* belongs to the predicate; and in Gal. iii. 1. *Ἰησοῦς* Χρ. *προεγράφη ἐν ὑμῖν ἐσταυρωμένος* is to be translated: *Jesus Christ as crucified*. Comp. 1 Cor. i. 23. (Otherwise in Mt. xxviii. 5.).

1 Pet. v. 10 .*ὁ θεός, ὁ καλέσας ἡμᾶς - - ὀλίγον παθόντας* is a passage peculiarly instructive regarding the use and the omission of the Article.

Whether the Article is to be used or omitted before the Par-

ticiple, sometimes depends on the subjective impression of the writer.

Rom. viii. 1. *τοῖς ἐν Χριστῷ Ἰησοῦ, μὴ κατὰ σάρκα περιπατοῦσιν* etc., with a comma after *Ἰησοῦ*, means: *to those who are in Christ Jesus, as they walk not after the flesh.* Without the comma, it would denote, with greater prominence of the apposition: *to those who are in Christ Jesus, as persons who walk not, etc.* Comp. Mtth. 718. The whole of the clause, however, *μὴ - - πνεῦμα* is spurious.

When a Participle with the Article is used in apposition to the principal noun, or put in the Vocative (as if in apposition to *σύ*), it sometimes denotes derision or displeasure, or prominently points out some peculiarity as a subject of ridicule or disapprobation. Expositors of Greek authors have frequently attributed to the Article itself a derisive import (articulus irrisioni inservit, Valcken. Eur. Phoen. 1637. Markland Eurip. Suppl. 110. Stallb. Plat. Euthyphr. p. 12. and Apol. p. 70.). This, however, consists in the nature and special prominence of the *thought*. A speaker may also express it by the voice. To this may be referred from the N. T. Rom. ii. 1. *τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων*, Mt. xxvii. 40. *ὁ καταλύων τὸν ναόν - - καταβηθι ἀπὸ τοῦ σταυροῦ* etc. S. Hm. Eur. Alcest. 708. Mtth. 722.

2. There are unquestionable exceptions to the rule explained under *b*.

When an attributive, consisting of a noun and preposition, denotes with the substantive but one compound leading idea, it is connected with the preceding noun by the voice in oral discourse, but, in writing, has no connecting Article, as: Col. i. 8. *δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύματι your love in the Spirit*, see Huther, 1 Cor. x. 18. *βλέπετε τον Ἰσραὴλ κατὰ σάρκα* (opp. to *Ἰσρ. κατὰ πνεῦμα*), 2 Cor. vii. 7. *τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ*, Eph. ii. 11.

This takes place especially,

a. In the oft-recurring apostolic (Pauline) phrase, *ἐν Χριστῷ Ἰησοῦ*, or *ἐν κυρίῳ*, or *κατὰ σάρκα*, as: Col. i. 4. *ἀκούσαντες τὴν πίστιν ὑμῶν ἐν Χρ. Ἰ. καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους*, Eph. i. 15. *ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ κυρ. Ἰ. καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους*, Rom. ix. 3. *τῶν συγγενῶν μου κατὰ σάρκα*, 1 Th. iv. 16. *οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον the dead in Christ* (1 Cor. xv. 18.), to which in v. 17. is contrasted *ἡμεῖς οἱ ζῶντες*, that is, *ζῶντες ἐν Χριστῷ* (of the resurrection of non-Christians Paul had here no occasion to speak), Ph. iii. 14. Eph. iv. 1. (where, if Paul had wished to connect *ἐν κυρίῳ* with *παρακαλῶ*, this word would have been placed after *ὑμᾶς*, *δεσμ. ἐν κυρ.*, however, gives the proper emphasis to the admonition that

follows). Not unlike this is 1 Th. i. 1. 2 Th. i. 1. *τῇ ἐκκλησίᾳ Θεσσαλον. ἐν Θεῷ πατρὶ καὶ κυρίῳ*, etc. Likewise in 1 Tim. vi. 17. *τοῖς πλουσίοις ἐν τούτῳ τῷ αἰῶνι*[1] are to be connected together. Comp. Acts xxvi. 4. Rom. xvi. 3. 8. 10. Eph. ii. 15.

b. When the primitive verb has been already construed with a particular preposition, or when the adjunct clause is implied in the principal noun (*Held* Plut. Timol. p. 419. Krüg. 103.), as: Eph. iii. 4. *δύνασθε νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ* (Jos. i. 7. 2 Ch. xxxiv. 12. Esr. i. 31.) comp. Dan. i. 4. *συνιέντες ἐν πάσῃ σοφίᾳ*; Rom. vi. 4. *συνετάφημεν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον* (v. 3. *ἐβαπτίσθημεν εἰς τὸν θάνατον αὐτοῦ*), Ph. i. 26. *διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς*,[2] 2 Cor. ix. 13. *ἁπλότητι τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας*, Col. i. 12. (Job xxx. 19.) comp. Bähr. *in loc.* Eph. iii. 13. *ἐν ταῖς θλίψεσί μου ὑπὲρ ὑμῶν* (comp. v. 1.), 2 Cor. i. 6. Col. i. 24. So Polyb. 3, 48, 11. *τὴν τῶν ὄχλων ἀλλοτριότητα πρὸς Ῥωμαίους*, D. S. 17, 10. *τῆς Ἀλεξάνδρου παρουσίας ἐπὶ τὰς Θήβας*, Her. 5, 108. *ἡ ἀγγελία περὶ τῶν Σαρδίων*, Thuc. 5, 20. *ἡ ἐσβολὴ ἐς τὴν Ἀττικήν*, 2, 52. *ἡ συγκομιδὴ ἐκ τῶν ἀγρῶν εἰς τὸ ἄστυ* 1, 18., Plutarch. Coriol. 24. *ἡ τῶν πατρικίων δυσμένεια πρὸς τὸν δῆμον*, and Pomp. 58. *αἱ παρακλήσεις ὑπὲρ Καίσαρος*. Also LXX. comp. Ex. xvi. 7. *τὸν γογγυσμὸν ὑμῶν ἐπὶ τῷ Θεῷ*, which Thiersch considers *paene vitiosum!*

The rule stated under *a.* is probably to be referred to oral discourse, in which the aid of the voice renders the Article often unnecessary; whereas written composition, for precision, can less easily dispense with it. Yet even from the written language instances of such omission of the Article may be produced. Comp. Polyb. 5, 64, 6. *διὰ τὴν τοῦ πατρὸς δόξαν ἐκ τῆς ἀθλήσεως*, Sext. Emp. hypot. 3, 26. *ζητοῦμεν περὶ τοῦ τόπου πρὸς ἀκρίβειαν* for *τοῦ πρὸς ἀ.*, as appears from what precedes, Thuc. 6, 55. *ὡς ὅ,τε βωμὸς σημαίνει καὶ ἡ στήλη περὶ τῆς τῶν τυράννων ἀδικίας* (where Bekker from conjecture has inserted *ἡ* before *περί*), comp. Krü. Dion. p. 153. Poppo Thuc. III. I. 234.

In regard, however, to such constructions, we must beware of a

[1] Paul's doctrine requires that we likewise read in connection *ὁ δίκαιος ἐκ πίστεως* in the quotations from the Old T. in Rom. i. 17. and Gal. iii. 11. In the first of the passages, the apostle's intention was to establish by the words of the prophet the clause *δικαιοσύνη θεοῦ ἐκ πίστεως* etc., and not *ἡ ζωὴ ἐκ δικαιοσύνης*. Comp. Rom. x. 16. *ἡ ἐκ πίστεως δικαιοσύνη*. But in Heb. x. 38. *ἐκ πίστεως* must undoubtedly be joined to *ζήσεται*. See *Bleek*.

[2] In the same way, in Rom. v. 2. there would be no difficulty, in *this* respect, in connecting *τῇ πίστει* (which however Lchm. and Tdf. have rejected) *εἰς τὴν χάριν ταύτην*. There are, however, other difficulties.

hasty decision.[1] Many that may seem, at first, to come under this head, will, on closer examination, be found to belong to other rules. For instance,

a. Sometimes there is a slight transposition of the words, as: 1 Tim. i. 2. Τιμοθέῳ γνησίῳ τέκνῳ ἐν πίστει, where the words ἐν πίστει must, according to the sense, be construed with γνησίῳ—*genuine in the faith*, comp. Xen. A. 4, 3, 23. κατὰ τὰς προσηκούσας ὁδοὺς ἐπὶ τὸν ποταμόν, that is, κατὰ τὰς ἐπὶ τ. π. προσηκ. ὁ. For various reasons, however, it is preferable to consider ἐν πίστει as an adjunct to the compound notion—*genuine son*. On the other hand, in 1 Pet. i. 2. the qualifying clauses κατὰ πρόγνωσιν θεοῦ – – εἰς ὑπακοὴν καὶ ῥαντισμόν etc. should, perhaps, be joined to ἐκλεκτοῖς.

b. At other times, the adjunct clause directly qualifies the verb, as: Col. i. 6. ἀφ' ἧς ἡμέρας ἠκούσατε καὶ ἐπέγνωτε τὴν χάριν τοῦ θεοῦ ἐν ἀληθείᾳ (see Bähr and Mey.), Rom. iii. 25. ὃν προέθετο ὁ θεὸς ἱλαστήριον διὰ πίστεως ἐν τῷ αὐτοῦ αἵματι (see Fr. and de Wette in l.); viii. 2. ὁ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰ. ἠλευθέρωσέ με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου, where it is evident, partly from the clause νόμος τοῦ θαν. (directly antithetical to νόμος τῆς ζωῆς), and partly from ver. 3., that ἐν Χρ. must be taken with ἠλευθ., as Koppe has done; Ph. i. 14. τοὺς πλείονας τῶν ἀδελφῶν ἐν κυρίῳ πεποιθότας τοῖς δεσμοῖς μου (comp. a similar construction in Gal. v. 10. πέποιθα εἰς ὑμᾶς ἐν κυρίῳ and 2 Th. iii. 4.), where the true meaning is only brought out by joining ἐν κυρίῳ to πεποιθ.; Jas. iii. 13. δειξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραΰτητι σοφίας, where the words are an explanatory clause to ἐκ τῆς καλ. ἀναστροφῆς. Further, comp. Rom. v. 8. 1 Cor. ii. 7. ix. 18. Ph. iii. 9. Col. i. 9. Eph. ii. 7. iii. 12. 1 Th. ii. 16. Phil. 20. Heb. xiii. 30. Jo. xv. 11. see Lücke. 1 Jo. iv. 17. Jud. 21. Likewise in Acts xxii. 18. οὐ παραδέξονταί σου τὴν μαρτυρίαν περὶ ἐμοῦ may be translated: *they will not receive thy witness concerning Me;* that is, in reference to Me no witness from thee. Τὴν μαρτυρίαν τὴν περὶ ἐμοῦ would be *thy testimony to be given, or given, concerning Me.*

In Eph. v. 26. ἐν ῥήματι does not belong to τῷ λουτρῷ τοῦ ὕδατος, but is to be separated thus: ἵνα αὐτὴν ἁγιάσῃ, καθαρίσας τῷ λ. τ. ὕδ., ἐν ῥήματι. The word καθαρίζ. precedes ἁγιάζ., and denotes

[1] *Harless* on Eph. i. 15. and Mey. on Rom. iii. 25. etc., have taken the same view as the above. *Fr.* also, who, in his letter to *Tholuck* p. 35., had declared himself against connecting διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι, has stated his altered opinion, and asserted that the combination διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον, which, in p. 32. of his letter, he had pronounced grammatically faulty, is alone admissible.

something negative, as the latter denotes something positive. See Rück. and Mey.

In Heb. x. 10. it was not necessary to write διὰ τῆς προσφορᾶς τοῦ σώματος – – τῆς ἐφάπαξ. The latter word may, with equal propriety, be applied to ἡγιασμένοι. See Bleek. On Eph. ii. 15. and Col. ii. 14. see § 31. Note 1.

In Eph. vi. 5. for τοῖς κυρίοις κατὰ σάρκα good Codd. have τοῖς κατὰ σάρκα κυρίοις, which Lchm. has adopted.

3. An appellative in apposition to a proper name,

a. Has usually the Article, as: Acts xxv. 13. Ἀγρίππας ὁ βασιλεύς, Luke ix. 19. Ἰωάννην τὸν βαπτιστήν, Acts xii. 1. xiii. 8. xxiii. 24. xxvi. 9. 2 Cor. xi. 32. Mt. xxvii. 2. etc.

Here the appellative denotes a dignity, or the like, already known, and thus particularises the proper name common to many individuals. *Agrippa the king*, is that Agrippa who alone, among many of the same name, is king, etc. Comp. § 18, 6.

b. But in Acts x. 32. Σίμων βυρσεύς *Simon a tanner* (a certain Simon who was a tanner), Luke ii. 36. Ἄννα προφῆτις *Anna, a prophetess*, viii. 3. Ἰωάννα, γυνὴ Χουζᾶ, ἐπιτρόπου Ἡρῴδου, Acts xx. 4. Γάϊος Δερβαῖος *Gaius of Derbe* (not *the* already known Derbean). In all these instances a predicate in apposition is simply annexed, without any precise intention of distinguishing the subject from others of the same name.

Likewise in Luke iii. 1. ἐν ἔτει πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος must be specially translated: *of* Tiberius as emperor. Gersd. p. 167. is mistaken.

In Acts vii. 10. ἐναντίον Φαραὼ βασιλέως Αἰγύπτου does not mean: before Pharaoh, *the* (known or then) king of Egypt; but *before Pharaoh, king of Egypt*, i.e. before Ph. who was king of Egypt. Comp. Plutarch. parallel. 15. Βρέννος Γαλατῶν βασιλεύς, c. 30. Ἀτεπόμαρος Γάλλων βασιλεύς, etc.

Even when the word in apposition is not a proper name, the use or the omission of the Article is determined by the general rule. Hence it is strange that any one should maintain, in absolute terms, that a word in apposition never has the Article.

Your father, an unlearned man, would be expressed in Greek without an Article before the apposition; but in the expression, *your father, the field-marshal*, the apposition would, with propriety, take the Article.

Jo. viii. 44., *grammatically* considered, comes under this head.

On the whole, the use of the Article is more frequent than its omission before a word in apposition. (Rost 439.).

The Article *may*, in accordance with the principles explained in § 19., be omitted even when the apposition particularises an individual, as: Rom. i. 7. *ἀπὸ θεοῦ πατρὸς ἡμῶν*, 1 T. i. 1. *κατ' ἐπιταγὴν θεοῦ σωτῆρος ἡμῶν*, 1 P. v. 8. *ὁ ἀντίδικος ὑμῶν διάβολος*.

The Article may be omitted likewise when the appellative predicate is placed before the proper name, as: *Κύριος Ἰησοῦς Χριστός* 2 Cor. i. 2. Gal. i. 3. Ph. iii. 20. etc.

In cases similar to the latter, the Article is, however, mostly omitted, as: 1 Cor. xi. 23. *ὁ κύριος Ἰησοῦς*, and 2 T. i. 10. *τοῦ σωτῆρος ἡμῶν Χριστοῦ* Tit. iii. 4. 1 Th. iii. 11. Phil. 5. etc.

4. An adjectival attributive to a noun (appellative) without the Article, is itself put without the Article, as: Mt. vii. 7. *δόματα ἀγαθά*, Jo. ix. 1. *εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς*, 1 T. iv. 3. *ἃ ὁ θεὸς ἔκτισεν εἰς μετάληψιν μετὰ εὐχαριστίας*, i. 5. *ἀγάπη ἐκ καθαρᾶς καρδίας*, Tit. i. 6. *τέκνα ἔχων πιστά, μὴ ἐν κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα*, Rom. xiv. 17. *δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ*, comp. Plat. rep. 2. 378 d. *Ἥρας δὲ δεσμοὺς ὑπὸ υἱέος καὶ Ἡφαίστου ῥίψεις ὑπὸ πατρός, μέλλοντος τῇ μητρὶ τυπτομένῃ ἀμύνειν, καὶ θεομαχίας, ὅσας Ὅμηρος πεποίηκεν, οὐ παραδεκτέον εἰς τὴν πόλιν*, Theophr. ch. 29. *ἔστι δὲ ἡ κακολογία ἀγὼν τῆς ψυχῆς εἰς τὸ χεῖρον ἐν λόγοις*, Aelian. anim. 11, 15. *ἔοικα λέξειν ἐλέφαντος ὀργὴν εἰς γάμον ἀδικουμένου*.[1] Comp. Stallb. Plat. rep. I. 91. 110. 152. Krü. 101.

Not unfrequently, however, such attributives are joined by the Article to an anarthrous noun; and that not merely when the attributive belongs to the class specified in § 19, 1., but also in other cases, though never without adequate ground, as: 1 Pet. i. 7. *τὸ δοκίμιον ὑμῶν τῆς πίστεως πολυτιμότερον χρυσίου, τοῦ ἀπολλυμένου*, which means: *more precious than gold, which is perishable*, Acts xxvi. 18. *πίστει τῇ εἰς ἐμέ by faith*, that is, *faith in Me*, 2 Tim. i. 13. *ἐν ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ*, Tit. iii. 5. *οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ*, Rom. ii. 14. *ἔθνη τὰ μὴ νόμον ἔχοντα gentiles that have not the law*. See Fr. in l. (comp., on the other hand, 1 Th. iv. 5), ix. 30. Gal. iii. 21. (comp. here Liban. oratt. p. 201 b.), Heb. vi. 7.

[1] So *κλέπτης ἐν νυκτί* might signify *a nightly thief*; but in 1 Th. v. 2. to *ὡς κλ. ἐν ν.* must be joined *ἔρχεται* from the following clause, so that the sense would be: that the day of the Lord cometh as a thief in the night (cometh). Even adverbs are joined—prefixed—to such anarthrous nouns, as *μάλα χειμών* Xen. Hell. 5. 4, 14. *a severe winter*. See Krü. in Jahns Jahrb. 1838. I. 57.

In such cases, the noun is first presented to the mind as indefinite,[1] and is then rendered definite by the attributive, whose import receives, by this very construction, special prominence.

See, further, Acts x. 41. xix. 11. 17. xxvi. 22. Ph. i. 11. iii. 6. 1 T. i. 4. iii. 13. iv. 8. 2 T. i. 14. ii. 10. Heb. ix. 2. 2 Jo. 7. Jud. 4. Jas. i. 25. iv. 14. Comp. Her. 2, 114. ἐς γῆν τὴν σήν, Xen. M. 2, 1, 32. ἀνθρώποις τοῖς ἀγαθοῖς *men*, that is, *the good*, Hiero 3, 8. ὑπὸ γυναικῶν τῶν ἑαυτῶν, Mem. 1, 7, 5. 4, 5, 11. Dion. H. IV. 2219, 4. εὐνοίᾳ τῇ πρὸς αὐτόν, 2221, 5. ὁπλισμὸς ὁ τοῖς τηλικούτοις πρέπων, Aelian. anim. 3, 23. οὐδὲ ἐπὶ κέρδει τῷ μεγίστῳ, 7, 27., Her. 5, 18. 6, 104. Plato rep. 8. 545 a. legg. 8. 849 b. Demosth. Neaer. 517 b. Theophr. ch. 15. Schneid. Isocr. Paneg. c. 24. Arrian. Ind. 34, 1. Xen. Ephes. 2, 5. 4, 3. Heliod. 7, 2. 8, 5. Strabo 7, 302. Lucian. asin. 25. 44. scyth. 1. Philostr. Apoll. 7, 30. comp. Held Plutarch. Timol. p. 409. Herm. Lucian. conscr. hist. p. 106. Ellendt Lexic. Soph. II. 241. Schoem. Plutarch. Cleom. p. 226. Mdv. p. 14.

In Ph. ii. 9. the Text. rec. has ὄνομα τὸ ὑπὲρ πᾶν ὄνομα *a name that is above every name*. Yet good Codd. have the Article before ὄνομα: *the name* (in which he still delights), *the* etc., the (known) dignity, which etc.

[1] This appears most plainly in sentences such as Mr. xv. 41. ἄλλαι πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.

CHAPTER SECOND.

OF PRONOUNS.

SECTION XXI.

OF PRONOUNS IN GENERAL.

1. Two peculiarities distinguish the style of the N. T. from Greek prose, or, in fact, from the diction of early Greek authors in general, in regard to the use of pronouns.

a. The N. T. writers, for the sake of force or emphasis, employ personal and demonstrative pronouns more frequently than the early Greek authors (§ 22.).

b. Like the later native Greeks themselves, they dispensed with many forms—*ὅστις, ὁπόσος, ὁποῖος, πηλίκος*, in indirect discourse, for instance—which contributed rather to mere elegancy of language than to clearness and strength of expression, and which, in the composition of Orientals, were not felt to be necessary.

Of such Greek idioms as serve to condense discourse (attraction, for instance), the N. T. writers made even very frequent use (§ 24.).

It has been erroneously asserted that *αὐτός* in the N. T. is merely equivalent to unemphatic *he*.

It should, further, be observed that the Hebraistic use of *οὐ - - πᾶς* for *οὐδείς* occurs almost exclusively in sentential quotations, or set forms of expression.

2. Pronouns, whether personal, demonstrative, or relative, not unfrequently take a different gender from the nouns to which they refer.

This is called *constructio ad sensum*, the *meaning*, and not the grammatical gender of the word, being mainly considered. It is used particularly when some animate object is denoted by a Neuter or an abstract Feminine noun. The pronoun is then made to agree grammatically with the object in question, as: Mt. xxviii. 19. *μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτούς* (comp. Ex. xxiii. 27. Dt. iv. 27. xviii. 14. etc.), Rom. ii. 14. Acts xv. 17. xxvi. 17. Gal. iv. 19. *τεκνία μου, οὓς πάλιν ὠδίνω*, 2 Jo. 1. (similar in Eurip. Suppl. 12. *ἑπτὰ γενναίων τέκνων, οὕς*, Aristoph. Plut.

292.), Jo. vi. 9. ἔστι παιδάριον ἓν ὧδε, ὃς ἔχει, as the better Codd. have for the common reading ὅ, Mr. v. 41. (Esth. ii. 9.), Col. ii. 15. τὰς ἀρχὰς κ. τ. ἐξουσίας - - θριαμβεύσας αὐτούς, Col. ii. 19. τὴν κεφαλήν (Χριστόν), ἐξ οὗ πᾶν τὸ σῶμα, etc. (Jo. xv. 26. does not come under this head, as πνεῦμα is merely in apposition).

For instances out of Greek authors, see in Mtth. 976. Wurm Dinarch. 81 sq. Ellendt Lexic. Soph. II. 368., comp. Drakenborch Liv. 29, 12. There are variations in Rev. iii. 4. xiii. 14. etc.

Under this head comes also Rev. xvii. 16. καὶ τὰ δέκα κέρατα ἃ εἶδες καὶ τὸ θηρίον, οὗτοι μισήσουσι, where, agreeably to the symbolical language of prophecy, persons are to be understood between κέρ. and θηρ.

3. In the same way, pronouns referring to a noun Singular are put in the Plural, when the noun has a collective signification, or is an abstract used for a concrete, as: Mt. i. 21. τὸν λαὸν - - αὐτῶν xiv. 14., Ph. ii. 15. γενεά, ἐν οἷς, 3 Jo. 9. ἡ ἐκκλησία - - αὐτῶν, Eph. v. 12. σκότος (ἐσκοτισμένοι) ὑπ' αὐτῶν, Mr. vi. 46 f. - - τὸν ὄχλον, καὶ ἀποταξάμενος αὐτοῖς, Jo. xv. 6., see Lücke in l. Luke vi. 17., comp. § 22, 3. (but Acts xxii. 5. does not come in here), comp. Soph. Trach. 545. Thuc. 6, 91. 1, 136. Plat. Tim. 24 b. and Phaedr. 260. a. Xen. Cyr. 6, 3, 4. Diod. S. 18, 6. This is very frequent in the Sept. Josh. xv. 1. Ex. xxxii. 11. 33. Dt. xxi. 8. 1 S. xiv. 34., comp. Judith ii. 3. iv. 8. Sir. xvi. 8. Wisd. v. 3. 7.[1] In Ph. iii. 30. ἐν οὐρανοῖς, ἐξ οὗ, some suppose that an inverse construction occurs (Bhdy 295.), that is, a pronoun Sing. referring to a Plural noun. But ἐξ οὗ is merely an adverbial expression, exactly equivalent to *unde*. On the other hand, 2 Jo. 7. οὗτός ἐστιν ὁ πλάνος, etc., appears a transition from the Plural μὴ ὁμολογοῦντες to the collective Singular.

There is a difference between this and Acts xv. 36. κατὰ πᾶσαν πόλιν, ἐν αἷς, where of itself πᾶσα πόλις, exclusively of the inhabitants, implies a plurality (πᾶσαι πόλεις), comp. Poppo Thuc. I. 92., and 2 P. iii. 1. ταύτην ἤδη δευτέραν ὑμῖν γράφω ἐπιστολήν, ἐν αἷς, etc., where δύο is comprehended in δευτέρ. I do not remember an exact parallel, but πάντες ὅστις, which occurs not unfrequently, might be considered a similar construction. (Rost 468.)

Note 1. According to some expositors (*e.g.* Kühnöl) the pronoun sometimes refers to a noun afterwards expressed, as: Mt. xvii.

[1] In this way some expositors (e. g. *Reiche*) explain also Rom. vi. 21. τίνα καρπὸν εἴχετε τότε ἐφ' οἷς (that is, καρποῖς) νῦν ἐπαισχύνεσθε. See, however, § 23, 2.

18. ἐπετίμησεν αὐτῷ, namely τῷ δαιμονίῳ, Acts xii. 21. ἐδημηγόρει πρὸς αὐτούς, comp. v. 22. ὁ δῆμος (Fr. Conject. I. p. 18 sq.), see Gesen. Lg. S. 740. Bornem. Xen. conviv. p. 210.

These passages, however, prove nothing in respect to N. T. diction. In the first, αὐτῷ refers to the demoniac himself; for in the Gospels, as is well known, the person possessed and the possessing demon are often put for each other. Mr. ix. 25., indeed, has ἐπετ. τῷ πν. τῷ ἀκαθάρτῳ, but that has no bearing on the point. In the other passage, αὐτοὺς relates to the Tyrians and Sidonians sent, mentioned in v. 20., as Kühnöl himself admits. Comp. Georgi Vind. p. 208 sq. The verb δημηγορεῖν does not interfere with this explanation, as the king's statement was made in a full assembly of the people.

Note 2. The Neut. of the interrogative pronoun τίς, and of the demonstrative οὗτος (αὐτός), are often employed adverbially, to denote *why* and *therefore*. The former is so used also in Latin and German: *quid cunctaris?* was zögerst du? Originally these pronouns were considered as real Accusatives (Hm. Vig. 882. Bhdy 130.). Regarding the strengthened demonstrative αὐτὸ τοῦτο comp. 2 Pet. i. 5. καὶ αὐτὸ τοῦτο σπουδὴν πᾶσαν παρεισενέγκαντες (Xen. Anab. 1, 9, 21. Plat. Protag. 310 e. αὐτὰ ταῦτα νῦν ἥκω παρά σε) Mtth. 1041. Ast Plat. legg. p. 163. 169. 214. Gal. ii. 10. does not come in here, see § 22, 4. As to τί see passages according to their various relations in Wahl clav. 483. The Greeks use also ὅ and ἅ for διὰ ὅ and δι' ἅ (Mtth. 1062.); but Mey. is wrong in transferring to Acts xxvi. 16. the rather poetic use of ἅ (see § 39. Note 1.). On the other hand, Mey. himself rejects, on this very ground, the proposal of Schott's to take ὅ for δι' ὅ!

Likewise the distributive (τοῦτο μὲν -- τοῦτο δέ *partly -- partly*) is used adverbially in Heb. x. 33. (Her. 1, 30. 3, 132. Lucian. Nigr. 16.) comp. Wetsten. II. 423. Mtth. 740. (On 1 Cor. vi. 11. ταῦτά τινες ἦτε, where two constructions are mixed up together, see § 23. 4.)

SECTION XXII.

PERSONAL AND POSSESSIVE PRONOUNS.

In the N. T. personal pronouns are more frequently employed than in native Greek authors.[1]

This peculiarity, which is mainly to be traced to Hebrew circumstantiality, appears particularly,

[1] In the language of Homer, however, the possessive pronoun ὅς is entirely equivalent. Later (and sometimes earlier) prose authors in the same way use αὐτός *abundanter*. Schaef. ad Aesop. p. 124. Schoem. ad Isaeum p. 382.

a. In the use of *αὐτοῦ, σοῦ*, etc., with substantives (especially in connection with the Middle Voice § 38. 2.), as: Jo. ii. 12. Luke vi. 20. vii. 50. xi. 34. xxiv. 50. Mt. vi. 17. xv. 2. Mr. xii. 30. 1 Pet. iii. 11. Rom. ix. 17. xvi. 7. Acts xxv. 21. etc. (comp. 1 Macc. i. 6. Jos. xxiii. 2. xxiv. 1. Neh. ix. 34.).

b. In the frequent use of the Acc. of the subject with the Inf., as: Luke x. 35. *ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω*, Jo. ii. 24. Heb. vii. 24. Acts i. 3.

c. In the use of oblique cases with a participle and at the same time with the principal verb, as: Mr. x. 16. *ἐναγκαλισάμενος αὐτὰ κατευλόγει τιθεὶς τὰς χεῖρας ἐπ' αὐτά*, ix. 28. Acts vii. 21. Luke xvi. 2. (Comp. below No. 4.)

Probably in Mt. xxii. 37. and Rev. ix. 21. the repetition of the pronoun was occasioned by the rhythm.

The pronoun is wanting in a few passages, where, from the frequency of its use in the N. T., it was to be expected, as: Acts xiii. 3. *καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς ἀπέλυσαν* (*αὐτούς*), Mr. vi. 5. Eph. v. 11. Ph. i. 6. Heb. iv. 15. xiii. 17. 1 Tim. vi. 2. Jo. x. 29. Luke xiv. 4. (comp. Demosth. Conon. 728 b. *ἐμοὶ περιπεσόντες - - ἐξέδυσαν*).[1] On the other hand, in Mt. xxi. 7. the better reading is *ἐπεκάθισεν*; in 1 Cor. x. 9. *πειράζειν* may be taken absolutely; and in 2 Tim. ii. 11. *σὺν αὐτῷ* would be heavy in a sentential clause. In acclamations, such as in Mt. xxvii. 22. *σταυρωθήτω*, the omission of the pronoun is very natural. In German the Inf. would in such case be used without a pronoun: Kreuzigen! Yet the parallel passage in Mr. xv. 13. has *σταύρωσον αὐτόν*. In Greek authors the omission of the Article is carried to a much greater extent. See *Jacobs* Anthol. pal. III. 294. Bremi Lys. p. 50. Schaef. Demosth. IV. 78. 157. 232. V. 556. 567.

In Eph. iii. 18. *τί τὸ πλάτος*, etc., the addition of *αὐτῆς* (*ἀγάπης*) would hardly bring out a clear and precise meaning. See Mey. Many, as Kühnöl, have most erroneously supposed the pronoun redundant in Mt. xxi. 41. *κακοὺς κακῶς ἀπολέσει αὐτούς*. Without *αὐτούς* the statement would be quite vague. *Αὐτούς* is required to connect it with the preceding case,—with the forementioned *γεωργοῖς*.

2. Sometimes the nouns themselves are employed instead of the pronouns. This takes place either from inadvertency, or to prevent

[1] As to Latin comp. Sallust Jug. 54, 1. universos in concione laudat atque agit gratias (iis), Cic. Orat. 1, 15. si modo erunt ad eum delata et tradita (ei), Liv. 1, 11. and 20. Comp. Kritz on the first passage.

any doubt regarding the particular noun to which the pronoun refers, or because the noun is placed at a great distance, as: Jo. iii. 23. x. 41. Luke iii. 19. Eph. iv. 12. comp. 1 Kings ix. 1. xii. 1. (Xenoph. Eph. 2, 13. Thuc. 6, 105.) Ellendt Arrian. I. 55.

In Jo. iv. 1. Ἰησοῦς is repeated, because the apostle wished to quote the express words which the Pharisees had heard. Comp. 1 Cor. xi. 23. Those passages in Christ's discourses in which, for the sake of emphasis, the name of a person or of an office is repeated instead of a pronoun, must not be referred to this head, as: Mr. ix. 41. ἐν ὀνόματι ὅτι Χριστοῦ ἐστε, Mt. x. 23. ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου, Luke xii. 8. ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ, ix. 26. Jo. vi. 40. 1 Cor. i. 8. 21. 1 Jo. v. 6. Col. ii. 11. etc. Comp. Plat. Euthyphr. p. 5 e. Aeschyl. Prom. vinct. 312. The pronoun would be unsuitable here, and would mar the rhetorical effect.

At other times, the repetition of the noun is employed to denote an emphatic antithesis, as: Jo. ix. 5. ὅταν ἐν τῷ κόσμῳ ὦ, φῶς εἰμι τοῦ κόσμου, xii. 47. οὐκ ἦλθον ἵνα κρίνω τὸν κόσμον ἀλλ' ἵνα σώσω τὸν κόσμον (Xen. An. 3, 2, 23. οἳ βασιλέως ἄκοντος ἐν τῇ βασιλέως χώρᾳ - - οἰκοῦσι), Arrian. Al. 2, 18, 2. Krü. 114. (Liv. 1, 10, 1. 6, 2, 9. 38, 56, 3.).

Accordingly, it will be perceived that the repetition of the noun in the following passages is not without special import: Rom. v. 12. δι' ἑνὸς ἀνθρ. ἡ ἁμαρτία εἰς τὸν κόσμ. εἰσῆλθε, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, Jo. x. 29. ὁ πατήρ μου, ὃς δέδωκέ μοι, μείζων πάντων ἐστί· καὶ οὐδεὶς δύναται ἁρπάζειν ἐκ τῆς χειρὸς τοῦ πατρός μου. Yet comp. Acts iii. 16. S. § 65.

In Acts x. 7. the better Codd. have the personal pronoun,—see Kühnöl in loc.; and τῷ Κορνηλίῳ is evidently a gloss. The passages which Bornem. Xen. Anab. p. 190. quotes from Greek authors, are not all to the point, nor is the reading in all of them fully established. The assertion, that it is peculiar to Mark to repeat the noun instead of the pronoun αὐτός or ἐκεῖνος (Schulze in Keil's Analect. II. II. 112.), is not entirely correct. In Mr. ii. 18. it was necessary to repeat the nouns, as the writer could not put into the mouth of the inquirers an ἐκεῖνοι in reference to themselves. In vi. 41., and also in xiv. 67., the pronouns would have been quite unsuitable. In ii. 27. the nouns were employed for the sake of antithesis. In i. 34. iii. 24. v. 9. x. 46. we find an intentional circumlocution, like what is so common in Cæsar, and not the special use of nouns for pronouns. Comp. Ellendt as above.

3. Sometimes, through an inadvertency of the writer, the pronoun

αὐτός[1] is so employed that, in the immediately preceding sentences, there is no noun to which it can be referred.

Such cases may be reduced to four heads.

a. Αὐτός in the Plur. very frequently refers to a collective noun, particularly the name of a place or country (comp. § 21, 3.), including a notion of the inhabitants. Mt. iv. 23. ἐν ταῖς συναγωγαῖς αὐτῶν, that is, Γαλιλαίων (from ὅλην τὴν Γαλιλαίαν), ix. 35. (Luke iv. 15.) Mt. xi. 1. 1 Th. i. 9. comp. v. 8. Acts viii. 5. xx. 2.; 2 Cor. ii. 12. 13. ἐλθὼν εἰς τὴν Τρωάδα - - ἀποταξάμενος αὐτοῖς, v. 19. Θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα, Jo. xvii. 2. This usage is not uncommon in Greek authors, comp. Thuc. 1, 27. 136. Lucian. Tim. 9. dial. mort. 12, 4. Dion. H. IV. 2117. Jacob Lucian. Toxar. p. 59.[2]

b. Αὐτός sometimes refers to an abstract deduced from a preceding concrete, or *vice versâ*; as: Jo. viii. 44. ψεύστης ἐστὶ καὶ ὁ πατὴρ αὐτοῦ (ψεύδους), see Lücke in loc.,[3] Rom. ii. 26. ἐὰν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσσῃ, οὐχὶ ἡ ἀκρ. αὐτοῦ (of such an ἀκρόβυστος) εἰς περιτομὴν λογισθήσεται; comp. Theodoret. I. 914. τοῦτο τῆς ἀποστολικῆς χάριτος ἴδιον· αὐτοῖς γὰρ (ἀποστόλοις) etc.[4] In Luke xxiii. 51. αὐτῶν refers to the Synedrium, implied in the predicate βουλευτής v. 50. Comp. Jonah i. 3. εὗρε πλοῖον βαδίζον εἰς Θαρσίς - - καὶ ἀνέβη εἰς αὐτὸ τοῦ πλεῦσαι μετ' αὐτῶν, etc., see above, No. 2. Sallust. Cat. 17, 7. simul confisum, si conjuratio valuisset, facile apud illos (that is, conjuratos) principem se fore.

Similar to this would be Mt. viii. 4. (Mr. i. 44. Luke v. 14.) εἰς μαρτύριον αὐτοῖς, if the pronoun related to the foregoing ἱερεῖ, and thus αὐτοῖς agreed with the Plur. ἱερεῦσι understood; but, if the cured man had already received from the priests permission to present the purification offering prescribed by the law, the priests would have required no further μαρτύριον of his being cleansed. See below under *d.*

[1] Comp., in general, *Hm.* diss. de pronom. αὐτός in the Acta Seminar. philol. Lips. Vol. I. 42 sqq. Opusc. I. 308 sqq.

[2] It is simpler to refer αὐτός in the Plur. to an abstract, signifying in itself nothing more than a community of individuals, as ἐκκλησία. On this see § 21, 3. On Col. iv. 15. according to the reading αὐτῶν, see Mey. *in loc.*

[3] The other explanation: *Father of the liar*, appears neither grammatically simpler nor substantially preferable. *Father of falsehood* is a notion more appropriate to John, who had a predilection for abstract terms.

[4] With the relative, comp. Testam. patr. p. 608. ἀπεκάλυψα τῇ Χαναανίτιδι Βησουέ, οἷς (Χαναναίοις) εἶπεν ὁ Θεὸς μὴ ἀποκαλύψαι. Comp. also the passage of an ancient poet in Cic. orat. 2, 46. 193. neque *paternum* adspectum es veritus, *quem* (patrem) aetate exacta indigem Liberum lacerasti.

c. Αὐτός sometimes refers to a word either previously expressed, or, at least, implied in the principal verb, as: 1 Pet. iii. 14. τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε, that is, τῶν κακούντων ὑμᾶς, *or those from whom you must suffer*, πάσχειν, see Hm. Vig. 714.;[1] Eph. v. 12. τὰ κρυφῇ γινόμενα ὑπ' αὐτῶν, that is, τῶν τὰ ἔργα τοῦ σκότους ποιούντων v. 11. Acts x. 10. Comp. Aristoph. Plut. 566. Thuc. 1, 22, 1. and Poppin loc. Heinichen ind. ad Euseb. III. 539. On Acts xii. 21. see § 2. Note 1.

d. Αὐτός sometimes refers, not to a word grammatically expressed or understood, but to some object supposed to be known, as: Luke i. 17. αὐτὸς προελεύσεται αὐτοῦ (that is, the Messiah), see Kühnöl in loc. (Αὐτός here refers to an individual recognised within a certain range as head or leader, as in αὐτὸς ἔφα: so of Christ, 1 Jo. ii. 12. 2 Jo. 6. 2 P. iii. 4.).

In Luke v. 17. εἰς τὸ ἰᾶσθαι αὐτούς, the pronoun expresses the general notion *the sick, those who required healing* (among the persons present in the synagogue). The pronoun cannot be referred to v. 15., though even Bengel attempts to do so. On the other hand, αὐτῶν in Acts iv. 5. refers to the *Jews*, among whom the events occurred. In v. 1., however, their high priests and others are mentioned; and in the same v. and sequel λαός several times means also the Jewish people. In Mt. xii. 9. the pronoun refers to the Galileans, among whom Jesus was then residing. In Heb. iv. 8. viii. 8. xi. 28. it refers to the Israelites, suggested to the reader's mind by the preceding statements. The above-mentioned εἰς μαρτύριον αὐτοῖς comes under this head. Those meant by αὐτοῖς are the Jews, the public, the community among whom the provisions of the Mosaic law were recognised (ὃ προσέταξε Μωϋσῆς). In Jo. xx. 15. αὐτόν supposes that the inquirer knew who was meant, in as far as it was thought the inquirer had taken the body away; or that the party answering, engrossed with the thought of the Lord, attributed to the inquirer her own impressions. Moreover, comp. Poppo Xen. Cyr. 3, 1, 31. 5, 4, 42. Thuc. III. I. 184. Lehmann Lucian. II. 325. IV. 429. Stallb. Plat. rep. II. 286., but, generally, Hengel annott. p. 195 sqq.'

In Luke xviii. 34. αὐτοί indicates τοὺς δώδεκα and αὐτούς in v. 31., what intervenes being a statement of our Lord's. So also in

[1] Otherwise in Epiphan. II. 368 a. εὖξαί μοι, πάτερ, ὅπως ὑγιαίνω· - - -πίστευε, τέκνον, τῷ ἐσταυρωμένῳ, καὶ ἕξεις ταύτην (ὑγείαν).

Heb. iv. 13. αὐτοῦ relates to τοῦ θεοῦ in v. 12.; and αὐτῆς in Luke xxi. 21. to Ἱερουσαλήμ in v. 20. Lastly, in 2 Cor. vi. 17. ἐκ μέσου αὐτῶν, in a somewhat transformed quotation from the Old Test., refers to ἄπιστοι in v. 14.; and in Rom. x. 18. αὐτῶν suggests to every reader the preachers mentioned concretely in v. 15. On Acts xxvii. 14., where some refer αὐτῆς to the *ship*, see Kühnöl in loc. In Luke ii. 22. αὐτῶν points to mother and child (Mary and Jesus). Expositors are not agreed whether in Heb. xii. 17. αὐτήν refers to μετάνοιαν or to εὐλογίαν. From the correlation between εὑρίσκειν and ἐκζητεῖν, however, the former construction is the more probable. In Mt. iii. 16. αὐτῷ and ἐπ' αὐτόν relate unquestionably to Jesus.

A slight inadvertency of another sort appears in Mt. xii. 15. xix. 2. ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ καὶ ἐθεράπευσεν αὐτοὺς πάντας. Here the pronoun grammatically refers to ὄχλοι, but, logically, the reference is, of course, loose. *He healed them*, that is, *collectively* the sick in the crowds (xiv. 14. ἐθεράπευσε τοὺς ἀῤῥώστους αὐτῶν). Comp. also Luke v. 17.

According to some expositors the demonstrative οὗτος also is, in the same way, construed *ad sensum* in 2 Cor. v. 2. After ἐν τούτῳ they supply σώματι as implied in ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους. But it is much simpler to supply σκήνει, expressed in v. 4. That the Greeks, however, did employ the demonstrat. as well as αὐτός with such want of precision in the reference, is well known. Comp. Mätzner Antiph. p. 200. In fact, Acts x. 10. would be an instance of this, if the reading ἐκείνων for αὐτῶν were correct.

4. A repetition of the same pronoun, or of other personal pronouns, occurs:

a. For the sake of perspicuity, when the principal noun in a sentence is followed by a number of other words, as: Mr. v. 2. ἐξελθόντι αὐτῷ ἐκ τοῦ πλοίου εὐθέως ἀπήντησεν αὐτῷ, ix. 28. Mt. iv. 16. v. 40. viii. 1. xxvi. 71. Acts vii. 21. Jas. iv. 17. Rev. vi. 4.; Col. ii. 13. καὶ ὑμᾶς νεκροὺς ὄντας ἐν τοῖς παραπτώμασιν καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν συνεζωοποίησεν ὑμᾶς, etc. In all these passages a participial construction, equivalent to an independent clause, precedes. In such circumstances, Greek authors often add the pronoun. Paus. 8, 38, 5. Herod. 3, 10, 6. Further, comp. Plat. Apol. 40 d. symp. c. 21. Xen. C. 1, 3, 15. and Oec. 10, 4. Paus. 2, 3, 8. Arrian. Epict. 3, 1. also Cic. Catil. 2, 12, 27. Liv. 1, 2. Sall. Catil. 40, 1. Hm. Soph. Trach. p. 54. Schwarz Comment. p. 217. In Jo. xviii. 11. the pronoun is used for the sake of emphasis: τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατήρ, οὐ μὴ πίω αὐτό; see also Mt. vi. 4. 1 Pet. v. 10. (Acts ii. 23.), Rev. xxi. 6. After a

case absolute, the pronoun, in the case required by the verb, is almost indispensable, as: Rev. iii. 12. *ὁ νικῶν, ποιήσω αὐτόν*, Jo. xv. 2. Mt. xii. 36. Acts vii. 40., comp. Plat. Theaet. 173 d. Ael. anim. 5, 34. 1, 48 a.

b. In relative clauses still more frequently, as: Mr. vii. 25. *γυνή, ἧς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον*, i. 7. Rev. vii. 2. *οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν* etc. iii. 8. vii. 9. xx. 8.; similar to which is Mr. xiii. 19. *θλῖψις, οἵα οὐ γέγονε τοιαύτη ἀπ' ἀρχῆς κτίσεως*. So also in sentences with a relative adverb, as: Rev. xii. 6. 14. *ὅπου ἔχει ἐκεῖ τόπον* etc.

In the Sept., through the influence of the Hebrew idiom, the use of the pronoun in all such cases is still more frequent, as: Ex. iv. 17. Lev. xi. 32. 34. xiii. 52. xv. 4. 9. 17. 20. 24. 26. xvi. 9. 32. xviii. 5. Num. xvii. 5. Dt. xi. 25. Jos. iii. 4. xxii. 19. Jud. xviii. 5. 6. Ruth i. 7. iii. 2. 4. 1 Kings xi. 34. xiii. 10. 25. 31. 2 Kings xix. 4. Baruch ii. 4. iii. 8. Neh. viii. 12. ix. 19. Isa. i. 21. Joel iii. 7. Ps. xxxix. 5. Judith v. 19. vii. 10. x. 2. xvi. 3. 3 Esr. iii. 5. iv. 54. vi. 32. see Thiersch de Pentat. alex. p. 126 sq.

Even in Greek prose, *αὐτός* (Göttling Callim. p. 19 sq. Ast Plat. Polit. p. 550.), or a demonstrative, is sometimes superadded in a relative clause; Xen. C. 1, 4, 19. D. S. 1, 97. 17, 35. Paus. 2, 4, 7. Soph. Philoct. 316. (comp. in Latin Cic. fam. 4, 3. Acad. 2, 25. Philipp. 2, 8.)

Yet the demonstrative could seldom be found so closely connected with a relative as in most of the preceding passages.[1] See, further, Hm. Soph. Philoct. p. 58. Vc. Fritzsche Quaest. Lucian. p. 109 sq.

In Acts iii. 13. the relative construction is omitted in the second clause. In Rom. vii. 21. the first *ἐμοί* does not appear to me to belong to the same proposition as the second. Different from this are those constructions, also, in which another word is annexed to the personal pronoun to qualify the relative, as: Gal. iii. 1. *οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χρ. προεγράφη ἐν ὑμῖν (in animis vestris) ἐσταυρωμένος* (Lev. xv. 16. xxi. 20. xxii. 4. Ruth ii. 2.); Rev. xvii. 9. *ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν*, xiii. 12. comp. Gen. xxiv. 3. 37. Jud. vi. 10. Ex. xxxvi. 1. Lev. xvi. 32. Judith ix. 2. Likewise in Gal. ii. 10. *ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι* the emphasis in *αὐτό*, strengthened by *τοῦτο*, is evident (Bornem. Luc. p. LIV.). We must not bring under this head 1 Pet. ii. 24. *ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν* etc., where *αὐτός* obviously stands by itself, and gives additional force to the antithesis with *ἁμαρτ.*

[1] In Aristoph. Av. 1238. the Cod. Rav. has *οἷς θυτέον αὐτοῖς* for the rec. *οἷς θυτ. αὐτούς*. On another accumulation of the pronoun see below, § 23, 3.

ἡμῶν. In Mt. iii. 12. οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, the relative serves instead of τούτου to connect what follows with the preceding clause, and both pronouns are to be taken separately, the sense being: *He has* HIS *winnowing shovel in* HIS *hand.* Eph. ii. 10. οἷς προητοίμασεν is to be considered an attraction for ἃ προητ. Lastly, in Eph. ii. 21. ἐν κυρίῳ must undoubtedly be joined with εἰς ναὸν ἅγιον.

Sometimes αὐτός is repeated though referring to different objects, as: Mr. viii. 22. φέρουσιν αὐτῷ (Χριστῷ) τυφλὸν καὶ παρακαλοῦσιν αὐτόν (Χριστόν), ἵνα αὐτοῦ (τυφλοῦ) ἅψηται, Mr. ix. 27. 28. So οὗτος in Jo. xi. 37. See below, § 68.

In a clause following a relative clause, and where ὅς or some of its inflexions might be expected, Greek authors very frequently employ καὶ αὐτός (οὗτος). This peculiarity arises from the writer's altering the intended structure of the sentence. See Hm. Vig. 707. Ast Plat. legg. p. 449. Boisson. Nic. p. 32. Bornem. Xenoph. conv. p. 196. Stallb. Plat. Protag. p. 68. rep. I. 197. Foertsch observ. in Lysiam, p. 67. Weber Dem. 355. Teipel Scriptores Graec., Germ., Lat. a relativa verbor. construct. saepe neque injuria semper discessisse. Coesfeld 1841. 4. (comp. Grotefend lat. Gramm. § 143, 5. Kritz Sallust. II. 540.).

From the N. T. may be quoted under this head, 2 Pet. ii. 3. οἷς τὸ κρίμα ἔκπαλαι οὐκ ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει, Acts iii. 13. 1 Cor. viii. 6., with less appropriateness Rev. xvii. 2. μεθ' ἧς ἐπόρνευσαν - - καὶ ἐμεθύσθησαν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς, where it was necessary to avoid the construction with the relative on account of the nouns to be connected with the pronoun. In Hebrew, owing to its great simplicity, the continuing of a sentence, by dropping the relative, is extremely common; yet an idiom foreign to the genius of Greek should not, merely from the analogy of אֲשֶׁר be, in clauses following the relative, forced into the N. T. text. To require, in passages such as Jo. i. 6. Acts x. 36. Luke ii. 36. xix. 2., the relative instead of αὐτός or οὗτος, is to misapprehend the simplicity of N. T. diction; particularly as Greek authors themselves not unfrequently employ the same phraseology. See Aelian 12, 18. Strabo 8. 371. Philostr. Soph. 1, 25. comp. Kypke I. 347. On the other hand, in 1 Cor. vii. 13. for ἥτις ἔχει ἄνδρα ἄπιστον καὶ αὐτὸς συνευδοκεῖ etc. the expression ὃς συνευδ. etc. might have been used.

In the N. T. ὁ αὐτὸς, *the same*, takes after it the Dat. of a person, when it denotes *the same as* or *the same with*, as: 1 Cor. xi. 5. comp. Her. 4, 119. Xen. M. 1, 1, 13. 2, 1, 5. Cyr. 3, 3, 35. 7, 1, 2. Isocr. Paneg. c. 23. Plat. Menex. 244 b. Dio Ch. 332, 97.

Note. Αὐτός in the Nom., as every scholar knows, is never employed in classic Greek, as equivalent to unemphatic *he* (Krü. 109. 114.). Even from the N. T. no passages can be produced to prove that αὐτός was so used by the sacred writers. Comp. Fr. Mt. p. 47. In Luke, who employs αὐτός most frequently (comp., in particular,

Luke v. 16. 17. xix. 2.), it never occurs without a certain degree of emphasis. It denotes,

a. Self, in complex antitheses, and for all the 3 persons, as: Mr. ii. 25. ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ, Acts xviii. 19. ἐκείνους κατέλιπεν, αὐτὸς δὲ εἰσελθών, etc. Luke v. 37. x. 1. xviii. 39. 1 Cor. iii. 15. Mr. i. 8. Jo. iv. 2. vi. 6. ix. 21. Luke vi. 42. πῶς δύνασαι λέγειν - - αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σοῦ δοκὸν οὐ βλέπων, Heb. xi. 11. πίστει καὶ αὐτὴ Σάῤῥα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβεν *even Sara herself* (*who had still continued to doubt*), Jo. xvi. 27. αὐτὸς ὁ πατὴρ φιλεῖ ὑμᾶς *He himself* (*of himself*, without entreaty on my part, v. 26.), Rom. viii. 23. Αὐτός was thus used by the disciples in speaking of Christ (comp. the well-known αὐτὸς ἔφα), as: Mr. iv. 38. Luke v. 16. ix. 51. xxiv. (15) 36. Comp. Fischer ind. Theophan. under αὐτός. See, in general, the Lexicons.

b. Emphatic *he, even he*, as: Mt. i. 21. καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν αὐτὸς γὰρ σώσει τὸν λαόν, xii. 50. Col. i. 17. Αὐτός is not used for the unemphatic *he* even in Luke i. 22. (*he* himself, as distinguished from the rest: ἐπέγνωσαν) ii. 28. (*he* Simeon, as distinguished from the parents of Jesus, v. 27.) iv. 15. vii. 5. (*he*, of himself, from his own resources) Acts xiv. 12. (*he* Paul, as leader, v. 11.) Mr. vii. 36. On the antithesis in Rom. viii. 23. αὐτοὶ - - ἐν ἑαυτοῖς see Fr. in loc.

5. The reflexive pronoun ἑαυτοῦ, etc., originally belonged to the third person, as compounded of ἕ and αὐτός, and, in the N. T., is regularly so employed. When, however, no ambiguity is to be apprehended, it is applied also to the other persons. It is used

a. In the Plural, in reference to the 1st and 2d persons, as: Rom. viii. 23. (ἡμεῖς) αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, 1 Cor. xi. 31. 2 Cor. i. 9. x. 12. Acts xxiii. 14. etc. Jo. xii. 8. τοὺς πτωχοὺς πάντοτε ἔχετε μεθ' ἑαυτῶν, Ph. ii. 12. τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε, Mt. iii. 9. xxiii. 31. Acts xiii. 46. Heb. iii. 13. x. 25. etc.

b. In the Singular, though far less frequently (Bhdy 272.), in reference to the 2. person, as: Jo. xviii. 34. ἀφ' ἑαυτοῦ σὺ τοῦτο λέγεις, where σεαυτοῦ in Cod. B. and others is undoubtedly a correction; in Rom. xiii. 9. Mt. xxii. 39. Sept. and Gal. v. 14. σεαυτόν is preponderant. This usage is found also in Greek authors. E. G. (comp., in particular, Xen. M. 1, 4, 9. C. 1, 6, 44. Aristot. Nicom. 2, 9. 9, 9. Aelian. 1, 21. Arrian. Epict. 4, 3, 11.), see Locella Xenoph. Eph. 164. Bremi Aeschin. oratt. I. 66. Hm. Soph. Trach. 451. Boisson. Philostr. Her. p. 326. Jacobs Achill. Tat. p. 932. Held Plut. Aem. Paul. p. 130. Yet comp. the assertion of an ancient grammarian, Apollonius, in Wolf and Bttm. Mus. antiq. stud. I. 360. and Eustath. ad Odyss. ε. p. 240.

On ἑαυτῶν for ἀλλήλων see the Lexicons. Comp. Döderlein Synon. III. 270.

In Attic, αὑτοῦ as a reflexive is of more frequent occurrence (Arndt de pronom. reflex. ap. Graec. Neobrandenb. 1836. 4.). In many passages, however, the Codd. vary between αὑτοῦ and αὐτοῦ. It is peculiarly difficult to determine, on *internal* grounds, which of these, in each particular case, is the true reading; as, in Greek, reflexive pronouns might be placed at a great distance from the principal subject,[1] and as the use of a reflexive often depended entirely on the writer's impression at the moment. See Bttm. 10. exc. ad Demosth. Mid. p. 140 sqq.[2] F. Hermann comm. crit. ad Plutarch. superst. p. 37 sq. Benseler Isocr. Areop. p. 220. Likewise in the N. T., in which, since Griesbach, αὑτοῦ has often been adopted, cautious editors have frequently been at a loss in deciding whether αὑτοῦ or αὐτοῦ should be preferred. Sometimes either would be appropriate. In Mt. iii. 16., for instance, εἶδε τὸ πνεῦμα τοῦ Θεοῦ - - ἐρχόμενον ἐπ' αὐτόν might have been used from the narrator's point of view. On the other hand, ἐφ' αὑτόν would have directly referred to the subject of the verb εἶδε, that is, Jesus (Krü. 110.). In the N. T. it is, in general, unlikely that a reflexive should relate to a remote subject, that is, one which is not in the same clause as the pronoun itself. The simplicity of its narrative style, which, in like manner, drops the relative construction, avoids all such complexity in the structure of a sentence.

Accordingly, in Mt., as above, and in Eph. i. 17. αὐτόν, αὐτοῦ, should be adopted without hesitation, but αὑτοῦ in Acts xii. 11. Heb. v. 7. Rom. xiv. 14. See Fr. Exc. 5. ad Mt. p. 858 sqq. (where the view of Matthiae ad Eurip. Iphig. Aul. 800. and Gramm. I. 355. is examined), Poppo Thuc. III. I. 159 sq. On the other hand, we must not overlook the fact, pointed out by Bengel appar. ad Mt. 1, 21., that, in the Codd. of the N. T., the prepositions ἀπό, ἐπί, ὑπό, κατά, μετά, are never written ἀφ', ἐφ', etc. before αὐτοῦ. Hence, with Bleek (Epist. to the Heb. II. 69.), it might be inferred that the N. T. writers never employed the reflexive form αὑτοῦ, but always, instead of it, ἑαυτοῦ. In fact, recent editors have printed the form αὐτοῦ almost everywhere; as the Uncial Codd. of the N. T. and the Sept., that have distinctive marks, recognise αὐτοῦ almost exclusively (Tdf. praef. N. T. p. 26 sq.). It is true, however, that these

[1] Comp., however, *Held* Plut. Timol. p. 373.

[2] *Bremi* in the Jahrb. der Philol. IX. p. 171, says: "On the use of αὐτοῦ and αὑτοῦ it is easy to lay down rules, but in certain cases the decision will always remain doubtful; and it is far more difficult in Greek than in Latin to hit the mark," etc. "When the reference is mainly to the subject, the reflexive is used; but when the subject is viewed as a more remote object, the personal pronoun. In Greek the writer is guided chiefly by his individual impression at the moment." Further, see excellent observations on reciprocal pronouns in general by *Hoffmann* in the Jahrb. d. Philol. VII. S. 38.

Codd. are not of greater antiquity than the 8th century. Besides, the expression "*fere* constanter" suggests the desirableness of a new collation. In most cases the reflexive pronoun is not really required; yet it is difficult to believe that Paul should in Rom. iii. 25. have written εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ (opposed to which is ἐν αἵματι αὐτοῦ), or in Jo. ix. 21. αὐτὸς περὶ αὐτοῦ. Comp. also Eph. i. 9. Rom. xiv. 14. Luke xix. 15. xiii. 34. Mr. viii. 35. For these reasons, the propriety of preferring αὑτοῦ or αὐτοῦ in any passage of the N. T. must be left to the considerate decision of editors.

6. In the oblique cases, the personal pronouns ἐγώ, σύ, ἡμεῖς etc. are indispensable; but, in the Nom., they are usually employed only when an emphasis is intended, and mostly in connection with an antithesis, expressed or understood, as: Jo. ii. 10. πᾶς ἄνθρωπος - - σὺ τετήρηκας etc. Rom. vii. 17. Luke xi. 19. Acts x. 15. Mr. xiv. 29. Jo. xviii. 38 f. Gal. ii. 9.; Acts xi. 14. σωθήσῃ σὺ κ. ὁ οἶκός σου, Jo. x. 30. Acts xv. 10. 1 Cor. vii. 12. Luke i. 18; Mt. vi. 12. ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν ὡς καὶ ἡμεῖς ἀφήκαμεν etc., Jo. iv. 10. σὺ ἂν ᾔτησας αὐτόν (whereas *I* asked of thee, v. 7. 9.), Mr. vi. 37. δότε αὐτοῖς ὑμεῖς φαγεῖν (*ye*, for they themselves have no provisions with them, v. 36.), Jo. vi. 30. xxi. 22. Mr. xiii. 9. 23. 1 Cor. ii. 3 f. Mt. xvii. 19. 1 T. iv. 6.

So when the person is to be particularised by a word in apposition, as: Jo. iv. 9. πῶς σὺ Ἰουδαῖος ὢν etc. Rom. xiv. 4. σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην, Jo. x. 33. Acts i. 24. iv. 24. Luke i. 76. Eph. iv. 1.; or refers to some preceding attributive, as: Jo. v. 44. (v. 42. 43.) Rom. ii. 3.; or is mentioned as one supposed to be known, as: Jo. i. 30. Luke ix. 9. (*I*, who as king must know exactly what has taken place), Eph. v. 32. (I as apostle) Jo. ix. 24. Gal. vi. 8. 1 Cor. xi. 23. Σύ is used in addressing an individual, particularly when one out of many is indicated, as: Jo. i. 43. Jas ii. 3.; or when the person addressed is made prominent by an attributive, as: 2 Tim. ii. i. Mt. xi. 23.

If any of these pronouns occurs where it might be dispensed with, it has always some degree of emphasis (Bornem. Xen. Conv. 187.). In Eph. v. 32., for instance, we find ἐγὼ δὲ λέγω εἰς Χριστόν; but in 1 Cor. i. 12. Rom. xv. 8. λέγω δέ. Accordingly, in the first passage there is an emphasis, but in the two others, none. Moreover, the Codd. vary extremely in regard to the use or omission, as well as the position, of these pronouns; and, in each particular passage, the true reading must be determined, not according to the supposed style of the respective writers, but according to the nature of the sentence.

In Luke x. 23. 24. the personal pronoun is both used and omitted respectively in two clauses immediately succeeding each other: *οἱ βλέποντες ἃ βλέπετε - - πολλοὶ προφῆται - - ἠθέλησαν ἰδεῖν, ἃ ὑμεῖς βλέπετε.* Only the latter, however, contains a real antithesis (*ὑμεῖς* opposed to *προφῆται, βασιλ.* etc.). In the first, the *ὀφθαλμοὶ βλέποντες ἃ βλ.* are properly none other than those of which the *βλέπετε* is predicated. Comp. 2 Cor. xi. 29. *τίς ἀσθενεῖ καὶ οὐκ ἀσθενῶ; τίς σκανδαλίζεται καὶ οὐκ ἐγὼ πυροῦμαι;* where, it must be remarked, the latter member *πυροῦμαι* (which the apostle applies to *himself*) is a stronger word than *σκανδαλίζομαι.* In 1 Cor. xiii. 12. *τότε ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην,* some authorities annex *ἐγώ* to the latter verb. This, however, is inadmissible, as the antithesis is expressed by the *vox verbi.*

We may note, in passing, that in some books of the Old Test., the emphatic אָנֹכִי with a verb, has been translated by *ἐγώ εἰμι,* and is then connected with the first person of the verb, as: Judg. xi. 27. וְאָנֹכִי לֹא חָטָאתִי *καὶ νῦν ἐγώ εἰμι οὐχ ἥμαρτον* comp. v. 3. vi. 18. 1 Kings ii. 2.

On *αὐτὸς ἐγώ* (in Acts x. 26. we find *κἀγὼ αὐτός*) see Fr. Rom. II. 75.

7. The possessive pronouns are sometimes used objectively, as: Luke xxii. 19. *ἡ ἐμὴ ἀνάμνησις memoria mei* (1 Cor. xi. 24.), Rom. xi. 31. *τῷ ὑμετέρῳ ἐλέει,* xv. 4. 1 Cor. xv. 31. xvi. 17. (not in Jo. xv. 10.). So also in Greek authors (especially the poets), as: Xen. Cyr. 3, 1, 28. *εὐνοίᾳ καὶ φιλίᾳ τῇ ἐμῇ,* Thuc. 1, 77. *τὸ ἡμέτερον δέος,* 6, 89. Plato Gorg. 486 a. Antiphon. 6, 41 etc. On the Latin comp. Kritz Sallust. Cat. p. 243.

Instead of a possessive pronoun *ἴδιος* is occasionally employed in the N. T. This impropriety is similar to the use of *proprius* instead of *suus* or *ejus* in later Latinity (and of *οἰκεῖος* by the Byzantine writers, see *e.g.* Index to Agath., Petr. Patric., Priscus, Dexipp., Glycas and Theophanes in the Bonn edit.), as: Mt. xxii. 5. *ἀπῆλθεν εἰς τὸν ἴδιον ἀγρόν,* without any emphasis (that is, without any antithesis to *κοινός* or *ἀλλότριος*), is parallel to the second member *ἐπὶ τὴν ἐμπορίαν αὐτοῦ;* xxv. 14. *ἐκάλεσε τοὺς ἰδίους δούλους,* Tit. ii. 9. Jo. i. 42. So *οἱ ἴδιοι ἄνδρες* husbands in Eph. v. 22. Tit. ii. 5. 1 Pet. iii. 1. 5., where *οἱ ἄνδρες* with or without a personal pronoun was sufficient.[1] Yet, on the whole, this usage is but rare; and from Greek authors no satisfactory instance could be produced.

[1] Mey. attributes to this passage an emphasis which is either quite imaginary (Mt. xxv. 14.), or which could have been fully expressed by the pronoun. Even this strengthening of the pronoun by *ἴδιος,* where there is no trace of an antithesis, is foreign to the genius of the Greek language.

What has been quoted by Schwartz Comment. p. 687. and Weiske de pleon. p. 62. is altogether unconvincing, or, at most, but plausible. So also D. S. 5, 40. Occasionally, *vice versa*, σφέτερος is found for ἴδιος. See Wessel. Diod. S. II. 9. On the other hand, the Fathers sometimes employ ἴδιος as simply a personal pronoun, comp. Epiphan. Opp. II. 622 a.

In by far the greater number of passages in which ἴδιος is used, there is an antithesis either expressed or understood, as: Jo. x. 3. v. 18. Mt. xxv. 15. Acts ii. 6. Rom. viii. 32. xi. 24. xiv. 4. 5. 1 Th. ii. 14. Heb. ix. 12. xiii. 12., also Mt. ix. 1. The parallel sentence in 1 Cor. vii. 2. ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω, καὶ ἑκάστη τὸν ἴδιον ἄνδρα ἐχέτω means: *let every man have his own wife, and every woman her own husband.* Isocr. Demon. p. 18. σκόπει πρῶτον, πῶς ὑπὲρ τῶν αὐτοῦ διώκησεν· ὁ γὰρ κακῶς διανοηθεὶς ὑπὲρ τῶν ἰδίων etc. Böhme, Kühnöl, and others, erroneously regard ἴδιος in Heb. vii. 27. as used merely for the possessive pronoun. To ἰδίαι ἁμαρτίαι there, αἱ τοῦ λαοῦ (as ἀλλοτρίαι) are expressly opposed. Comp. also iv. 10. When ἴδιος, as in Tit. i. 12. ἴδιος αὐτῶν προφήτης (Wisd. xix. 12.), is added to a personal pronoun, the latter merely denotes possession or property (*their prophet or poet*), and ἴδιος expresses the antithesis, their *own* prophet or poet, not a stranger. Similar in Aeschin. Ctesiph. 294 c. Xen. Hell. 1, 4, 13. Plato Menex. 247 b. See Lob. Phryn. p. 441. Wurm Dinarch. p. 70.

Κατά with the Acc. of a personal pronoun is considered a circumlocution for the possessive pronoun, as: Eph. i. 15. ἡ καθ' ὑμᾶς πίστις, *your faith*, Acts xvii. 28. οἱ καθ' ὑμᾶς ποιηταί, xviii. 15. νόμος ὁ καθ' ὑμᾶς, xxvi. 3. etc. This view of the matter is, on the whole, correct; but the import of the expression results quite naturally from the signification of κατά. Ἡ καθ' ὑμᾶς πίστ. is properly *fides quae ad vos pertinet, apud vos (in vobis) est*, comp. Aelian. 2, 12. ἡ κατ' αὐτὸν ἀρετή, Dion. H. I. 235. οἱ καθ' ἡμᾶς χρόνοι. Comp. § 30. Note 5.

Note 1. The Genitive of a personal pronoun, and especially μοῦ and σοῦ (more rarely ὑμῶν, ἡμῶν, αὐτοῦ), is, even when no particular emphasis is intended, often put[1] *before* the governing substantive (and its Article), as: Mt. ii. 2. vii. 24. viii. 8. xvi. 18. xvii. 15. xxiii. 8. Mr. v. 30. ix. 24. Rom. xiv. 16. Ph. ii. 2. iv. 14. Col. ii. 5. iv. 18. 1 Cor. viii. 12. 1 Th. ii. 16. iii. 10. 13. 2 Th. ii. 17. iii. 5. 1 T. iv. 15. 2 T. i. 4. Phil. 5. Luke vi. 47. xii. 18. xv. 30. xvi. 6.

[1] Ὁ πατήρ μου and ὁ υἱός μου ὁ ἀγαπητός is also the usual order in the N. T. Likewise the Gen. of αὐτός (see, however, Rost p. 459.) is almost uniformly put after the substantive.

xix. 35. a. Jo. ii. 23. iii. 19. 21. 33. iv. 47. ix. 11. 21. 26. xi. 32. xii. 40. xiii. 1. a. 1 Jo. iii. 20. Rev. iii. 1. 2. 8. 15. x. 9. xiv. 18. xviii. 5. etc. This takes place even when a preposition is joined to the Subst., as: Jo. xi. 32. ἔπεσεν αὐτοῦ εἰς τοὺς πόδας. Yet in many passages Var. are marked. See, in general, Gersdorf as above, 456.

The Gen. of the pronoun is *designedly* put before the substantive, *a.* for *emphasis*, as: Eph. ii. 10. αὐτοῦ γάρ ἐσμεν ποίημα, more emphatic than ἐσμὲν γὰρ π. αὐτοῦ, Luke xii. 30. xxii. 53.; *b. antithetically*, as: 1 Cor. ix. 11. μέγα, εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν, Ph. iii. 20.; *c.* when the Gen. of the pronoun refers to *two* nouns,[1] as: Jo. xi. 48. ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος, Acts xxi. 11. Luke xii. 35. Rev. ii. 19. 2 Cor. viii. 4. 2 T. iii. 10. Tit. i. 15. 1 Th. i. 3. ii. 19. (D. S. 11, 16.). The form ἐμοῦ depending on a noun, and placed after it, occurs only in such combinations as Rom. i. 12. πίστεως ὑμῶν τε καὶ ἐμοῦ, xvi. 13. μητέρα αὐτοῦ καὶ ἐμοῦ. The insertion of a personal pronoun between an article and a noun, as in 2 Cor. xii. 19. ὑπὲρ τῆς ὑμῶν οἰκοδομῆς xiii. 9. i. 6., occurs, on the whole, but rarely. Comp., in general, Krüger Xen. Anab. 5, 6, 16.

When the noun has an adjective placed before it, the Gen. of the pers. pronoun is inserted between the adjective and the noun, as: 2 Cor. v. 1. ἡ ἐπίγειος ἡμῶν οἰκία, 2 Cor. iv. 16. ὁ ἔξω ἡμῶν ἄνθρωπος.

Note 2. The Dative of a personal pronoun, in an easy and familiar Greek style, as in Hebrew, sometimes appears redundant (Dativ. ethicus Bttm. 120, 2. and Dem. Mid. p. 9. Jacob. Lucian. Toxar. p. 138.). Mt. xxi. 5., a quotation from the Old Test., as well as Mt. xxi. 2. Rev. ii. 5. 16. Heb. x. 34., have been considered instances of this, in which, in the N. T., such usage was certainly to be expected. But in the first of these last three passages, ἀγάγετέ μοι means *bring him to me*, and ἀγάγ. alone would not have been sufficient. In Rev. ii. ἔρχομαί σοι ταχύ signifies: I come on thee (ἐπὶ σέ iii. 3.) *quickly* (punishing, comp. v. 14. ἔχω κατὰ σοῦ ὀλίγα, v. 16. μετανόησον[2]). In the third passage ἔχειν ἑαυτοῖς ὕπαρξιν means *repositam* or *destinatam sibi habere*, *for themselves*, as belonging to themselves. Even in Mt. xxi. 5. σοί is not without force.

Note. 3. Likewise ἡ ψυχή μου, σου, etc., is commonly regarded as a circumlocution for the person. pronoun (Weiske Pleon. p. 72 sq.). It occurs not only in quotations from the Old Test., as in Mt. xii. 18. Acts ii. 27. Heb. x. 38., but in original parts of the N. T., and is usually considered a Hebraism (Gesen. Lg. S. 752 f. Vorst Hebr. p. 121 sq. Rück. on Rom. xiii. 1.). In no passage of the N. T.

[1] When this arrangement is not adopted, the pronoun must, for perspicuity, be repeated.

[2] See on the similar phrase ἥκω σοι *Hm.* Lucian. conscr. hist. p. 179. (*e.g.* Lucian. pisc. 16. ἥξω ὑμῖν ἐκδικάσασα τὴν δίκην). This is a sort of Dativus incommodi, § 31, 4. *b.* Comp. 1 Kings xv. 20.

does ψυχή occur without some independent import, any more than the Hebrew נֶפֶשׁ in the O. T. (see Winer's edition of Simon.). It signifies *the soul* (the spiritual principle on which the influence of Christianity is based) in such expressions as 2 Cor. xii. 15. ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν, 1 P. ii. 25. ἐπίσκοπος τῶν ψυχῶν ὑμῶν, Heb. xiii. 17., or the *heart* (the seat of the affections and desires), as in Rev. xviii. 14. ἐπιθυμίαι τῆς ψυχῆς σου, Mt. xxvi. 38. περίλυπός ἐστιν ἡ ψυχή μου, Acts ii. 43. ἐγένετο πάσῃ ψυχῇ φόβος. Even in Rom. ii. 9. ψυχή is not a mere redundancy. It denotes that in man which *feels* the θλῖψις and στενοχωρ., should these affect also the body. In Rom. xiii. 1. πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω, the words πᾶσα ψυχή alone may be rendered *every soul*, that is, every person. Even in expressing the number of inhabitants in any place, so many *souls* (Lat. *capita*) is not precisely equivalent to the same number of men or persons. Comp. also Acts iii. 23. and Sept. The word thus used contributes to vivacity or circumstantiality of discourse, and cannot be considered a mere *pleonasm*. Besides, ψυχή is not unfrequently so used in Greek authors (comp. Xen. Cyr. 5, 1, 27. Aelian. 1, 32.), particularly the poets (Soph. Philoct. 714. Oed. Col. 499. 1207.);[1] and is not a Hebraism, but a relic of antique vivacity of expression. See Georgi Vind. p. 274. Schwarz ad Olear. p. 28. Comment. p. 1439.[2]

SECTION XXIII.

OF THE DEMONSTRATIVE PRONOUN.

1. The pronoun οὗτος sometimes refers, not to the noun which is nearest in grammatical position, but to one more remote, which, from being the principal subject, was most vividly present in the writer's mind, and viewed by him as nearest in the *logical* order (Schaef. Demosth. V. 322. Stallb. Plat. Phaedr. p. 28. 157. Foertsch observatt. in Lysiam p. 74.), as: Acts iv. 11. οὗτος (Ἰησοῦς Χριστός v. 10., the nearest noun being ὁ θεός) ἔστιν ὁ λίθος.

[1] In this passage it is easy to discern the notion of *anima*, and I do not know why *Ellendt* Lexic. Soph. II. 979. takes ψυχή here for a mere circumlocution. Likewise the passages from Plato, which Ast Lexic. Plat. III. 575. quotes, are stripped of their peculiar shade of meaning by the canon: orationem amplificat.

[2] Mt. vi. 25., where ψυχή is opposed to body, can present no difficulty to any one acquainted with the anthropolog. notions of the Jews. Likewise καρδία is not a mere circumlocution in Acts xiv. 17. ἐμπιπλῶν τροφῆς κ. εὐφροσύνης τὰς καρδίας ὑμῶν, and Jas. v. 5. ἐθρέψατε τὰς καρδίας ὑμῶν. We say: it touched *his heart*, instead of, it touched *him*, etc.

In Acts viii. 26. *αὕτη ἐστὶν ἔρημος*, some refer the pronoun to *Γάζα*, and some to *ὁδός*. See Kühnöl in loc. and Winer's bibl. Realwörterb. I. p. 395. I have no hesitation in preferring the latter explanation. The construction is more obvious in Acts vii. 19. 2 Jo. 7. (For quotations from Greek prose, see Ast Plat. Polit. 417. legg. p. 77.)

On the other hand, *ἐκεῖνος* in Acts iii. 13. must be referred to the nearest subject (Bremi Lys. p. 154. Schoem. Plutarch. Agid. p. 73. Foertsch as above, Krü. 118.). So also in Jo. vii. 45., where *ἐκεῖνοι* relates to the members of the Sanhedrim (*ἀρχιερ. καὶ Φαρισ.*), regarded, through the collective force of the Article, as *one* college. In such a combination, *οὗτος* refers to the more remote subject, and *ἐκεῖνος* to the nearest. See Plutarch. vit. Demosth. 3.

For an instance of *ἐκεῖνος*, where, from there being a reference to only *one* subject, *οὗτος*, or, at least, *αὐτός*, was to be expected, see 2 Cor. viii. 9. Tit. iii. 7.

In Ph. i. 18. *καὶ ἐν τούτῳ χαίρω*, the demonstrat. points to the main thought *Χριστὸς καταγγέλλεται*; and in 2 Pet. i. 4. *διὰ τούτων* refers to *ἐπαγγέλματα*.

The relative also is sometimes thought to refer to a more remote subject (comp. Bhdy 297. Göller Thuc. II. 21. Siebelis Pausan. III. 52. Schoem. Isae. p. 242 sq. Ellendt Lex. Soph. II. 369., and, in regard to Latin, Kritz Sallust. II. 115.). In 1 Cor. i. 8. *e.g.* (Pott *in loc.*) *ὅς* is applied to *Θεός* as the principal subject v. 4., though *Ἰησ. Χριστ.* immediately precedes. This, however, is not necessary, either on account of *τοῦ κυρίου ἡμῶν Ἰησ. Χρ.* at the end of the verse (comp. Col. ii. 11. Eph. iv. 12.), or of *πιστὸς ὁ Θεός* immediately following. This alleged rule some, to avoid antiquarian difficulties, have applied also to Heb. ix. 4. (see Kühnöl *in loc.*), and, on doctrinal grounds, to *ἐφ' ᾧ* in Rom. v. 12., but, in both cases, erroneously. In Heb. v. 7. and 2 Th. ii. 9. there is no difficulty. In 2 Pet. iii. 12. *δι' ἣν* should undoubtedly be referred to the nearest noun *ἡμέρας*, and *ᾧ* in 1 Pet. iv. 11. to the principal subject *Θεός*. In Heb. iii. 6. *οὗ οἶκος* has been accurately explained by the more recent expositors.

2. If no special emphasis be intended, the demonstrative pronoun, preceding a relative clause, is usually comprised in the relative pronoun.

This occurs not only

a. When, from the governing word or through attraction, the demonstrative, if expressed, would be in the same case with the relative, as :

a. Acts i. 24. *ἀνάδειξον ὃν ἐξελέξω* f. *τοῦτον ὅν*, Rom. viii. 29. Jo. xviii. 26. *συγγενὴς ὧν οὗ ἀπέκοψεν Πέτρος τὸ ὠτίον*, 1 Cor. vii. 39. 2 Cor. xi. 12.; *β.* Acts viii. 24. *ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ ὧν εἰρήκατε* f. *τούτων ἃ εἰρ.* xxi. 19. xxii. 15. xxvi. 16. 22. Luke ix. 36. Rom. xv. 18. Eph. iii. 20. 1 Cor. xii. 17. comp. Is. ii. 8. Wisd. xii. 14. Tob. i. 8. xii. 2. 6. Plato Gorg. 457 e. Phaed. 94 c. Isocr. Phil. p. 226. and de pace 388. Plut. virt. mul. p. 202. Xen. A. 1, 9, 25. Demosth. ep. 5. in. and Olynth. I. p. 2. a. Ellendt Lexic. Soph. II. 368. But also,

b. Where the demonstrative would require a different case, as: Jo. xiii. 29. *ἀγόρασον ὧν χρείαν ἔχομεν* (*ταῦτα ὧν*), Rom. vi. 16. Mt. xix. 11. Acts viii. 19. xiii. 37. 1 Cor. xv. 36. 2 Pet. i. 9. comp. Xen. C. 6, 2, 1. *ἀπήγγειλας ὧν ἐδέου*, Eurip. Med. 735. *ἐμμένειν ἃ σου κλύω, i.e. τούτοις ἅ*, see Elmsley *in loc.* Lysias p. 152. Steph. *μὴ καταγιγνώσκετε ἀδικίαν τοῦ - - δαπανῶντος ἀλλ' ὅσοι - - εἰδισμένοι εἰσὶν ἀναλίσκειν* f. *τούτων ὅσοι*, see Stallb. Plat. rep. I. 139. comp. Kritz Sallust. II. 301.

In such constructions, even the preposition on which the case of the demonstrative depends, is omitted, as: Rom. x. 14. *πῶς πιστεύσουσιν οὗ οὐκ ἤκουσαν, i.e. εἰς τοῦτον οὗ* etc.[1]

When the demonstrative is suppressed, the preposition preceding the relative belongs, logically, either

a. To the relative clause, as: Rom. x. 14. *πῶς ἐπικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν*, vi. 21. *τίνα καρπὸν εἴχετε τότε* (that is, *τούτων*) *ἐφ' οἷς νῦν ἐπαισχύνεσθε*,[2] xiv. 21. Jo. xix. 37. (Sept.) Luke v. 25. 2 Pet. ii. 12.[3] Soph. Phil. 957. Aristot. rhet. 2, 1. 7. Isocr. Demon. p. 2. Or,

b. To the demonstrative understood, as: Jo. vi. 29. *ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ἐκεῖνος*, xvii. 9. Rom. xiv. 22. 2 Cor. v. 10. xii. 6. Gal. i. 8 f. Heb. v. 8. (Num. vi. 21.). Also Heb. ii. 18. *ἐν ᾧ πέπονθεν αὐτὸς πειρασθείς, δύναται τοῖς πειραζομένοις βοηθῆσαι*

[1] Similar to this would be 1 Tim. ii. 10. *ἀλλ' ὃ πρέπει γυναιξὶν ἐπαγγελλομέναις θοσέβειαν*, if Matthiae were right in resolving *ἀλλ' ὅ* into *ἀλλ' ἐν τούτῳ ὅ πρ.* But it is much simpler to explain the passage, by joining *δι' ἔργων* with *κοσμεῖν* v. 9. Had Paul intended to convey the former meaning, he would have expressed himself more distinctly by writing *ἐν ᾧ πρέπει* etc.

[2] *Reiche* has obviously stated more than the truth in asserting that in all instances the demonstrative omitted, is always one governed by a verb, and never one governed by a noun. Comp. Jo. xviii. 26. Luke xxiii. 41. Besides, were Reiche's assertion correct, it would not, in any one instance, subvert the above elucidation, see Fr. Moreover, *ἐφ' οἷς* might very easily be taken in the sense mentioned by *Weber* in his Demosth. p. 492.

[3] *Ἀγνοεῖν ἐν* Porphyr. abst. 2, 53. Some also refer to this head Rom. vii. 6., supplying *ἐκείνῳ* (*νόμῳ*) before *ἐν ᾧ*. But *ἐν ᾧ* points to *ἀπὸ τοῦ νόμου*; and *ἀποθαν.* is annexed absolutely to denote the *modus* of *κατηργ.* See *Philippi.*

might be resolved thus: ἐν τούτῳ ὁ πέπ. - - δύναται - - βοηθῆσαι. Comp. Xen. M. 2, 6, 34. ἐγγίγνεται εὔνοια πρὸς οὓς ἂν ὑπολάβω εὐνοϊκῶς ἔχειν πρὸς ἐμέ, Anab. 1, 9, 25. Hell. 4, 8, 33. Demosth. Con. p. 729 a. Olynth. I. p. 2. ep. 4. p. 118 b. Plato rep. 2. 375 d. and Phaed. 61 c. Arrian. Alex. 6, 4, 3. Diog. L. 9, 67. 6, 74. Or,

c. To both clauses, as: 2 Cor. ii. 3. ἵνα μὴ λύπην ἔχω ἀφ' ὧν ἔδει με χαίρειν, 1 Cor. vii. 39. x. 30. Jo. xi. 6. Rom. xvi. 2. (comp. Isocr. Evag. p. 470. πλείους ἐν τούτοις τοῖς τόποις διατρίβειν, ἢ παρ' οἷς πρότερον εἰωθότες ἦσαν. Cic. Agrar. 2, 27.). Also 1 Cor. vii. 1. and Ph. iv. 11. may be so construed.

Relative Adverbs, in like manner, often comprise definite, as: Jo. xi. 32. ἦλθεν ὅπου ἦν ὁ Ἰησοῦς (*i.e.* ἐκεῖσε ὅπου), vi. 62. Mr. v. 40. εἰσπορεύεται ὅπου ἦν τὸ παιδίον (comp. Bttm. Philoct. p. 107.), 1 Cor. xvi. 6. Mt. xxv. 24. συνάγων ὅθεν οὐ διεσκόρπισας for ἐκεῖθεν ὅπου, comp. Thuc. 1, 89. Still bolder is the construction in Jo. xx. 19. τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταί etc.

It has already been mentioned, that in such condensed clauses (where a Greek would not properly supply a demonstrative) a comma should not be inserted before the relative. In Jo. vi. 29. a comma would be absurd.

3. When an emphasis is intended, the demonstrative may, in connected clauses, be several times successively repeated, as: Acts vii. 35. τοῦτον τὸν Μωϋσῆν - - τοῦτον ὁ θεὸς ἀπέσταλκεν - - οὗτος ἐξήγαγεν - - οὗτός ἐστιν ὁ Μωϋσῆς ὁ εἰπας - - οὗτός ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ etc.; and, in a different spirit, Jo. vi. 42. οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ - - πῶς οὖν λέγει οὗτος etc. See Bornem. bibl. Stud. der sächs. Geistl. I. 66. f., who, among other passages, quotes as parallel Xen. M. 4, 2, 28. καὶ οἵ τε ἀποτυγχάνοντες τῶν πραγμάτων ἐπιθυμοῦσι τούτους ὑπὲρ αὑτῶν βουλεύεσθαι, καὶ προίστασθαί τε ἑαυτῶν τούτους, καὶ τὰς ἐλπίδας τῶν ἀγαθῶν ἐν τούτοις ἔχουσι καὶ διὰ πάντα ταῦτα πάντων μάλιστα τούτους ἀγαπῶσιν. From Latin comp. Cic. Verr. 3, 9, 23. *hunc* in omnibus stupris, *hunc* in fenorum expilationibus, *hunc* in impuris conviviis principem adhibebat (Verres). This *Anaphora* with a relative-adjective occurs in Ph. iv. 8. ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνά, ὅσα δίκαια, ὅσα ἁγνά, ὅσα προσφιλῆ, ὅσα εὔφημα. Comp., further, § 65.

4. It is still far more common to repeat, in the same sentence, οὗτος or ἐκεῖνος after the subject or a preceding predicate. It is inserted immediately before (more rarely after) the verb. This

repetition is employed for perspicuity or emphasis, when the previous part of the sentence is of some length, as: Mt. xxiv. 13. *ὁ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται*, Jo. i. 18. *ὁ μονογενὴς υἱὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός, ἐκεῖνος ἐξηγήσατο*, Mr. vii. 15. *τὰ ἐκπορευόμενα ἀπ' αὐτοῦ, ἐκεῖνά ἐστι τὰ κοινοῦντα τὸν ἄνθρωπον* vii. 20. xii. 40. 1 Cor. vi. 4. *τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ, τούτους καθίζετε*, Rom. vii. 10. 15 f. 19 f. ix. 6. 8. xiv. 14. Jo. v. 11. xii. 48 etc. comp. Thuc. 4, 69. (Xen. conv. 8, 33. Ages. 4, 4.) Plato Protag. p. 339 d. Isocr. Evag. c. 23. Paus. 1, 24, 5. Lucian. fug. 3. Ael. 12, 19 etc. See Schaef. Melet. p. 84. Jacob. Lucian. Toxar. p. 78. 144. and Lucian. Alex. p. 7. Siebelis Pausan. I. 63. Weber Demosth. 158. As to Latin see Kritz Sallust. I. 171. [The further strengthening of such emphasis by δέ (Bttm. Demosth. Mid. p. 152. Engelhardt Plat. Menex. p. 252.) does not occur in the N. T. Neither do the sacred writers exhibit any trace of that sort of anacoluthia which is not unfrequent in Greek authors (Schwarz de discipulor. Chr. soloecism. p. 77.). Accordingly, the attraction in 1 Pet. ii. 7. must be referred to this head.]

Still more frequently are these pronouns thus used after a clause beginning with a conjunction or a relative, as: Jo. ix. 31. *ἐάν τις θεοσεβὴς ᾖ καὶ τὸ θέλημα τοῦ θεοῦ ποιῇ, τούτου ἀκούει*, Jas. i. 23. Mt. v. 19. xii. 50. Ph. iii. 7. iv. 9. 2 T. ii. 2.

The repetition of the demonstrative pronoun in Luke xix. 2. *καὶ αὐτὸς ἦν ἀρχιτελώνης καὶ οὗτος ἦν πλούσιος*, is deserving of attention. The meaning is: He was a chief publican and (as such) was rich, *isque dives fuit* (Mtth. 1040.). Lchm. has from B. adopted the reading *καὶ αὐτὸς* (*ἦν*) *πλ.*, which has little to recommend it. Comp., also, Xen. Cyr. 8, 3, 48.

Further, the demonstrative pronoun is repeated, when, for perspicuity, it is necessary, in a lengthened sentence, thus to bring a preceding substantive again under the notice of the reader, as: 2 Cor. xii. 2. *οἶδα ἄνθρωπον ἐν Χριστῷ — πρὸ ἐτῶν δεκατεσσάρων — εἴτε ἐν σώματι - - ἁρπαγέντα τὸν τοιοῦτον* etc. (Plato rep. 3. 398. Xen. C. 1, 3, 15.) 1 Cor. v. 3. 5. Acts i. 21 f. comp. § 22, 4.

5. A demonstrative pronoun is often placed before *ὅτι*, *ἵνα*, and similar particles, to give special prominence to the clause that follows (particularly in Paul and John), as: 1 Tim. i. 9. *εἰδὼς τοῦτο, ὅτι* etc. Acts xxiv. 14. *ὁμολογῶ τοῦτό σοι, ὅτι* etc. Rom. vi. 6.[1] 1 Cor.

[1] In Rom. ii. 3. an amplified Voc. is inserted between *τοῦτο* and the clause beginning with *ὅτι*.

i. 12. xv. 50. 2 Cor. v. 15. x. 7. 11. 2 Th. iii. 10. Ph. i. 6. 25. Jo. xvii. 3. 2 P. i. 20. 1 Jo. i. 5. iii. 11. 23. iv. 9. 10. v. 3. 11. 14. 2 Jo. 6. comp. Plato Soph. 234 b. So εἰς τοῦτο before ἵνα Acts ix. 21. Rom. xiv. 9. 2 Cor. ii. 9. Eph. vi. 22. 1 P. iii. 9. 1 Jo. iii. 8., ἐν τούτῳ ὅτι 1 Jo. iv. 13., ἐν τούτῳ ἵνα Jo. xv. 8. 1 Jo. iv. 17. (see Lücke *in loc.*), ἐν τούτῳ ἐάν 1 Jo. ii. 3., ἐν τούτῳ ὅταν 1 Jo. v. 2. comp. Ellendt Lexic. Soph. II. 461. Franke Demosth. p. 40.

Likewise when an Infinit. (Mtth. Eurip. Phoen. 520. Sprachl. 1046.), or a noun as predicate, follows, a demonstrative is employed for emphasis, as: 2 Cor. ii. 1. ἔκρινα ἐμαυτῷ τοῦτο, τὸ μὴ πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν, vii. 11. αὐτὸ τοῦτο τὸ κατὰ θεὸν λυπηθῆναι, 1 Cor. vii. 37. Eph. iv. 17. Jas. i. 27. (comp. Xen. Hell. 4, 1, 2. and Ages. 1, 8. Plat. Hipp. mai. 302 a. Gorg. 491 d. Isocr. Evag. c. 3. Porphyr. abstin. 1, 13. Dion. H. VI. 667. and de Thuc. 40, 3. Epict. enchir. 31, 1. and 4. Stallb. Plat. rep. II. 261.), 2 Cor. xiii. 9. τοῦτο καὶ εὔχομαι, τὴν ὑμῶν κατάρτισιν, 1 Jo. iii. 24. v. 4. (comp. Achill. Tat. 7, 2. φάρμακον αὐτῷ τοῦτο τῆς - - λύπης ἡ πρὸς ἄλλον εἰς τὸ παθεῖν κοινωνία, Plat. rep. 3. 407 a. Lucian. navig. 3. Eurip. suppl. 510. comp. Jacob. Lucian. Toxar. p. 136. Ast Plat. Polit. p. 466.).

Even εἰς τοῦτο is so used, as: Acts xxvi. 16. εἰς τοῦτο γὰρ ὤφθην σοι προχειρίσασθαί σε ὑπηρέτην καὶ μάρτυρα etc., and οὕτως 1 P. ii. 15. (1 Cor. iv. 1.), and ἐντεῦθεν Jas. iv. 1

Lastly, a demonstrative is even prefixed to a participial construction, as: Mt. xii. 24. οὐ διὰ τοῦτο πλανᾶσθε, μὴ εἰδότες τὰς γραφάς etc., *therefore because ye know not* etc. Comp. Antiphon 6, 46. οὐκ ἀπεγράφοντο τούτου αὐτοῦ ἕνεκα, οὐχ ἡγούμενοί με ἀποκτεῖναι etc., see Maetzner Antiph. p. 219. Schoem. Isaeus p. 370.

The use of the demonstrative pronoun in such expressions as Acts i. 5. οὐ μετὰ πολλὰς ταύτας ἡμέρας *after some days*, is easily explained. It does not depend, as Kühnöl thinks, on a transposition of πολύς, but resembles the Latin ante *hos* quinque dies etc. Comp. in Greek, for illustration, ὡς ὀλίγων πρὸ τούτων ἡμερῶν (Achill. Tat. 7, 14.), οὐ πρὸ πολλῶν τῶνδε ἡμερῶν (Heliod. 2, 22. 97.). Αὗται ἡμέραι are, even these last days now past; and ante *hos* quinque dies strictly mean, *before* these (reckoning from the present time) last gone-by five days. The demonstrative connects the period specified with the present moment. Expositors and lexicographers attempt to explain the force of the demonstrative in Jas. iv. 13. πορευσώμεθα εἰς τήνδε τὴν πόλιν *such a city*, merely by a reference to the well-known ὁ δεῖνα; but ὅδε is used by the Greek authors in exactly the same sense, as: Plutarch. Symp. 1, 6, 1. τήνδε τὴν ἡμέραν *such a day*.

The Plur. ταῦτα of the demonstrative οὗτος, is not unfrequently employed by Greek authors in reference to an object in the Sing., and is thus exactly equivalent to τοῦτο (Plat. Apol. 19 d. Phaedr. 70 d. Xen. Cyr. 5, 3, 19. see Schaef. Dion. p. 80. comp. also Jacobs Achill. Tat. p. 524. Stallb. Plat. Apol. p. 19 d. Maetzner Antiphon p. 153.).[1] Instances of this in the N. T. are (see Lücke) 3 Jo. 4. (where several Codd. change the common reading into ταύτης); and also Jo. i. 51., but undoubtedly not Jo. xix. 36. See Hengel annotat. p. 85 sq. In Luke xii. 4. the adverbial phrase μετὰ ταῦτα means *afterwards*. Nearly the same is to be said of καὶ ταῦτα, *idque*, Heb. xi. 12. On 1 Cor. ix. 15. see Mey.[2] In 1 Cor. vi. 11. ταῦτα may convey a contemptuous secondary signification: καὶ ταῦτά τινες ἦτε, *and such you were*, talis farinae homines (Bhdy 281. Stallb. Plat. Rival. p. 274.). Yet this is probably far from the apostle's meaning. Ταῦτα more frequently refers to a series of predicates: *of such a description*, ex hoc genere fuistis. Kypke and Pott *in loc.* have confounded things which are quite dissimilar.

Lücke thinks he finds in Jo. v. 20. a *prozeugma* of the demonstrative pronoun (comp. also Studien und Kritik. II. S. 147.): οὗτός ἐστιν ὁ ἀληθινὸς θεός, καὶ (αὕτη) ζωὴ αἰώνιος.—This explanation is not indeed obviously inadmissible, but, in my opinion, unnecessary.

Note. Regarding the *position* of οὗτος and ἐκεῖνος, it must be remarked that, from their respective import, the former is usually placed *before*, and the latter *after* the substantive, as: οὗτος ὁ ἄνθρωπος, ὁ ἄνθρωπος ἐκεῖνος. Yet the opposite order, without any essential difference of meaning, sometimes occurs, particularly in the connecting phrases, ἐν ἐκείναις ταῖς ἡμέραις, ἐν ἐκείνῃ τῇ ἡμέρᾳ or ὥρᾳ, ἐν ἐκείνῳ τῷ καιρῷ (Gersdorf 433.). It must not, however, be imagined that a writer has so committed himself to the *one* arrangement, that the other should be altered, when it is confirmed by approved Codd. and the sense of the passage.

SECTION XXIV.

OF THE RELATIVE PRONOUN.

1. The relative pronoun ὅς (but, in the N. T., never ὅστις),[3] often

[1] Fritzsche quaestion. Lucian. p. 126. qualifies this remark as follows: Plur. poni de una re tantummodo sic, si neque ulla emergat ambiguitas et aut universe, non definite quis loquatur, aut una res plurium vi sit praedita.

[2] In the same way ἐφ' οἷς and ἀνθ' ὧν are used in Greek, where the Sing. would suffice. Fr. Rom. I. 299.

[3] Comp. the profound observations of G. T. A. Krüger, relating more directly to Latin, in his Untersuch. a. d. Gebiete der lat. Sprachlehre. 3 Hefte. Braunsch. 1827. 8. K. W. Krüger, in his Sprachl. 121., prefers the term *assimilation*.

assumes the same oblique case—the Gen. or Dative—as a preceding noun with which it has a logical connection (that of a secondary with a principal clause), though the governing noun would require it to be in the Acc. This is called attraction, and gives a sentence more internal unity and a certain periodic compactness. It is very frequent in the Sept., and in the N. T. quite usual (though not everywhere without *var.*), as:

Luke ii. 20. ἐπὶ πᾶσιν οἷς ἤκουσαν, Jo. ii. 22. (iv. 50.) ἐπίστευσαν τῷ λόγῳ ᾧ εἶπεν, Acts iii. 21. 25. vii. 17. x. 39. xvii. 31. xx. 38. xxii. 10. Jas. ii. 5. 1 P. iv. 11. Jo. vii. 31. 39. xv. 20. xvii. 5. Mr. vii. 13. Luke v. 9. xix. 37. Mt. xviii. 19. 1 Cor. vi. 19. 2 Cor. x. 13. xii. 21. 2 Th. i. 4. Tit. iii. 6. Heb. vi. 10. (ix. 20.) x. 1. Eph. i. 8. ii. 10. Rev. xviii. 6. etc. (where in the text the comma before the relative is invariably to be rejected, see § 7, 1.).

The construction in Jude 15. περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν deserves particular attention, see § 32, 1. There are, however, passages in which attraction is not employed, as: Heb. viii. 2. τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ κύριος, and, according to good Codd., Mr. xiii. 9. Jo. vii. 39. iv. 50. Tit. iii. 5. Besides, comp. the *Var.* in Jo. xvii. 11. Heb. vi. 10. Acts vii. 16. Rev. i. 20. So in Sept. and Apocrypha (Wahl clav. p. 360.), as well as in Greek authors, frequently. See Bornem. Xen. Anab. p. 30. Weber Dem. 543. Krü. 121.

Eph. i. 6. τῆς χάριτος ἧς ἐχαρίτωσεν (Var. ἐν ᾗ), iv. 1. τῆς κλήσεως ἧς ἐκλήθητε, 2 Cor. i. 4. διὰ τῆς παρακλήσεως ἧς παρακαλούμεθα,[1] where ἧς seems to be used for ᾗ, appear to be deviations from the rule of Attraction. These passages, however, may be accounted for by a reference to the well-known expressions κλῆσιν καλεῖν, παράκλησιν παρακαλεῖν, χάριν χαριτοῦν, ἀγάπην ἀγαπᾶν (§ 32, 2.), and to the equally well-known construction of the Passive. See Gieseler in Rosenm. Repertor. II. 124.[2] In Acts xxiv. 21. φωνῆς ἧς ἔκραξα ἑστώς etc., ἧς is undoubtedly not used for ᾗ (φωνῇ κράζειν Mt. xxvii. 50. Mr. i. 26. Rev. vi. 10. etc.), comp. Boisson. Nicet. p. 33.; but φωνή means *cry, exclamation* (loud utterance). The construction, accordingly, is resolved into the phrase φωνὴν κράζειν (Rev. vi. 10. *Var.*), which, though unusual, is not inadmissible. Comp. Is. vi. 4. φωνῆς ἧς ἐκέκραγον (in Eph. i. 8. ἧς ἐπερίσσευσεν, the verb is to be taken transitively, as γνωρίσας in ver. 9. shows.). That attraction may affect

[1] Here, however, we may, with Wahl, consider the Gen. as governed by the omitted preposition διά. See § 50, 7.

[2] And so, probably, should be taken Aristoph. Plut. 1044. ταλαιν' ἐγὼ τῆς ὕβρεως ἧς ὑβρίζομαι.

the Dative, also, of a relative so as to change it into a Gen. is pointed out by G. Krüger, as above, 274. Comp. Heinichen Euseb. II. 98 sq. Likewise, Cod. A. in 1 Tim. iv. 6. has *τῆς καλῆς διδασκαλίας ἧς παρηκολούθηκας*. By many expositors, however, as recently by Fr., Rom. iv. 17. *κατέναντι οὗ ἐπίστευσεν θεοῦ* is resolved into: *κατ. θεοῦ ὦ ἐπίστ.* But this is not necessary. See below, 2.[1] On the other hand, Mt. xxiv. 38. *ἦσαν - - γαμοῦντες καὶ ἐκγαμίζοντες ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτόν* is evidently condensed from *ἄχρι τῆς ἡμ. ἣ εἰσῆλθεν*. Similar constructions occur in Luke i. 20. Acts i. 2. 22. In Lev. xxiii. 15. *ἀπὸ τῆς ἡμέρας ἧς ἂν προσενέγκητε* etc. Bar. 1, 19., we find the same attraction, though the two clauses are not condensed into *one*. Though *ἧς ἡμέρας* (*on which day*) here occurs, yet, in the Sept., the Dativ. tempor. predominates.

2. The inverse of the ordinary relative attraction sometimes takes place; that is, the Antecedent sometimes assumes the case with which, according to the governing verb, the relative is construed. When this occurs, either

a. The Antecedent is expressed in the clause preceding the relative, as: 1 Cor. x. 16. *τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος*; Mt. xxi. 42. (LXX.) *λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη* 1 P. ii. 7., Luke xii. 48. *παντὶ ᾧ ἐδόθη πολύ, πολὺ ζητηθήσεται παρ' αὐτοῦ*, probably also Luke i. 72. 73. *μνησθῆναι διαθήκης ἁγίας αὐτοῦ, ὅρκον ὃν ὤμοσε πρὸς Ἀβραάμ*, but probably not Acts x. 36. see below, § 61. (comp. Gieseler as above, 126. Krü. 224.). Or

b. The Antecedent, understood in the preceding, is expressed in the relative clause, as: Mr. vi. 16. *ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτός ἐστι*, Phil. 10. Luke xix. 37. Likewise Rom. vi. 17. *ὑπηκούσατε εἰς ὃν παρεδόθητε τύπον διδαχῆς*, can only be resolved into *εἰς τὸν τύπον διδ. ὃν παρ.*, an Acc. with a Passive, for *ὃς παρεδόθη ὑμῖν*. This resembles the attraction affecting the Acc. of a more remote object. See Demosth. Mid. 385 c. *δίκην ἅμα βουλόμενοι λαβεῖν, ὧν ἐπὶ τῶν ἄλλων ἐτεθέαντο θρασὺν ὄντα*, where *ὧν* for *ἅ*, that is, *ἐν οἷς*, is to be joined with *θρασ. ὄντα*, and Dion. Hal. 9. 565. *ἀγανάκτησις ὑμῶν περὶ ὧν ὑβρίζεσθε ὑπὸ τῶν πολεμίων*, Demosth. ep. 4. p. 118 b. A simpler explanation of the above passage—Rom. vi. 7.—recently brought forward by Bornem., Rück., Fr., and others, is: *ὑπηκ. (τῷ) τύπῳ διδ. εἰς ὃν παρ.* The construction *ὑπακούειν τινί*[2] is the only one admissible here.

Some consider even Acts xxi. 16. *ἄγοντες παρ' ᾧ ξενισθῶμεν*

[1] Comp. *Schmid* in the Tübing. Zeitschr. f. Theol. 1831. II. 137.

[2] On *ὑπακούειν εἰς* in Josephus, see Kypke observatt. II. 167., though several of the examples adduced are not satisfactory.

Μνάσωνι, etc., as containing an attraction, and resolve it thus: ἄγ. παρὰ Μνάσωνα - - παρ' ᾧ ξεν. See also § 31, 5. On 2 Cor. x. 13. see § 59. For passages parallel to the two quoted above, see *a.* Hippocr. morb. 4, 11. τὰς πηγὰς ἃς ὠνόμασα, αὗται τῷ σώματι, etc. Lysias bon. Arist. p. 649. Aelian. anim. 3, 13. Her. 2, 106. Soph. El. 653. and Trach. 283. Eurip. Bacch. 443 sqq. Aristoph. Plut. 200. Alciphr. 3, 59., the well-known passage of Virgil (Aen. 1, 577.) urbem quam statuo vestra est, Terent. eunuch. 4, 3, 11. Sen. ep. 53. Wetsten. I. 468. From the Sept. see Gen. xxxi. 16. τὴν δόξαν ἣν ἀφείλετο ὁ θεὸς - - ἡμῖν ἔσται Num. xix. 22., and from the Acta Petri et Pauli ed. Thilo I. 7. ἀρκεῖ ἡμῖν τὴν θλῖψιν ἣν ἔχομεν παρὰ Πέτρου. *b.* Xen. A. 1, 9, 19. εἴ τινα ὁρῴη κατασκευάζοντα ἧς ἄρχοι χώρας (χώραν ἧς ἄρχοι), Soph. Oed. C. 907. El. 1029. Eurip. Orest. 63. Electr. 860. and Hec. 986. Plat. Tim. 49 e. Demosth. ep. 4. p. 118 c. Plut. Coriol. 9. (Evang. apocr. p. 414. Acta apocr. p. 69.) comp. Liv. 9, 2. Terent. Andr. prol. 3. S. überh. Mtth. 1054 f. Lob. Soph. Aj. p. 354.

Under *b.* would come also Rom. iv. 17. κατέναντι οὗ ἐπίστευσε θεοῦ, if it were to be resolved into κατ. θεοῦ, ᾧ ἐπίστ. This would be extending the attraction, become so common, to the Dative, of which (Krü 247.), there is no doubt, occasional instances occur (Xen. Cyr. 5, 4, 39. ἤγετο τῶν ἑαυτοῦ τῶν τε πιστῶν, οἷς ἥδετο καὶ ὧν (*i.e.* τούτων οἷς) ἠπίστει πολλούς). See Fr. Rom. I. 237. But the passage may be explained more simply thus: κατ. θεοῦ, κατ. οὗ ἐπίστ. (see above, 1.). The exposition proposed by Bretschn. Lex. man. p. 220. is, in more respects than one, far-fetched.

The following are instances of the insertion of the Antecedent in the relative clause without a change of case: Mt. xxiv. 44. ἧ ὥρᾳ οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται (Gen. ii. 17. Exod. x. 28. 32. 34. Num. vi. 13. xxx. 6.), Mt. vii. 2. ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν, Jo. xi. 6. Mr. xv. 12. (Heb. xiii. 11.) Luke i. 4. Rom. iv. 17. also comes under this head. See above.

The Greeks mostly insert in the subsequent principal clause a corresponding demonstrative, and also the relative separated by some word from the Antecedent, Krü. 123.

An attraction occasioned by the omission of the demonstrative,

a. Sometimes is accompanied by a preposition, as: Heb. v. 8. ἔμαθεν ἀφ' ὧν ἔπαθε, d. h. ἀπὸ τούτων ἃ (ὧν) ἔπαθε, Rom. x. 14. Jo. vi. 29. xvii. 9. 1 Cor. vii. 1. (Demosth. Euerg. 684b. ἀγανακτήσασα ἐφ' οἷς ἐγὼ ἐπεπόνθειν Plat. Cratyl. 386 a. Xen. An. 1, 9, 25. Arrian. Al. 4, 10, 3. Lysias II. 242. ed. Auger.). See § 23, 2. And

b. Sometimes is without a preposition, as: Rom. xv. 18. οὐ τολμήσω λαλεῖν τι ὧν οὐ κατειργάσατο etc. Acts viii. 24. xxvi. 16. (Soph.

Phil. 1227. Oed. R. 855.). Comp. § 23, 2. As to attraction with an adverb of place, ibid., and G. Krü. 302.

3. Sometimes the relative agrees in gender and number with a subsequent noun which is a predicate in *the* relative clause annexed for explanation. This construction, too, is a sort of attraction (Hm. Vig. 708. Mr. xv. 16. *τῆς αὐλῆς, ὅ ἐστι πραιτώριον*, Gal. iii. 16. *τῷ σπέρματί σου, ὅς ἐστι* Χριστός, 1 T. iii. 15. *ἐν οἴκῳ Θεοῦ, ἥτις ἐστὶν ἐκκλησία Θεοῦ*, Eph. vi. 17. i. 14. Ph. i. 28. Eph. iii. 13. *μὴ ἐκκακεῖν ἐν ταῖς θλίψεσί μου ὑπὲρ ὑμῶν, ἥτις ἐστὶ δόξα ὑμῶν* (for *ὅ*), also 1 Cor. iii. 17. (where Mey., without reason, makes a difficulty about *οἵτινες*). Comp. also, Rev. iv. 5. v. 6. 8. Var. On the other hand, Eph. i. 23. *τῇ ἐκκλησίᾳ, ἥτις ἐστὶ τὸ σῶμα αὐτοῦ*, 1 Cor. iv. 17. Col. i. 24. ii. 17. Some have erroneously referred to this head Col. iii. 5. *ἥτις ἐστὶν εἰδωλολατρεία* (*ἥτις* for *ἅτινα*, that is, *μέλη*). The reference is only to *πλεονεξία* (Huther *in loc.*). In Col. iii. 14. *ὅ* appears to be the correct reading, a pure Neut. without reference to the gender of the preceding or following noun. On Eph. v. 5. see Note 1. In Mt. xxvii. 33., and similar passages, *ὅ* is = *quod* sc. vocabulum. In regard to Heb. ix. 9. expositors are divided in opinion; but most of them now refer *ἥτις* to *πρώτη σκηνή* v. 8., so that these constructions do not come under the preceding rule. Commentators differ still more widely in regard to Col. i. 27.; but it is more reasonable to refer *ὅς* to *πλοῦτος*, as the principal noun, than to *μυστήριον*. It would seem that the relative takes the gender of the preceding or following noun, mainly when the latter is viewed as the principal subject; and, consequently, in reference to the *special* appellations of things, which, in the principal clause, were mentioned in general terms (Mr. xv. 1 Tim. iii. comp. Pausan. 2, 13, 4. Cic. pro Sest. 42, 91. domicilia conjuncta quas urbes dicimus), particularly in connection with names of persons (Gal. iii. comp. Cic. legg. 1, 7, 22. animal, *quem* vocamus hominem), or where the relative has been used as a Neut. absolute (Eph. iii.). On the other hand, the relative retains the gender of the noun in the principal clause, when the secondary clause contains an explanatory statement, a predicate of the principal object (as in Eph. i. 1 Cor. iv.). Comp. Bremi on Nep. Thrasyb. 2. See, in general, G. Krü. as above, 90., and, in regard to Latin, Zumpt, Grammat. § 372. Kritz Sallust. I. 292.

4. The relative appears to be put for the interrogative pronoun in *direct* questions,[1] as: Mt. xxvi. 50. *ἑταῖρε, ἐφ' ὅ* (that is, *ἐπὶ τί* Aristoph.

[1] *Ὅς* in an indirect question occurs in Soph. Oed. R. 1068. See *Ellendt* Lexic. Soph. II. 372. Also comp. *Passow* under the word.

Lysistr. 1101.) *πάρει*; This is an impropriety of declining Hellenism (Schaef. Demosth. V. 285.), which Lob. Phryn. p. 57. has pointed out in regard to other personal pronouns (Plat. Alcib. 1. p. 110 c.); and cannot be thought surprising when the affinity between the words *qui* and *quis* is considered. This usage is unknown in classic prose. In Plat. Men. 74 d. recent editors have, without MSS. authority, it would seem, substituted *τί*. On Plat. rep. 8. 559 a. see Stallb. But it is not necessary, on this account, to assume (with Mey.) that the preceding passage contains an *aposiopesis*, or, with Fr., to regard the sentence as an exclamation: vetus sodalis, ad qualem rem perpetrandam ades! By a question Jesus might effectively call his attention to the wickedness of his design. In Mr. ix. 11. *λέγοντες ὅ,τι λέγουσιν οἱ γραμματεῖς* etc., it would be preferable to regard *ὅ,τι*, with Lchm., as put for *τί* (that is, *διὰ τί*). In Heliod. 4, 16. 7, 14., quoted by Lob. as above, *ὅστις* is used in a direct question. But *ὅ,τι* never occurs in the N. T. as an interrogative pronoun (certainly not Jo. viii. 25., see § 54, 2.), and is never once used by the sacred writers in an indirect question. As *ὅ,τι* immediately follows the words quoted above, it might easily have been written by mistake also before *λέγουσι* for *τί*, see Fr. If *ὅτι*, however, be considered the true reading, it should rather be taken for *ὅτι because*, see § 53, 8.

Note 1. It is peculiar to Paul to connect sometimes two, three, or more clauses, by a repetition of the relative pronoun, even when it refers to different persons or things; as: Col. i. 24. 28. 29. Eph. iii. 11. 12. 1 Cor. ii. 7. comp. 1 Pet. ii. 22. Elsewhere the relative Sing. is thought by some to point to a series of nouns, and, as it were, in a collective sense, as: Eph. v. 5. *ὅτι πᾶς πόρνος ἢ ἀκάθαρτος ἢ πλεονέκτης, ὅς ἐστιν εἰδωλολάτρης* etc. Comp. Fritzsche de conformat. crit. p. 46. But this is arbitrary, and would suppose such a forced explanation even of Col. iii. 5. (see above).

Note 2. A relative clause beginning with *ὅς, ὅστις*, is usually placed *after* the clause containing the noun (Antecedent); where, however the former is intended to be prominent, it is put first (Krü. 123.), as: 1 Cor. xiv. 37. *ἃ γράφω ὑμῖν ὅτι κυρίου ἐστίν*, Heb. xii. 6. *ὃν ἀγαπᾷ κύριος παιδεύει*, Rom. vi. 2. *οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν* Mr. viii. 34 etc.: and, with a demonstrative in the second clause, Ph. iii. 7. *ἅτινα ἦν μοι κέρδη, ταῦτα ἥγημαι* etc. Jas. ii. 10. Jo. xxi. 25. xi. 45. Mt. v. 39. Luke ix. 50. Acts xxv. 18. 1 Cor. iv. 2. Heb. xiii. 11.

Note 3. The Neut. *ὅ* before a whole clause, in the sense of *as to*, etc. (as *quod* in Latin), occurs in Rom. vi. 10. *ὃ δὲ ζῇ, ζῇ τῷ θεῷ*, Gal. ii. 20. *ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ* etc. comp.

Mtth. II. 1063. In both passages, however, ὅ may be taken for an objective case: quod vivit, vita, quam vivit. See Fr. on Rom. as above.

Note 4. Before the principles of grammar were philosophically investigated, it was believed that ὅς, besides the well-known cases, is used in prose for the demonstrative. Now every beginner knows how to construe such passages as, for instance: 2 Cor. iv. 6. ὁ θεὸς ὁ εἰπὼν ἐκ σκότους φῶς λάμψαι, ὃς ἔλαμψεν ἐν ταῖς καρδίαις etc. In 1 Cor. ii. 9. and Rom. xvi. 27. the construction is *anacoluthic*.

SECTION XXV.

OF THE INTERROGATIVE PRONOUN, AND THE INDEFINITE τις.

1. After verbs of *knowing, inquiring,* etc., and in *indirect* questions, the N. T. writers never once employ ὅστις, ὅ,τι,—the classic Greek form in such cases,—but invariably the interrogative τίς, τί, as: Mt. xx. 22. Luke xxiii. 24. (Mr. xiv. 36.) Jo. x. 6. Acts xxi. 33. Rom. viii. 26. Col. i. 27. a., comp. Xen. C. 1, 1, 6. 1, 3, 17. Mem. 1, 6, 4. a. Hm. ad Aeschyl. p. 461. Ellendt Lexic. Soph. II. 823.

The interrogative τί, thus used, becomes equivalent to *what*, as a relative, as: Mt. x. 19. δοθήσεται ὑμῖν - - τί λαλήσετε *quod dicatis*, Luke xvii. 8. ἑτοίμασον, τί δειπνήσω, *para, quod comedam* (not quid com., for in such a case that would hardly be allowable in Latin), comp. Bhdy 443. In Acts ix. 6. ὅ,τι occurs (as a *Var.*; but τί is undoubtedly the true reading.—*Tr.*). The transition to this usage appears in such a construction as Mr. vi. 36. τί φάγωσιν οὐκ ἔχουσι (Mt. xv. 32.), for which, with little difference of meaning, the sacred writer might have employed ὅ,τι φάγωσιν οὐκ ἔχ.,' exactly as in Latin one may say either *non habent quid comedant* or *non hab. quod com.* (Ramshorn lat. Gramm. 368.). In the latter form of expression, ἔχειν and *habere* simply convey the notion of having or possessing (that which they might eat, they have not); the latter comprises the notion of inquiring (accordingly, *habeo quid* must sometimes be translated strictly *I know, what*): if you ask what they have to eat, I must tell you they have nothing. Similar are Xen.

C. 6, 1, 48. *οὐκ ἔχω τί μεῖζον εἴπω*, Hell. 1, 6, 5. Soph. Oed. C. 317. *οὐκ ἔχω τί φῶ*, see, in general, Heindorf Cic. N. D. p. 347. The relative and interrogative are combined in 1 Tim. i. 7. *μὴ νοοῦντες μήτε ἃ λέγουσι μήτε περὶ τίνων διαβεβαιοῦνται non intelligentes nec quod dicunt nec quid asserant.* So in Greek authors are *τί* and *ὅ,τι* coupled in parallel clauses. Comp. Stallb. Plat. rep. I. 248. II. 261. Bornem. Xen. Cyr. p. 641.

Schleusner, Haab (S. 82.), and others, refer to this rule many constructions which are of an entirely different nature from the preceding,—that in *a.* passages in which *τίς* retains its interrogative force, and must be rendered in Latin by *quis* or *quid*, as: Mt. vii. 9. *τίς ἔσται ἐξ ὑμῶν ἄνθρωπος* etc., quis erit inter vos homo etc. comp. Mt. xii. 11. Luke xiv. 5. xi. 5.; or *b.* passages in which *τις* is not an interrogative, but the indefinite = *aliquis*, as: 1 Cor. vii. 18. *περιτετμημένος τις ἐκλήθη; μὴ ἐπισπάσθω*, has any one who is circumcised (I suppose the case) been called? let him not become uncircumcised; Jas. v. 13. *κακοπαθεῖ τις; προσευχέσθω*. Here it has been inaccurately asserted that *τις* is used for *εἴ τις*. See similar construction, § 64. In Jas iii. 13. Pott, Schott, and others, have punctuated the words thus: *τίς σοφὸς - - ἐν ὑμῖν; δειξάτω* etc. Likewise in Acts xiii. 25. the passage may be punctuated: *τίνα μὲ ὑπονοεῖτε εἶναι; οὐκ εἰμὶ ἐγώ*. Still I think the usual acceptation of *τίνα* for *ὄντινα* not to be rejected. Comp. Soph. El. 1167. Callim. epigr. 30, 2.

Sometimes, when only two persons or things are spoken of, *τίς* is used for the more precise *πότερος* (which in the N. T. never occurs as an adjective), as: Mt. ix. 5. *τί γάρ ἐστιν εὐκοπώτερον*; xxi. 31. *τίς ἐκ τῶν δύο ἐποίησε*; Luke vii. 42. xxii. 27. Phil. i. 22. This occurs also in Greek authors (Sallbaum Phileb. p. 168.), who do not make so nice a distinction between *τις* and *πότερος* as the Romans do between their *quis* and *uter* (though even in Latin there are exceptions in this respect).

It is a mistake to maintain, in phrases such as Luke xv. 26. *τί εἴη ταῦτα*, Jo. vi. 9. Acts xvii. 20., that the Sing. of the interrogative is put for the Plur. The Sing. *τί* refers to the plurality in a general sense; *what* (of what sort) are these things (hence also quid sibi volunt)? On the other hand, in *τίνα ἐστί* etc. there is a definite reference to the plurality: quae (qualia) sunt, comp. Plat. Theaet. 154 e. 155 c. (Stallb. Plat. Euthyphr. 101. Weber Dem. 192.).

The interrogative *τί* is sometimes placed at the end of a clause, as: Jo. xxi. 21. *οὗτος δὲ τί*; The same occurs more frequently in the orators with *πῶς*. Weber Demosthen. 180 sq.

In the N. T. and the Sept. *ἵνα τί* for *what, wherefore*, is also used as an interrogative, as: Mt. ix. 4. *ἵνα τί ὑμεῖς ἐνθυμεῖσθε πονηρά*; xxvii. 46. Luke xiii. 7. etc. The expression is elliptical (as *ut quid*

in Latin) for: ἵνα τί γένηται (after a Past tense γένοιτο), see Hm. Vig. 849. Lob. Soph. Aj. p. 107., and occurs not unfrequently in Greek authors, particularly the later, Plat. apol. 26 d. Aristoph. eccles. 718. Arrian. Epict. 1, 24. a. (comp. Ruth i. 11. 21. Sir. xiv. 3. 1 M. ii. 7.).

2. The indefinite pronoun τὶς, τὶ is put after

a. Abstract nouns, to soften somewhat their import, as: Xen. Cyr. 9, 1, 16. τούτους ἠγεῖτο ἢ ἀκρατείᾳ τινὶ ἢ ἀδικίᾳ ἢ ἀμελείᾳ ἀπεῖναι— from a certain (a sort of) incontinence, or injustice, etc., Plut. Coriol. 14. Hence, when an unusual or very bold figure of speech is used, as: Jas. i. 18. ἀπαρχή τις *quaedam* (quasi) *primitiae* Bttm. I. 579. Schoem. Plutarch. Agis p. 73.

b. Numerals, when the number is expressed approximatively and not precisely, as: Acts xxiii. 23. δύο τινάς *some two* (about two), xix. 14. see Schaef. Demosth. III. 269. Mtth. 1080.

c. Adjectives of quality or quantity, for rhetorical emphasis, as: Heb. x. 27. φοβερά τις ἐκδίκησις *terribilis quaedam* (Klotz on Cic. Lael. p. 142. and Nauck in Jahn's Jahrb. Bd. 52. p. 183.), a peculiarly terrible punishment (comp. Lucian. philop. 8. φοβερόν τι θέαμα, D. S. 5, 39. ἐπίπονός τις βίος, Aeschin. dial. 3, 17. Xen. Cyr. 1, 6, 14. 6, 4, 7. Heliod. 2, 23, 99. Lucian. dial. m. 5, 1. Plutarch. Phoc. c. 13. comp. Boisson. Nicet. p. 268.); hence Acts viii. 9. μέγας τις *some great* personage (Xen. Eph. 3, 2. Athen. 4. 21.). Comp. Acts v. 36. λέγων εἶναί τινα ἑαυτόν pretending *to be somebody* (of importance). See Bhdy 440. Krü. 129. To this *quidam* in Latin, and where no substantive or adjective is to be made prominent, *aliquis*, as: *aliquem esse* Cic. Att. 3, 15. On the other hand, πᾶς τις does not occur in the N. T. In 1 Cor. ix. 22. some would insert it for πάντως τινάς, see Boisson. Eunap. p. 127.; but without necessity, and even without critical probability. In Jo. xi. 49. εἷς τις *unus aliquis* may have been used for emphasis.

In Mt. xx. 20. (see Fr. *in loc.*) the Neut. τι aliquid may have been employed for emphasis, but probably not. Yet so it must be taken in the phrase εἶναι Gal. ii. 6. vi. 3. etc. (= to the well-known *aliquid esse* in Latin). The emphasis depends on the connection of the passage (comp. Hm. Vig. 731.), and is therefore of a rhetorical description. In Greek τὶ λέγειν, τὶ πράσσειν, are expressions extremely common.

Note. When joined to a substantive, τὶς may be put either *before* or *after* it, as: τὶς ἀνήρ and ἀνήρ τις Acts iii. 2. v. 1. x. 1. The latter

order is the more usual one in the N. T. On the other hand, it has been doubted (Mtth. p. 1081.) whether τις can be used as the first word in a sentence or clause; yet Hm. emend. rat. p. 95. makes no objection to such order. In the N. T. comp. 1 Tim. v. 24. τινῶν ἀνθρώπων αἱ ἁμαρτίαι πρόδηλοί εἰσιν - - τισὶν δὲ etc. Acts xvii. 18. xix. 31. The abbreviated forms του, τῳ (Bttm. I. 301.) are not used in the N. T. They have been unwarrantably introduced in 1 Cor. xv. 8. 1 Th. iv. 6.

Section XXVI.

HEBRAISMS IN CONNECTION WITH CERTAIN PRONOUNS.

1. Instead of *οὐδείς, μηδείς*, we find sometimes in the N. T., in imitation of the Hebrew idiom (Leusden diall. p. 107. Vorst Hebr. p. 529. sq. Gesen. Lg. 831.), *οὐ (μὴ) - - πᾶς*. In this case the verb is directly connected with the negative, as: Mt. xxiv. 22. *οὐκ ἂν ἐσώθη πᾶσα σάρξ*, Rom. iii. 20. *ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σάρξ*, Luke i. 37. *οὐκ ἀδυνατήσει παρὰ τοῦ θεοῦ πᾶν ῥῆμα*, 1 Cor. i. 29. *ὅπως μὴ καυχήσηται πᾶσα σάρξ* etc. comp. also Rev. xxi. 27. *οὐ μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν κοινόν*, Acts x. 14. *οὐδέποτε ἔφαγον πᾶν κοινόν* (Jud. xiii. 4. Susan. 27.).

On the other hand, *οὐ πᾶς (μὴ πᾶς)*, without an intervening word, denotes *non omnis, not every*, as: 1 Cor. xv. 39. *οὐ πᾶσα σὰρξ ἡ αὐτὴ σάρξ*, Mt. vii. 21. *οὐ πᾶς ὁ λέγων· κύριε, εἰσελεύσεται εἰς τὴν βασ. - - ἀλλ' ὁ ποιῶν*, etc. *not every one that calls me* (readily) *Lord, but* (among such as do) *only he who doeth* the will etc.[1]; not the mere saying Lord, fits for entering the kingdom of heaven, but etc., Acts x. 41. So in the Plur. *οὐ πάντες non omnes*, Mt. xix. 11. Rom. ix. 6. x. 16.

This distinction is based on the nature of the expression: In the passages quoted *οὐ* negatives the notion of the verb. Something negative is asserted in reference to *πᾶς*; every - - shall fail to be justified, *will not be justified* applies to every - -, that is, no one

[1] I cannot concur in Fr.'s explanation (see *Praeliminar.* p. 72.), according to which *οὐ* is here to be connected with the verb, so as to make the sense: *no Lord-sayer* (no one who says Lord). The second clause *ἀλλ' ὁ ποιῶν* by no means excludes the *Lord-sayer*, him who says Lord, and *ποιεῖν τὸθέλημα τοῦ πατρός μου* implies a more certain acknowledgment of Jesus as Lord.

shall be justified.[1] Here *οὐ* negatives the notion of *πᾶς*. On the whole, however, this mode of expression is rare, and, as more expressive, appears to have been purposely adopted in the passages in question, which are mostly sentential quotations. It is nearly confined to the rendering of בְּלִי־בָשָׂר from the Old Test.; while in the Sept. as a translation it occurs frequently.[2] What Georgi Vindic. p. 317. adduces, to show that this construction is pure Greek, is quite preposterous. In all the passages he quotes, *πᾶς* is joined to the substantive in the meaning of *whole* (as *μηδὲ τὸν ἅπαντα χρόνον*), or *full*, complete (*πᾶσα ἀνάγκη*).[3]

To the expression *οὐ* (*μὴ*) *πᾶς* should this Hebraism be strictly limited; for in clauses with *πᾶς* - - *οὐ* (*μή*)[4] the greatest portion of the phraseology is not foreign to the idiom of the Greek language,[5] or this particular construction has been designedly employed for an obvious reason. 1 Jo. ii. 21. *πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν* (all falsehood (every lie) is not of the truth), *no lie is of the truth*, might have been employed by a native Greek. Jo. iii. 16. *πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ'* etc. (Var.) whosoever believeth in Him should not perish, but etc. As to Eph. v. 5. *πᾶς πόρνος ἢ ἀκάθαρτος ἢ πλεονέκτης* - - *οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ*, the apostle probably intended at first to give an affirmative predicate (Ezech. xliv. 9.). Only in Eph. iv. 29. and perhaps in Rev. xxii. 3. *οὐδὲν* would have been more natural to a Grecian ear.

[1] Gesenius, as above, merely exhibits this linguistic phenomenon, without making any effort to explain it. Ewald, on the contrary (p. 657.), has, at least, indicated its proper acceptation. See *Drusius* ad Gal. ii. 16. and *Beza* on Rom. iii. 20. Gesenius' distinction between *οὐ πᾶς* and *μὴ πᾶς*, I do not fully comprehend.

[2] For instance, Ex. xii. 16. 44. xx. 10. Dt. v. 14. xx. 16. Jud. xiii. 4. 2 S. xv. 11. Ps. xxxiii. 11. cxlii. 2. Ezech. xxxi. 14. (Tob. iv. 7. 19. xii. 11.). As frequently, however, *οὐ*—*οὐδείς* (*οὐδέν*), which is good Greek, occurs, as: Ex. x. 15. Dt. viii. 9. Jos. x. 8. Prov. vi. 35. xii. 21.; or simply *οὐδείς*, as: Jos. xxiii. 9.

[3] If *Schleusner* means to prove from Cic. Rosc. 27. and ad famil. 2, 12. that *non omnis* is equivalent to *nullus*, he could not have looked at these passages.

[4] That is, in the *Singular;* for, in the Plural, the expression is common in Greek. Under this head comes the passage which, to explain the above Hebraism, *Weiske* pleon. p. 58. has quoted from Plat. Phaed. 91 e., *πότερον, ἔφη, πάντας τοὺς ἐμπροσθεν λόγους οὐκ ἀποδέχεσθε, ἢ τοὺς μέν, τοὺς δ' οὔ*; *do you receive not*—i.e. *reject—all*, or do you receive some and reject others? How otherwise could (with simplicity) the meaning have been expressed? In Sept. comp. Num. xiv. 23. Jos. xi. 13. Ezech. xxxi. 14. Dan. xi. 37.

[5] A writer, in beginning the clause with the negation (*οὐ δικαιωθήσεται*), has already in his mind the subject *πᾶς*, and might equally employ *οὐδείς*. In beginning with *πᾶς*, either he has not decided whether he is to use an affirmative or negative verb, or has deemed it more suitable to make a negative assertion in reference to *every*—(*πᾶς ὁ πιστεύων* - - *οὐ μὴ ἀπόληται*), than an affirmative in reference to *no one*. The statement, *No believer* shall perish, is introduced by a sort of alarming expression, which is not agreeable.

In Mt. x. 29. (Luke xii. 6.) ἓν ἐξ αὐτῶν οὐ πεσεῖται (vel) unum non, ne unum quidem, is contrasted with δύο: *two* for a farthing, and not even *one*, etc. This construction (with a negative) occurs also in Greek authors, as: Dion. H. comp. 18. (V. 122.) μίαν οὐκ ἂν εὕροι τις σελίδα etc., antiqq. II. 980, 10. μία τε οὐ κατελείπετο (according to Schaef.'s emendation), Plut. Gracch. 9. see Schaef. *in loc.* and Dionys. Compos. p. 247. Erfurdt Soph. Antig. p. 121. From the Sept. comp. Ex. x. 19. Jer. xxxiv. 16. This construction cannot be called either a Hellenism or a Hebraism. It is generally employed as more emphatic, for οὐδείς,[1] properly the same in signification, but weakened by usage.

Luke i. 37. οὐκ ἀδυνατήσει παρὰ θεῷ πᾶν ῥῆμα, *nothing, no thing* (comp. דָּבָר and in Greek ἔπος), is apparently a quotation from Gen. xviii. 14. of the Sept. Mt. xv. 23. οὐκ ἀπεκρίθη αὐτῇ λόγον is quite simple: *He answered her not a word* (the ἕνα was superfluous here).[2] The Greeks employed the same mode of expression; it is, therefore, not a Hebraism. It occurs in 1 Kings xviii. 21.

2. *The one, the other* is expressed—

a. In antithetical clauses, sometimes by εἷς - - καὶ εἷς, Mt. xx. 21. xxiv. 40. xxvii. 38. xvii. 4. Mr. x. 37. Jo. xx. 12. Gal. iv. 22. (but Luke xvii. 34. ὁ εἷς - ὁ ἕτερος, comp. xvi. 13. xviii. 10. Aesop. 119. de Fur.) (so in Heb. אֶחָד Ex. xvii. 12. Lev. xii. 8. xv. 15. 1 Sam. x. 3.), for which Greek authors use εἷς μέν, εἷς δέ or εἷς μέν, ὁ δέ. See Fischer ad Leusden. diall. p. 35. Mtth. 742. What Georgi Vind. p. 159 sq. and Schwarz Comment. p. 421. quote as parallel to the N. T. expression, are more properly enumerations, or calculations of a sum total.

b. In reciprocal statements, as: 1 Th. v. 11. οἰκοδομεῖτε εἷς τὸν ἕνα, 1 Cor. iv. 6. This would rather be an Aramaism (Hoffmann Gramm. Syr. p. 330.), though not in discordance with Greek syntax, Her. 4, 50. ἓν πρὸς ἓν συμβάλλειν, Lucian. conscr. hist. 2. ὡς οὖν ἕν, φασίν, ἐνὶ παραβαλεῖν, asin. 54. Comp. also the phrase ἓν ἀνθ' ἑνός (Ast Plat. Polit. p. 339. Bhdy Dionys. perieg. 853.) and Kypke II. 339.

As cuneus cuneum trudit, some translate Mt. xii. 26. ὁ σατανᾶς τὸν σατανᾶν ἐκβάλλει the one Satan casts out the other. The mean-

[1] Hence likewise οὐδὲ εἷς must be taken together, *nemo quisquam, nemo unus* (Mt. xxvii. 14. οὐδὲ ἓν ῥῆμα ne unum quidem Jo. i. 3. Rom. iii. 10. 1 Cor. vi. 5.) *Hm.* Vig. 467. *Weber* Dem. 501. (Xen. Cyr. 2, 3, 9. 4, 1, 14.). In the Sept. this occurs more frequently (that is, for לֹא אֶחָד), Ex. xiv. 28. Num. xxxi. 49. Comp. οὐ - - ποτέ 2 Pet. i. 21.

[2] No accurate grammarian will think ἕνα necessary in the above passage, though εἷς is elsewhere expressed (Mt. xxi. 24. ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἕνα).

ing, however, is: *Satan casts out Satan.* On the other hand, comp. Luke xi. 17.

The Hebrew construction, *the man*—or brother—*to his friend*, imitated in the Sept. Gen. xi. 3. xiii. 11. Judges vi. 29. Ruth iii. 12. Jer. ix. 20., does not occur in the N. T. Comp. from the Sept. Heb. viii. 11. *οὐ μὴ διδάξωσιν ἕκαστος τὸν πλησίον* (better *πολίτην*) *αὐτοῦ καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ.*

As to the Hebraistic circumlocution for the pronoun *every* by the repetition of the noun, *e.g. ἡμέρᾳ καὶ ἡμέρᾳ*, see § 54, 1.

CHAPTER THIRD.

OF THE NOUN.

SECTION XXVII.

NUMBER AND GENDER OF NOUNS.

A Masculine noun in the Singular, with the Article, often represents a whole class, as: Jas. ii. 6. *ἠτιμάσατε τὸν πτωχόν* (Plur. in 1 Cor. xi. 22.), v. 6. Rom. xiv. 1. 1 Pet. iv. 18. Mt. xii. 35.

This construction is especially common with national names, as: *ὁ Ἰουδαῖος* Rom. iii. 1. (so *Romanus* for *Romani* frequently) Markland Eurip. suppl. v. 659.

The distinctive character in question is thus expressed more exclusively and more forcibly by the Singular, than by the Plural which points out the multitude of individuals.

Similar to this construction is the use of the Singular to express, in reference to a plurality, an object which belongs to each of the individuals, as: 1 Cor. vi. 19. *ὅτι τὸ σῶμα ὑμῶν ναὸς τ. ἁγ. πνεύματος* (according to the best Codd.); Mr. viii. 17. *πεπωρωμένην ἔχετε τὴν καρδίαν* (Jas. iii. 14. Luke i. 66. 2 Pet. ii. 14. a.); Mt. xvii. 6. *ἔπεσαν ἐπὶ πρόσωπον αὐτῶν* (Luke ii. 21. 2 Cor. iii. 18. viii. 24.);[1] Rev. vi. 11. *ἐδόθη αὐτοῖς στολὴ λευκή* (Luke xxiv. 4. Acts i. 10.?); Eph. vi. 14. *περιζωσάμενοι τὴν ὀσφὺν ὑμῶν* etc.

This distributive Singular, as it may be called, is frequent in

[1] We must refer to this head *ἀπὸ* or *πρὸ προσώπου αὐτῶν* or *ὑμῶν*, *κατὰ πρ. πάντων* etc. Luke ii. 31. Acts vii. 45. Ex. xxxiv. 11. Dt. iii. 18. vii. 19. viii. 20. etc.

Greek writers, as: Xen. A. 4, 7, 16. *εἶχον κνημῖδας καὶ κράνη κ. μαχαίριον-δόρυ* etc. Cyr. 4, 3, 11. Eurip. Cycl. 225. Thuc. 3, 22. 4, 4. 6, 58. Pol. 3, 49, 12. Ael. an. 5, 4. comp. Cic. Rab. 4, 11. Sen. ep. 87. In the Sept. comp. Gen. xlviii. 12. Lev. x. 6. Judg. xiii. 20. Lament. ii. 10. 1 Ch. xxix. 6. See also testam. patr. p. 565.[1]

In the N. T. the Plural is the usual construction in this case (Luke xxiv. 5. Acts i. 10.). See in general Elmsley Eurip. Med. 264. Bornem. Xen. Cyr. p. 158.

The collective use of the Singular is not to be extended beyond its natural bounds, in the explanation of passages in which it may seem to occur. In 1 Cor. vi. 5. *διακρῖναι ἀνὰ μέσον τοῦ ἀδελφοῦ*, it would be a mistake to suppose *τοῦ ἀδελφοῦ* stands for *τῆς ἀδελφότητος*. *Ἀνὰ μέσον* refers to individuals (different from Mt. xiii. 25.), and not to a collective whole. It should be *ἀνὰ μέσον ἀδελφοῦ καὶ ἀδελφοῦ* (Gen. xxiii. 15.), or, at least, *τῶν ἀδελφῶν αὐτοῦ* (see Grotius), comp. Pol. 10, 48, 1. Otherwise the structure would be imperfect and mutilated. Meyer's explanation assumes the existence of an expression which is inaccurate and without example.

2. *Vice versa*, the Plural (Masculine or Feminine) is used when the predicate refers to one individual, but the writer wishes to avoid particularising him, as: Mt. ii. 20. *τεθνήκασιν οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου* (Herod the Great alone is meant, v. 19.), comp. Ex. iv. 19. S. Aeschyl. Prom. 67. Eurip. Hec. 403. Aeschin. adv. Timarch. 21. and Bremi *in loc.* Porson Eur. Phoen. p. 36. Reisig Conject. in Aristoph. p. 58. and C. L. Roth grammaticae quaest. e C. Tacito. Norimb. 1829. 4. § 1.

On the other hand, in Mt. ix. 8. *ἐδόξασαν τὸν θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις*, the reference is, undoubtedly, not to Christ alone, but must be taken generally. In Mt. xxvii. 44. *οἱ λῃσταί* necessarily implies a difference in details from Luke xxiii. 39. Lastly, in 1 Cor. xv. 29. *ὑπὲρ τῶν νεκρῶν* cannot easily be referred to (the dead) Christ (for then it would have been *εἰς τοὺς νεκρούς*), but must be applied to (unbaptized) dead.

The expression *τὸ εἰρημένον ἐν τοῖς προφήταις* in Acts xiii. 40. (*ἐν βιβλίῳ τῶν προφητῶν*) is a general form of quotation, as *in Paul's Epistles* and the like, employed when one does not wish, or is at a

[1] In 1 Th. i. 8. *ὥστε γενέσθαι ὑμᾶς τύπον πᾶσι τοῖς πιστεύουσιν*, the Singular is used quite naturally, as Paul had in view the Church as a *whole*. The Singular would not be appropriate in 1 Cor. x. 6. 11. 1 Pet. v. 3.

loss, to indicate the precise passage or passages. Essentially similar is Mt. xxiv. 26. ἐν τοῖς ταμείοις, opposed to ἐν τῇ ἐρήμῳ, comp. Liv. 1, 3. Silvius casu quodam in *silvis* natus.

In Mt. xxi. 7. ἐπάνω αὐτῶν probably refers to ἱμάτια. There would, however, be no absurdity in the phraseology, were αὐτῶν applied to the two animals, any more than in the expression ἐπιβεβηκὼς ἐπὶ ὄνον καὶ πῶλον, v. 5. It is said, *e.g.* loosely, *he sprung from the horses*, when only one of the team, the saddled horse, is meant.

In 1 Cor. xvi. 3. the Plural ἐπιστολαί has, quite erroneously, been supposed to stand for the Singular (Heumann *in loc.*). Though this Plural may signify a single letter (Schaef. Plutarch. V. 446. Poppo Thuc. 1, 132.), the words δι' ἐπιστολῶν are, undoubtedly, to be here joined to πέμψω; and the sending of different letters to different persons is not an unlikely circumstance.

3. Not a few nouns, which, in most modern languages, are used only in the Singular, are, in Greek authors and the N. T., employed, for the most part, in the Plural. This is owing to their having, from a general or Grecian or Biblical point of view, a manifold or comprehensive signification (Krü. 9.), as: Αἰῶνες Heb. i. 2. *world* (עוֹלָמִים), οὐρανοί *sky, heaven* (Schneider lat. Gr. II. 476.) comp. 2 Cor. xii. 2., τὰ ἅγια *the sanctuary*, Heb. viii. 1. ix. 8. 12. etc., ἀνατολαί, δυσμαί (*East, West*) Mt. viii. 11. xxiv. 27. (Plato def. 411 b. epin. 990 a. D. S. 2, 43. Dio C. 987, 32. Lucian. peregr. 39.), τὰ δεξιά, ἀριστερά, εὐώνυμα, *the right, the left*, θύραι (*fores, folding-door*) Acts v. 19. Jo. xx. 19. (also πύλαι, but θύραι is a regular Plural in Acts xvi. 26. Mt. xxiv. 33.), κόλποι *bosom* Luke xvi. 23. (v. 22. Sing.) comp. Pausan. 6, 1, 2. Ael. 13, 31., ἱμάτια of a particular *upper-garment, mantle* Jo. xix. 23. xviii. 4. Acts x. 6.; the names of festivals ἐγκαίνια, γενέσια, ἄζυμα (Παναθήναια, Saturnalia Poppo Thuc. III. IV. 20.), also γάμοι *marriage* Mt. xxii. 2. Luke xii. 36. (comp. Tob. xi. 20.); likewise ὀψώνια *pay* Rom. vi. 23. (Fr. Rom. I. 428.), and ἀργύρια *a piece of money*.

When the names of countries or cities are Plural, this is owing to their having originally consisted of several provinces, as *Galliae*, or settlements, as Ἀθῆναι, Πάταρα, Φίλιπποι, also τὰ Ἱεροσόλυμα.[1]

Lastly, the Plural of a noun denoting a sentiment, disposition, or state, expresses its various manifestations, as: 1 Pet. ii. 1. ἀποθέμενοι πᾶσαν κακίαν - - κ. ὑποκρίσεις κ. φθόνους κ. πάσας καταλαλιάς, 2 Cor. xii. 20. ἔρις, ζῆλος, θυμοί, ἐριθεῖαι, καταλαλιαί, ψιθυρισμοί, φυσιώσεις, ἀκαταστασίαι, 2 Cor. xi. 23. ἐν θανάτοις πολλάκις, Eph. vi. 11. Gal. v. 20. 1 P. iv. 3. Jas.

[1] Comp. *Nobbe* schedae Ptolem. I. 22.

ii. 1. (2 Cor. ix. 6.) Jud. 13. 1 Cor. vii. 2. Fr. Rom. III. 6. Kritz Sallust. I. 76.

So *οἰκτιρμοί*, רַחֲמִים, is more common than the Singular (only in Col. iii. 12. *Var.*). To this rule belongs also Eph. ii. 3. *θελήματα τῆς σαρκός*. See, in general, *Jacobs* Act. philol. Monac. I. 154 sq. Schoem. Plutarch. Agis p. 75 sq. Stallb. Plat. rep. II. 368. Heinichen Euseb. III. 18 sq. Bhdy 62 f.

Of the Plural *αἵματα*, as source of descent, a direct parallel occurs only in Eurip. Ion. 693. in the poetic style. The expression, however, in connection with a liquid, is as intelligible as *τὰ ὕδατα* and *τὰ γάλακτα* Plat. legg. 10. 887 d. In Rev. xviii. 24. *αἵματα* is a real Plural, and, accordingly, does not come under this rule. *Αἱ γραφαί, τὰ ἱερὰ γράμματα, αἱ διαθῆκαι* (the covenants which God repeatedly renewed with Abraham, with Jacob, and through Moses, comp. Wisd. xii. 21. 2 Macc. viii. 15.). Similar is *ἐπαγγελίαι* in Heb. vii. 6. A Hebraistic *Plur. maj.* is not to be assumed in these words, nor in Jo. ix. 3. 2 Cor. xii. 1. 7., nor in Heb. ix. 23., where the statement is general. *Τὰ σάββατα* is either a translation of the Aramaean form שַׁבְּתָא, or is framed after the analogy of names of festivals. More easily might *ἅγια ἁγίων*, denoting *the most holy place* of the temple of Jerusalem, be pronounced a *Plur. excell.*, unless, with Erasmus, we prefer the accentuation *ἁγία ἁγίων* (comp. *δειλαία δειλαίων* Soph. El. 839.). Though, however, this portion of the Israelitish sanctuary is mentioned in the Pentateuch under the designation *τὸ ἅγιον τῶν ἁγίων* (Ex. xxvi. 33. Num. iv. 4.), comp. Joseph. Antt. 3, 6, 4., yet it means, in 1 Kings viii. 6. strictly *the most holy*. Comp. the Latin *penetralia, adyta* (Vir. Aen. 2, 297.).

In reference to Ph. ii. 6. *τὸ εἶναι ἴσα θεῷ*, where *ἴσα* is used adverbially, comp. the Greek idiomatic expressions Iliad. 5, 71. Odyss. 1, 432. 15, 520. Soph. Oed. R. 1179. Thuc. 3, 14. Philostr. Ap. 8, 26. etc. See Reisig Oed. Col. 526.

4. The Dual does not occur in the N. T., the Plural being used in its stead, as in Later Greek. We find *δύο* construed with a Plural in Mt. iv. 18. xviii. 9. xxvi. 37. Jo. iv. 20. Acts xii. 6. Only in Rev. xii. 14. *τρέφεται καιρὸν καὶ καιροὺς καὶ ἥμισυ καιροῦ* the Plural of itself denotes *two years*. This construction, however, is an imitation of the Chaldee עִדָּנִין in the Greek version Dan. vii. 25. in indication of the Chaldee's having no Dual (Winer's Chald. Grammat. p. 77.). The Plural, placed between *one* year and ½ a year, was allowably made to signify *two*. In Later Greek, *χρόνος, χρόνοι*, came more and more to signify *year, years*. See also Evang. apocr. p. 60, 61. Epiphan. Mon. 29, 28.

Bornem. Acts xv. 12. supposes he has found a trace of the Dual in the reading ἐξηγουμένω (ν is marked over the line) of *one* Cod., from which Tdf. notes the reading ἐξηγούμενοι, and joyously hails the discovery of this number.

5. The Neuter, Singular or Plural, is sometimes employed to denote a person, when the writer purposely expresses himself in general terms, to avoid particularising the individual, as: 2 Th. ii. 6. τὸ κατέχον οἴδατε (v. 7. ὁ κατέχων), Heb. vii. 7. τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται (Theodor. *in loc.*) Luke i. 35., 1 Cor. i. 27. 28. τὰ μωρὰ τ. κόσμου - - τὰ ἀσθενῆ, τὰ ἐξουθενημένα (v. 26. οἱ σοφοί), Jo. vi. 37. 1 Jo. v. 4. comp. v. 1. (1 Cor. xi. 5. but not Col. i. 20. Heb. vii. 19. Jo. iii. 6. See the more recent expositors. In Rom. xi. 32. the best established reading is τοὺς πάντας). Similar constructions occur in Thuc. 3, 11. τὰ κράτιστα ἐπὶ τοὺς ὑποδεεστέρους ξυνεπῆγον, Xen. A. 7, 3, 11. τὰ μὲν φεύγοντα καὶ ἀποδιδράσκοντα ἡμεῖς ἱκανοὶ ἐσόμεθα διώκειν καὶ μαστεύειν, ἢν δέ τις ἀνθίστηται etc., Poppo Thuc. I. 104. Seidler Eurip. Troad. p. 61. Kritz Sall. II. 69.

6. The Neuter seems to be employed for the Feminine in Mr. xii. 28. ποία ἐστὶν ἐντολὴ πρώτη πάντων (for which editors have substituted πασῶν). But πάντων, independently of its relation to the noun in gender, is equivalent to the general expression *omnium* (rerum). Comp. Lucian. piscat. 13. μία πάντων ἥ νε ἀληθὴς φιλοσοφία (according to the common reading; otherwise πάντως), Thuc. 4, 52. τάς τε ἄλλας πόλεις καὶ πάντων μάλιστα τὴν Ἀνταν̓δρον, see d'Orville Charit. p. 549 sq. Porson Eur. Phoen. 121. Fr. Mr. l. c.

On the other hand, d'Orville (p. 292 sq.) is quite mistaken in maintaining that in Acts ix. 37. λούσαντες αὐτὴν ἔθηκαν, λούσ. is used for λούσασαι, and on the ground that the washing of corpses was the business of women. The writer expresses himself in the most general terms. *They* washed and laid. Had Luke intended to refer to such a custom with historical precision, he would have employed more definite language. Comp. Xen. M. 2, 7, 2. συνελήλυθασιν - - ἀδελφαί τε καὶ ἀδελφιδαὶ καὶ ἀνεψιαὶ τόσαῦται, ὥστ̓ εἶναι ἐν τῇ οἰκίᾳ τεσσαρακαίδεκα τοὺς ἐλευθέρους *the free* were fourteen, where the Masculine is used though females are comprehended. Suet. Ner. 33. acceptum a quadam Locusta, venenariorum inclyta. (Luke xxii. 58. comp. Mt. xxvi. 71.—the relations are not the same. See Mey.)

Neither is the Masculine used for the Feminine in the Sept. in Gen.

xxiii. 3. *ἀνέστη Ἀβραὰμ ἀπὸ τοῦ νεκροῦ αὐτοῦ* - - 4. *θάψω τὸν νεκρόν μου* (v. 15.), though Sarah is meant; nor in the story of Susann. 61. *ἐποίησαν αὐτοῖς ὃν τρόπον ἐπονηρεύσαντο τῷ πλησίον*, though the reference is to Susanna. Similar in Soph. Antig. 830. *φθιμένῳ* (vulg. *φθιμένᾳ*) *τοῖς ἰσοθέοις ἔγκληρα λαχεῖν μέγα*. In Greek a corpse is always *ὁ νεκρός*, and never in the Feminine. See, further, Hm. Soph. Antig. p. 114. 176.

Note 1. In Rom. xi. 4. containing a quotation from the Old Test. (1 Kings xix. 18.) we find *ἡ Βαάλ* (Hos. ii. 8. Zeph. i. 4.) probably with no secondary contemptuous meaning, as the Feminine names of false gods are said to be used in Arabic and in the Talmud (?). See Gesen. in Rosenm. Repertor. and Tholuck *in loc.*, and, on the other hand, Fr. Rom. II. 442. But Paul, quoting from memory, might easily write *ἡ Βαάλ*, as he had occasionally found it in the Sept. (yet the Codd. vary), though in this very passage the Sept. has *τῷ Βαάλ*. Rückert *in loc.* is, as often elsewhere, mistaken. Besides, it was matter of indifference whether Baal was regarded as a male or a female false deity. *Theile* tries to explain from the usage of the Sept. *μοιχαλίδες* in the general address in Jas. iv. 4.; but see, on the other hand, de Wette. The omission of the words *μοιχοὶ καί* has no decisive authority in its favour; and it would be carrying reverence for the (other) principal Codd. too far, never to admit an error of a transcriber in the concurrence of similar words.

Note 2. A noun of any gender, taken merely as a *word*, is used, as all know, with the Neut. Article, as: Gal. iv. 25. *τὸ Ἄγαρ*, *the* (word) *Agar*. On the other hand, the Fem. may appear to be used for the Neut. in *ἡ οὐαί* Rev. ix. 12. xi. 14. Probably, however, the writer had in his mind some such word as *θλῖψις* or *ταλαιπωρία*.

Note 3. As to the adverbial use of a Fem. adjective, as: *ἰδίᾳ*, *κατ' ἰδίαν* etc., see § 54.

SECTION XXVIII.

OF THE CASES IN GENERAL.

1. Foreigners found no difficulty in comprehending, generally, the respective import of the Greek cases (Hm. de emend. rat. I. 137 sqq. Bhdy p. 74 ff.[1]). Even the Jews were able, without inflexions,

[1] A *monographia* was published at Erlang. 1831. 8. by *J. A. Hartung* on the Cases, their formation and import, in the Greek and Latin languages. (See also *Rumpel* on the Greek Cases. Halle 1845. 8.)

to express, in their own language, those relations which the Greeks usually expressed by cases. The Aramaean mode of denoting the Genitive relation especially approximated the idiom of the West.

To perceive, however, the secondary significations of the Greek oblique cases, in all their extension and diversity, was, to foreigners, a matter of much greater difficulty.

The Grecian use of cases alone, without prepositions, formed a striking contrast to the graphic and explicit phraseology of Orientals. Hence, in the N. T., through the influence of the Eastern idiom, prepositions are frequently employed where, in classic Greek prose, they would be entirely superfluous. We find, for instance, in the N. T., *διδόναι ἐκ*, *ἐσθίειν ἀπό*, *μετέχειν ἐκ* for *διδόναι*, *ἐσθίειν*, *μετέχειν τινός* (comp. § 30.), *πολεμεῖν μετά τινος* for *τινί*, *κατηγορεῖν* and *ἐγκαλεῖν κατά τινος* (Luke xxiii. 14. Rom. viii. 33.) for *τινί*,[1] *ἐγείρειν τινὰ εἰς βασιλέα* Acts xiii. 22. (§ 32.), *βασιλεύειν ἐπί τινι* or *τινά* (עַל) for *τινός*, *ἀθῶος ἀπό τ.* for the Genitive alone (Krebs obs. e Josepho p. 73 sq.). From the Sept. comp. *φείδεσθαι ἐπί τινι* or *τινος* or *ὑπέρ τινος* (חוּס עַל).

This use of prepositions with cases, instead of cases alone, is a relic of (antique) simplicity, and occurs not only in the early Greek poets, as in Homer, *e.g.*, but in Greek prose writers, as, *e.g.* in Lucian. See Jacob. quaest. Lucian. p. 11 sq. Hence even from good writers many instances may be quoted, such as *παύειν ἀπό*, comp. Mtth. 833.

2. There is, in reality, no such thing as what is called *enallage casuum*, the putting of one case for another. Sometimes, however, of two cases either may be entirely appropriate, when the relation to be expressed may be conceived under two different points of view, as: *Ἀσσύριος τῷ γένει* and *τὸ γένος*, *προσκυνεῖν τινι to show reverence to one*, and *προσκυνεῖν τινα to revere one*, *καλῶς ποιεῖν τινα* and *τινι* (Thilo Act. Thom. 38.), *ἔνοχός τινι* and *τινος* (Fr. Mt. p. 223.),[2] *ὅμοιός τινος* and *τινι*, *μιμνήσκεσθαί τι* and *τινος* (as recordari rei and rem). With the Acc. *μιμνήσκεσθαι* implies remembrance transitively directed to the object; with the Gen., remembrance proceeding from the object. It cannot be said that in such instances the Dat. or Acc. is used for the Gen., or *vice versa*. Both cases are, logically, employed with equal propriety; though the one construction may

[1] As the Byzantines sometimes say: *ἀγανακτεῖν* or *ὀργίζεσθαι κατά τινος*, or Dio Chr. 38, 470. *ὀργίζεσθαι πρός τινα*.

[2] The distinction which Schaef. Demosth. V. 323. lays down between these two constructions, does not appear in the N. T.

be the more usual, or the more frequent in Later Greek, or in any particular writer (as εὐαγγελίζεσθαί τινα, προσκυνεῖν τινι).

Perhaps the most absurd instance of *enallage casuum* that could be alleged, would be 2 Cor. vi. 4. συνιστῶντες ἑαυτοὺς ὡς θεοῦ διάκονοι for διακόνους. Both expressions are proper, but in different significations. *As an instructor I commend myself*, means: I do so in respect to the office I have undertaken. But I commend myself as an instructor, is, I commend myself as one who wishes or is able to be an instructor.

3. Every case, as such, is necessarily connected with the structure of the sentence in which it occurs. This connection is most direct as regards the Nom. and Acc.; the former as the subject, the latter as the object, for the secondary relations of the Gen. and Dat. There are, however, *casus absoluti*, that is, cases which are not comprised in the grammatical structure of a sentence,—cases which are, as it were, grammatically isolated, and have only a logical connection with the sentence. Nominatives absolute are the most frequent and the most distinctly marked (Bengel on Mt. xii. 13.). Real Accusatives absolute are more rare (§ 61.), comp. Fr. Rom. III. 11 sq. What is called an Accusative absolute is often dependent, though loosely, on the construction of the sentence. As to Genitives and Datives absolute, their exact import proves them to be integrant portions of the sentence. See, in general, A. de Wannowski syntaxeos anomalae graecae pars de constructione, quae dicitur, absoluta, etc. Lips. 1835. 8., F. W. Hoffmann observata et monita de casibus absol. ap. Graecos et Lat. ita positis ut videantur non posse locum habere. Budiss. 1836. 4. (handelt nur von genit. und dat. absol.), dann J. Geisler de graecor. nominativis absol. Vratisl. 1845. 8. and E. Wentzel de genitivis et dat. absol. Vratisl. 1828. 8. But the whole subject of the Nominative absolute comes under what is to be said on the structure of sentences.

SECTION XXIX.

NOMINATIVE AND VOCATIVE.

1. A noun, considered directly and purely in itself, is represented by the Nominative; and, according to the structure of the sentence, is either the subject or the predicate, as: Jo. i. 1. ἐν ἀρχῇ ἦν ὁ λόγος, Eph. ii. 14. αὐτός ἐστιν ἡ εἰρήνη ἡμῶν.

A Nominative, however, sometimes, without being comprised in

the construction, is placed at the extremity of a sentence, as a sort of case absolute, or term of designation, as if it were an indeclinable word, as: *a.* Acts vii. 40. *ὁ Μωϋσῆς οὗτος - - οὐκ οἴδαμεν τί γέγονεν αὐτῷ*, see § 28, 3. *b.* Jo. xviii. 10. *ἦν ὄνομα τῷ δούλῳ Μάλχος* Rev. vi. 8. viii. 11. (Demosth. Macart. 669 b.), Luke xix. 29. *πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιών.*[1] Comp. 1 S. ix. 9. *τὸν προφήτην ἐκάλει ὁ λαὸς ἔμπροσθεν ὁ βλέπων* Malal. 18. 482. 10. 247. see Lob. Phryn. 517.[2] But Acts i. 12. *ἀπὸ ὄρους τοῦ καλουμένου Ἐλαιῶνος.*

Usually, however, names, where an oblique case is necessary, are so construed as part of the sentence (and *ὀνόματι* solely interposed), as: Acts xxvii. 1. *ἑκατοντάρχῃ ὀνόματι Ἰουλίῳ*, ix. 11. 12. *ἄνδρα Ἀνανίαν ὀνόματι εἰσελθόντα* (xviii. 2. Mt. xxvii. 32. Luke v. 27.), xviii. 7. *οἰκίᾳ τινὸς ὀνόματι Ἰούστου*, also Mt. i. 21. 25. *καλέσας τὸ ὄνομα αὐτοῦ Ἰησοῦν* Luke i. 13. (as an apposition to *ὄνομα*), even Mr. iii. 16. *ἐπέθηκεν ὄνομα τῷ Σίμωνι Πέτρον.* (Various modes of expression are combined in Plut. Coriol. 11.)

In Rev. i. 4. the Nom. *ὁ ὢν κ. ὁ ἦν κ. ὁ ἐρχόμενος* (יְהוָה the Incomprehensible) is designedly used as indeclinable. See § 10.

2. The usage stated above under *a.* is dropped, when the Nom. (with the Article) is employed in addressing, particularly in calling or commanding, and, consequently, instead of the Vocative properly intended for such purpose (Fischer-Weller III. 1. 319 sq. Markland Eurip. Iph. Aul. 446.).

The Nom. is sometimes so employed in the N. T., as: Mt. xi. 26. *ναί, ὁ πατὴρ* (*ἐξομολογοῦμαί σοι* v. 25.), *ὅτι οὕτως ἐγένετο* Heb. i. 8. x. 7. (in the Sept. comp. Ps. xlii. 2. xxii. 2.), especially in the Imperat. Luke viii. 54. *ἡ παῖς ἔγειρε*, Mt. xxvii. 29. *χαῖρε ὁ βασιλεὺς τ. Ἰουδ.* Jo. xix. 3. Mr. v. 41. ix. 25. Eph. vi. 1. Col. iii. 18.

This form of expression may have originally contained some degree of roughness or harshness (Bhdy 67.), and been so used even in Greek prose. Afterwards, however, it was employed without special emphasis, and also in the kindest addresses, as in Luke xii. 32. *μὴ φοβοῦ, τὸ μικρὸν ποίμνιον*, viii. 54. (Bar. 4, 5.), even in prayers, as in

[1] In all earlier editions (including that of Lchm.) we find *ἐλαιῶν*. I am not prepared, with Fr., to pronounce this accent decidedly erroneous. Luke, intending his Gospel for general readers, might, in mentioning, for the first time, the Mount of Olives, sufficiently known in Palestine, say, *what is called the Mount of Olives*, as in Acts i. 12. But the expression *τὸ ὄρος τὸ λεγόμενον ἐλαιῶν* must be resolved into *τὸ λεγόμενον ὄρος ἐλαιῶν ad montem qui dicitur olivarum.* The Article is by no means necessary before *ἐλ.* The Syrian translator probably read *Ἐλαιών*, as he renders the above as he does Acts i. 12., but Mt. xxi. i. differently.

[2] We find even *τὴν ἀνθρωποτόκος φωνήν* Theodoret. IV. 1304., *τὴν θεὸς προσηγορίαν* III. 241. IV. 454., where the Romans (a circumstance which modern writers of Latin overlook) employ the Genitive.

Luke xviii. 11. Heb. x. 7. On the contrary, in Jo. xx. 28., though directed to Jesus (εἶπεν αὐτῷ), the expressions are rather an exclamation than an address;* and, in the Greek authors, such Nom. has strong prominence (Bhdy as above, Krü. 12.). So also Luke xii. 20. (according to the reading ἄφρων, and 1 Cor. xv. 36., where ἄφρον has little authority in its favour), likewise Ph. iii. 18. 19. πολλοὶ γὰρ περιπατοῦσιν, οὓς πολλάκις ἔλεγον - - τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χρ., ὧν τὸ τέλος ἀπώλεια - - οἱ τὰ ἐπίγεια φρονοῦντες, probably also Mr. xii. 38–40. βλέπετε ἀπὸ τῶν γραμματέων, τῶν θελόντων - - καὶ ἀσπασμοὺς - - καὶ πρωτοκαθεδρίας - - οἱ κατεσθίοντες τὰς οἰκίας - - οὗτοι λήψονται περισσότερον κρίμα (yet the words οἱ κατεσθ. may here be joined with οὗτοι λήψονται).[1]

3. In the N. T. the Vocative, with, or more frequently without ὦ, is, however, far more common than the Nom. in addresses. We find ὦ sometimes in simple forms of addressing, as Acts i. 1. xxvii. 21. xviii. 14. 1 Tim. vi. 11.; but mostly in conjuring and in vituperation (Lob. Soph. Aj. 451 sq., see Fritzsche Aristoph. I. 4.), Rom. ii. 1. 3. ix. 20. 1 Tim. vi. 20. Jas. ii. 20. Gal. iii. 1., or in exclamations, as Luke xxiv. 25. Acts xiii. 10. On the other hand, in mere accosting or calling the Vocative without ὦ is employed, as Luke xiii. 12. xxii. 57. xxvii. 10. Mt. ix. 22. Jo. iv. 21. xix. 26. Acts xiii. 15. xxvii. 25. Even at the beginning of a speech, where ὦ is regularly prefixed by the Greeks, we find, in the N. T. for the most part, the Vocative alone, as in Acts i. 16. ii. 14. iii. 12. xiii. 16. xv. 13. (see, however, Franke Demosth. p. 193.).[2]

An adjective joined to a Vocative is put in the same case, as: Jas. ii. 20. ὦ ἄνθρωπε κενέ, Mt. xviii. 32. (but comp. Jacobs Achill. Tat. p. 466.); yet we find the apposition in the Nom. Rom. ii. 1.: ὦ ἄνθρωπε πᾶς ὁ κρίνων, comp. Bar. 2, 12. κύριε ὁ θεὸς ἡμῶν.

Note. Some have erroneously regarded the Acc. with εἰς, in the phrase εἶναι or γίνεσθαι εἴς τι, as a Hebraistic circumlocution for the Nom. (Leusden diall. p. 132.). By far the greater part of the passages produced in support of this alleged Hebraism, are either quotations from the Old Test. or expressions taken from it, and become set forms (Mt. xix. 5. 1 Cor. vi. 16. Eph. v. 31. Heb. viii. 10. etc.). Here it has been overlooked that γίνεσθαι εἴς τι *fieri*, i.e. *abire*

[1] *Hm.* praef. ad Eur. Androm. p. 15 sq. says: mihi quidem ubique nominativus, quem pro vocativo positum volunt, non vocantis sed declarantis esse videtur: o tu, qui es talis. This applies to some, but not to all the above passages, and, strictly speaking, cannot be generally asserted, except of the poets.

[2] On ὦ before the Vocative, see, in general, Doberenz Progr. Hildburgh, 1844. 4.

* See Prolegomena.—Tr.

(*mutari*) *in aliq.* (Acts v. 36. Jo. xvi. 20. Rev. viii. 11.), is good Greek (Georgi Vind. 337. Schwarz Comment. 285.), and is used, by the later authors at least, even in reference to persons (Geo. Pachymer. I. 345. *εἰς συμμάχους αὐτοῖς γίνονται*). Besides, in the Hebrew expression equivalent to *εἶναι εἴς τι*, the ל does not properly express the Nom., but corresponds to the German *zu etwas* (*dienen, gereichen*), *for something* (*serve*), see Heb. viii. 10. 1 Cor. xiv. 22., comp. Wisd. ii. 14. Acta apocr. 169. In 1 Cor. iv. 3. *ἐμοὶ εἰς ἐλάχιστόν ἐστιν* signifies, *to me* (for me) is the least, the most unimportant (I count it a very small matter). *Εἰς οὐδὲν λογισθῆναι* Acts xix. 27. is similar: *set at nought* (Wisd. ix. 6.).[1] In Luke ii. 34. *κεῖται εἰς πτῶσιν* the preposition indicates the destination, and is used in accordance with Greek analogy, see Ph. i. 17. (16.) 1 Th. iii. 3., comp. Aesop. 24, 2. *εἰς μείζονά σοι ὠφέλειαν ἔσομαι*, and the Latin *auxilio esse* (Zumpt Gr. p. 549.). See, further, § 32, 4. *b*.

In the same way, the phrases with *ἐν* in the following passages are imitations of the Hebrew *Beth essentiae* (Gesen. Lgb. 838.): Mr. v. 25. *γυνή τις οὖσα ἐν ῥύσει αἵματος*, Rev. i. 10. *ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ* (Glass. I. 31.), Eph. v. 9. *ὁ καρπὸς τοῦ φωτὸς ἐν πάσῃ ἀγαθωσύνῃ* (Hartmann linguist. Einl. 384.), and Jo. ix. 30. *ἐν τούτῳ θαυμαστόν ἐστι* (Schleusner under *ἐν*). But, in the first passage, *εἶναι ἐν ῥ.* is *to be in the state of*, etc. In the second, *γίνεσθαι ἐν πνεύματι* is to be anywhere in the spirit. In the third, *εἶναι ἐν* means *contineri, positum esse in* (see the Expositors). The last passage may be appropriately rendered: *Herein that* (*this*) *is marvellous*, etc.* Gesenius has even attributed this Hebraistic construction to Greek and Latin writers, but unwarrantably; for *εἶναι ἐν σοφοῖς, in magnis viris* (*habendum*) *esse*, contains nothing anomalous, but is quite a natural combination, and to be rendered, *be among, belong to the number of*. There could be no *Beth essentiae* in the use of *ἐν* and *in*, unless the meaning were, *ἐν σοφῷ*, in sapienti viro, for *σοφός, sapiens*. But this will not be maintained by any reasonable man. In fact, the Hebraistic *Beth essentiae* construction is a pure grammatical figment.[2] See Winer's edition of Simon. p. 109. and Fr. p. 291 sq. The examples adduced by Haab (p. 337.) are so palpably preposterous, that any attempt to prove their absurdity would be a mere waste of time.

[1] Quite different from the expression *χρήματα εἰς ἀργύριον λογίζεσθαι* Xen. C. 3, 1, 33.

[2] With the entirely misunderstood, בְּרָע הוּא Exod. xxxii. 22. comp. Ael. 10, 11. *ἀποθανεῖν ἐν καλῷ ἐστιν*. Should this too be taken for *καλόν ἐστιν*?

* [Probably the true reading is, *ἓν γὰρ τοῦτο θαυμαστόν ἐστιν, ὅτι* etc. = *this one thing is marvellous*. At the date of the earliest MSS. in existence, *ἓν τοῦτο* and *ἐν τούτῳ* were, except as regards the accent, pronounced exactly alike, as is the case in Greece at the present day. Transcribers, writing to *dictation*, might easily have taken the one for the other. Comp. *ἓν* in Jo. ix. 25. Ph. iii. 13. 2 Pet. iii. 8.—Tr.]

SECTION XXX.

GENITIVE.

1. The Genitive may be called the *Whence-case.* Its primary import is that of *issuing out of,* or *proceeding from.* Comp. Hartung Casus p. 12.

Its inherent force is most distinctly discerned when it is used in connection with words expressive of facts or events, and, accordingly, when it is governed by a verb. Its most common and most familiar application, however, is in connecting two substantives, and, through its gradually extended signification, denoting any sort of *being dependent on,* or *belonging to,*[1] as: ὁ κύριος τοῦ κόσμου, Ἰούδας Ἰακώβου.

We shall first consider this use of the Genitive, according to which even a pronoun or the Article may hold the place of the governing word. Even in plain prose it comprehends a great diversity of significations (Schaef. Eurip. Or. 48.), exclusively of those ordinary constructions under which are included the Gen. of quality, Rom. xv. 5. 13. etc., and the partitive Genitive, Rom. xvi. 5. 1 Cor. xvi. 15. Under this head comes, first, the

Objective Genitive after substantives denoting a mental or an external operation—a feeling, expression, action (Krü. 30.), as: Mt. xiii. 18. παραβολὴ τοῦ σπείροντος *parable of the sower,* i.e. parable *about* the sower, 1 Cor. i. 6. μαρτύριον τοῦ Χριστοῦ *testimony for Christ* (ii. 1. comp. xv. 15.), viii. 7. ἡ συνείδησις τοῦ εἰδώλου *consciousness about the idol,* i. 18. ὁ λόγος ὁ τοῦ σταυροῦ, Mt. xxiv. 6. ἀκοαὶ πολέμων *rumours about*—reports of, *wars,* comp. Mtth. 814., Acts iv. 9. εὐεργεσία ἀνθρώπου *benefit towards* (conferred on) *a man* (Thuc. 1, 129. 7, 57. Plat. legg. 8. 850 b.), Jo. vii. 13. xx. 19. φόβος Ἰουδαίων fear *in reference to* the Jews (Eurip. Andr. 1059.), xvii. 2. ἐξουσία πάσης σαρκός power *over* (Mt. x. 1. 1 Cor. ix. 12.), Rom. x. 2. ζῆλος θεοῦ zeal *for* God (Jo. ii. 17. 1 Macc. 2, 58.; otherwise 2 Cor. xi. 2.), Heb. ix. 15. ἀπολύτρωσις τῶν παραβάσεων redemption *from* (Plato rep. 1. 329 c.). Comp. likewise Mt. xiv. 1. (Joseph. antt. 8, 6, 5.) Luke vi. 12. (Eurip. Troad. 895.) Eph. ii. 20. Rom. xv. 8. 2 P. i. 9. Jas. ii. 4. 1 Cor. xv. 15. Heb. x. 24. For

[1] If the Genitive is considered as denoting not so much production as abstraction, its import may be defined (*Hm.* Opusc. I. 175. and Vig. p. 877.): Genitivi proprium est id indicare, cujus quid aliquo quocunque modo accidens est. Comp. de emendanda rat. p. 139. A similar definition in *Mdv.* 49. Comp. especially Schneider on Caesar Bell. Gall. 1, 21, 2.

examples from Greek authors see Markland Eur. suppl. 838. d'Orville Char. p. 498. Schaef. Soph. II. 201. Stallb. Plat. rep. II. 201. and Apol. p. 29. Poppo Thuc. III. I. 521.

In the N. T. such phrases as the following are of frequent recurrence: ἀγάπη θεοῦ or Χριστοῦ love *to* God or Christ, Jo. v. 42. 1 Jo. ii. 5. 15. iii. 17. 2 Th. iii. 5. (but not Rom. v. 5. viii. 35. 2 Cor. v. 14. Eph. iii. 19.), φόβος θεοῦ or κυρίου Acts ix. 31. Rom. iii. 18. 2 Cor. v. 11. vii. 1. Eph. v. 21., πίστις τοῦ θεοῦ, Χριστοῦ or Ἰησοῦ Mr. xi. 22. Rom. iii. 22. Gal. ii. 16. iii. 22. Eph. iii. 12. Ph. iii. 9. Jas. ii. 1. Rev. xiv. 12. (πίστις ἀληθείας 2 Th. ii. 13.), ὑπακοὴ τοῦ Χριστοῦ or τ. πίστεως etc. 2 Cor. x. 5. Rom. i. 5. xvi. 26. 1 P. i. 22. (2 Cor. ix. 13.). But δικαιοσύνη θεοῦ, in the doctrinal phraseology of Paul (Rom. i. 17. iii. 21. x. 3. etc.), is, agreeably to his teaching on θεὸς ὁ δικαιῶν (comp. iii. 30. iv. 5.), the righteousness God bestows on man, and, the meaning once fixed, even in 2 Cor. v. 21. δικαιοσ. θεοῦ might be applied as a predicate to believers. Others, with Luther, understand the expression thus: the righteousness that avails before God (quae deo satisfacit Fr. Rom. I. 47.), δικ. παρὰ τῷ θεῷ. The ground of this explanation lies in δίκαιος παρὰ τῷ θεῷ Rom. ii. 13. opposed to δικαιοῦσθαι, and still more immediately in δικαιοῦσθαι παρὰ τῷ θεῷ Gal. iii. 11., or ἐνώπιον τοῦ θεοῦ Rom. iii. 20. Both expressions are appropriate according to the nature of the righteousness in question. But the meaning δικαιοῖ ὁ θεὸς τὸν ἄνθρωπον is closer, and the antithesis between 'God's righteousness' and 'own righteousness' is brought out more distinctly, if δικ. θεοῦ denotes, *righteousness which God bestows*. Comp. also Ph. iii. 9. ἡ ἐκ θεοῦ δικαιοσύνη.

It is obvious from the preceding considerations that the distinction between the Subjective and the Objective Genitive depends, not on grammatical, but on doctrinal reasons, and that these are to be carefully deduced from an accurate comparison of parallel passages.

In Ph. iv. 7. εἰρήνη θεοῦ can only mean *the peace that God confers*, in reference to which Paul wishes his readers εἰρήνην ἀπὸ θεοῦ. This parallelism is decisive, as in Rom. v. 1. εἰρήνην ἔχομεν πρὸς τὸν θεόν must be rendered peace *with* God. Likewise in iii. 15. εἰρήνη Χριστοῦ must, as appears to me, be considered the Subjective Genitive, comp. Jo. xiv. 27. That δικαιοσύνη πίστεως Rom. iv. 13. signifies *righteousness through faith*, is manifest from the more frequent expression ἡ δικ. ἡ ἐκ πίστεως Rom. ix. 30. x. 6. In Eph. iv. 18. ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ θεοῦ is *life in God*,—the life that God communicates, the life that God creates in the soul of the believer.

Whether the phrase εὐαγγέλιον τοῦ Χριστοῦ is to be taken for the Subjective Genitive (the Gospel made known by Christ), or the Objective (the Gospel regarding Christ), may be doubted. For my part, I prefer the latter acceptation, as in various passages we find the entire expression εὐαγγέλιον τοῦ Θεοῦ περὶ τοῦ υἱοῦ αὐτοῦ (*e.g.* Rom. i. 3.), of which the other is but an abridgment. Comp. also εὐαγγέλιον τῆς χάριτος τοῦ Θεοῦ Acts xx. 24. and εὐαγγέλιον τῆς βασιλείας τοῦ Θεοῦ Mt. iv. 23. ix. 35. Mey. on Mr. i. 1. but half explains his view. Likewise on Col. ii. 18. expositors are not agreed about the Subjective or the Objective meaning of the Genitive. The latter is the preferable: worship paid to angels. Comp. Euseb. H. E. 6, 41. θρησκεία τῶν δαιμόνων (*Var.*), Philo II. 259. θρ. θεῶν (ἡ τοῦ Θεοῦ λατρεία Plat. Apol. 23 c.). In 1 Tim. iv. 1. δαιμονίων is undoubtedly a Subjective Genitive. But in βαπτισμῶν διδαχῆς Heb. vi. 2., if the latter be considered the principal noun (see below 3. note 4.), βαπτισμ. can only be the object of the διδαχή. In Rom. viii. 23. ἀπολύτρωσις τοῦ σώματος, according to Paul's teaching, appears rather to signify *liberation of the body* (from that δουλεία τῆς φθορᾶς v. 21.) *than liberation from the body*. Likewise in Heb. i. 3. 2 Pet. i. 9. καθαρισμὸς τῶν ἁμαρτιῶν might denote purification from sins (removal of sins, comp. Dt. xix. 3.), as we say καθαρίζονται αἱ ἁμαρτίαι (comp. καθαίρειν αἷμα to remove by purification, Iliad 16, 667.); but it is simpler to take τῶν ἁμαρτιῶν as an Objective Genitive. In Rom. ii. 7. ὑπομονὴ ἔργου ἀγαθοῦ, 1 Th. i. 3. ὑπομονὴ τῆς ἐλπίδος, is simply: *perseverance in well-doing*, perseverance in hope. In Jas. ii. 4. there is clearly a question indicating indignation: would ye not in this be judges of evil thoughts (your own)?

2. The Genitive is employed likewise to denote still more remote relations of dependence. Comp. Jacob. Lucian. Alex. p. 108 sq. Stallb. Plat. Tim. p. 241 sq. Bhdy 160.

a. The Genitive expresses relations entirely external—of place or time, as: Mt. x. 5. ὁδὸς ἐθνῶν *the way to the heathen* (Heb. ix. 8. comp. Gen. iii. 24. ἡ ὁδὸς τοῦ ξύλου τῆς ζωῆς, Jer. ii. 18. Judith v. 14.[1]), Jo. x. 7. θύρα τῶν προβάτων *door to the sheep* (Mey.), Mt. i. 11. 12. μετοικεσία Βαβυλῶνος *carrying away* (emigration) *to Babylon* (Orph. 200. ἐπὶ πλόον Ἀξείνοιο *ad expeditionem in Axinum*, 144. νόστος οἴκοιο *domum reditus*, Eurip. Iph. T. 1066. comp. Schaef. Melet. p. 90. Seidler Eurip. Electr. 161. Spohn Isocr. Paneg. p. 2. Bttm. Soph. Philoct. p. 67.),[2] Jo. vii. 35. ἡ διασπορὰ τῶν Ἑλλήνων *the dispersion* (the dispersed) *among the Greeks*, Mr. viii. 27. κῶμαι Καισαρείας τῆς Φιλίππου *the towns* (villages) *about*

[1] But Mt. iv. 15. ὁδὸς θαλάσσης undoubtedly *way by the sea* (of Tiberias).

[2] *Vice versa* Plat. Apol. 40 c. μετοίκησις τῆς ψυχῆς τοῦ τόπου τοῦ ἐνθένδε (from this place).

Caesarea Ph., situated on its territory,[1] Col. i. 20. *αἷμα τοῦ σταυροῦ* blood of the cross—*blood* shed *on the cross*, 1 Pet. i. 2. *ῥαντισμὸς αἵματος sprinkling* (purifying) *with blood*, 2 Cor. xi. 26. *κίνδυνοι ποταμῶν dangers on rivers* (followed immediately by *κίνδ. ἐν πόλει, ἐν θαλάσσῃ* etc.), comp. Heliod. 2, 4, 65. *κίνδυνοι θαλασσῶν*. Designations of time, as: Rom. ii. 5. (Zeph. ii. 2.) *ἡμέρα ὀργῆς day of wrath*, that is, day on which the avenging wrath of God will be manifested, Jud. 6. *κρίσις μεγάλης ἡμέρας judgment* (at) *on the great day*, Luke ii. 44. *ὁδὸς ἡμέρας a day's journey* (comp. Her. 4, 101. Ptol. 1, 11, 4.), Heb. vi. 1. *ὁ τῆς ἀρχῆς τοῦ* Χριστοῦ *λόγος elementary Christian instruction*. So also *τεκμήρια ἡμερῶν τεσσαράκοντα* Acts i. 3.[2] An external (local) relation is expressed in *ἀλάβαστρον μύρου* Mr. xiv. 3. and *κεράμιον ὕδατος* v. 13., comp. 1 Sam. x. 3. *ἀγγεῖα ἄρτων, ἀσκὸς οἴνου*, Soph. El. 758. *χαλκὸς σποδοῦ* (see Schaef. Longi Pastor. p. 386.), Dion. H. IV. 2028. *ἀσφάλτου καὶ πίσσης ἀγγεῖα*, Theoph. Ch. 17. Diog. L. 6, 9. 7, 3. Lucian. asin. 37. fugit. 31. Diod. S. Vatic. 32, 1. Under this head come also Jo. xxi. 8. *τὸ δίκτυον τῶν ἰχθύων* (v. 11. *μεστὸν ἰχθύων*), *ἀγέλη χοίρων* Mt. viii. 30. and *ἑκατὸν βάτοι ἐλαίου* Luke xvi. 6. See on this Genitive of containing, Krü. 32.

Ἀνάστασις νεκρῶν is nowhere in the N. T. equivalent to *ἀνάστασις ἐκ νεκρῶν*, but denotes likewise in Rom. i. 4. *the resurrection of the dead*, even if referring to only one. The doctrinal remarks of Philippi on this expression are mere trifling.

β. The Genitive, especially in the writings of John and Paul, denotes internal relations still more remote, as: Jo. v. 29. *ἀνάστασις ζωῆς, κρίσεως, resurrection to life, resurrection to condemnation* (Genitive of destination, Theodor. IV. 1140. *ἱερωσύνης χειροτονία ordination to the priesthood*, comp. Rom. viii. 36. (Sept.) *πρόβατα σφαγῆς*), Rom. v. 18. *δικαίωσις ζωῆς justification to life*, Mr. i. 4. *βάπτισμα μετανοίας baptism engaging to repentance* (or rather, baptism sealing repentance), Rom. vii. 2. *νόμος τοῦ ἀνδρός law of the husband*, i.e. which defines the relation to the husband (comp. Dem. Mid. 390 a. *ὁ τῆς βλάβης νόμος the law of damage*, frequently in the Sept. as in Lev. xiv. 2. *ὁ νόμος τοῦ λεπροῦ*, vii. 1. xv. 32. Num. vi.

[1] This, finally, comes under the topographical (Krü. 27.) Genitive, as, Jo. ii. 1. *Κανᾶ τῆς Γαλιλαίας*, Acts xxii. 3. *Ταρσὸς τῆς Κιλικίας* xiii. 13. xxvii. 5. Luke iv. 26. comp. Xen. H. 1, 2, 12. D. S. 16, 92. 17, 63. Diog. L. 8, 3. Arrian. Al. 2, 4, 1. see Ellendt Arrian. Al. I. 151. Ramshorn lat. Gr. I. 167.—It is simply the Genitive of relation.

[2] Others, with little plausibility, take *ἡμερῶν τεσσαρ.* for *during* 40 days (Jacobs Achill. Tat. p. 640 sq.); yet see below, No. 11.

13. 21., see Fr. Rom. II. 9.), vi. 6. *σῶμα τῆς ἁμαρτίας body of sin, i.e.* body which clings to sin,—in which sin exists and predominates, like *σῶμα τῆς σαρκός* Col. i. 22. body in which carnality permanently dwells, Rom. vii. 24. *σῶμα τοῦ θανάτου τούτου body of this death, i.e.* which (in the way described v. 7.) leads to death. See, further, Tit. iii. 5.

In Luke xi. 29. *τὸ σημεῖον Ἰωνᾶ* is simply the sign once exhibited in Jonah (now to be repeated in the person of Christ). In the same way must Jude 11. be explained; but in Jo. xix. 14. *παρασκευὴ τοῦ πάσχα* does not mean the day of preparation for the Passover, but the preparation-day (Friday) of the Passover week. In Heb. iii. 13. *ἀπάτη τῆς ἁμαρτίας* is the Subjective Genitive, and *ἁμαρτία* is to be taken as a personification (Rom. vii. 11. etc.). Yet in 2 Th. ii. 10. *ἀπάτη τῆς ἀδικίας* is, *deceit leading to unrighteousness.* On Eph. iv. 18. see Mey., and on Jas. i. 17. de Wette. Further, in Eph. iii. 1. 2 Tim. i. 8. Phil. i. 9. *δέσμιος Χριστοῦ* means one whom Christ (the cause of Christ) has brought into bondage and retains in it,[1] comp. Wisd. xvii. 2.; and Jas. ii. 5. *οἱ πτωχοὶ τοῦ κόσμου* (if the reading is correct) signifies *the poor of the world,* that is, they who in their social position are poor, poor in worldly goods (though *κόσμος* alone does not mean worldly goods). In Jo. vi. 45. *δίδακτοι τοῦ θεοῦ instructed of God,* that is, instructed by God, as, in Mt. xxv. 34. *οἱ εὐλογημένοι τοῦ πατρός* means *blessed by the Father.* In Eph. vi. 4. 11. 13. *κυρίου* and *θεοῦ* are Genitivi auctoris, as also *τῶν γραφῶν* Rom. xv. 4. Likewise Ph. i. 8. *ἐν σπλάγχνοις Χριστοῦ Ἰ.* is to be taken as the Subjective Genitive, even though a more strict explanation might be different. Comp. also Eph. vi. 4. and Mey. Lastly, the correct explanation of 1 Pet. iii. 21. does not depend so much on the Genitive *συνειδήσεως ἀγαθῆς* as on the meaning of *ἐπερώτημα. Sponsio* might accord with the context, but this rendering has not been grammatically established either by de Wette or Huther. On Heb. ix. 11. see Bleek. In 1 Cor. i. 27. *τοῦ κόσμου* is the Subjective Genitive. See Mey. In 1 Cor. x. 16. *τὸ ποτήριον τῆς εὐλογίας* means simply

[1] As in Philem. 13. *δεσμοὶ τοῦ εὐαγγ.* is *bonds* which the Gospel has brought. Without reference to the parallel passages the above might be rendered: *a prisoner belonging to Christ.* Others translate it, *a prisoner for Christ's sake.* In the N. T. the Genitive is frequently so explained (Mtth. 851. Krü. 31.), yet always incorrectly. Heb. xiii. 13. *τὸν ὀνειδισμὸν Χριστοῦ φέροντες* is: *bearing the reproach which Christ once bore* (and still bears). So also 2 Cor. i. 5. *περισσεύει παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς the sufferings* which *Christ had to endure, i.e.* from the enemies of divine truth, *come* (are renewed) *abundantly in us;* for the sufferings which believers endure, for the sake of divine truth, are essentially the same as the sufferings of Christ, and but a continuation of them (comp. Ph. iii. 10.). So also Col. i. 24. *αἱ θλίψεις τοῦ Χριστοῦ* and 2 Co. iv. 10. On the first passage, which has been very differently explained, see Lücke Progr. *in loc.* Col. i. 24. (Götting. 1833. 4.) p. 12 sq. and Huther and Mey. *in loc.*

the cup of blessing, that is, over which a blessing has been uttered; and in v. 21. ποτ. κυρίου *cup of the Lord*, where the closer relation of the Genitive is to be gathered from v. 16., as in Col. ii. 11. that of Χριστοῦ is to be deduced from v. 14. Mey. gives a correct decision on Col. i. 14. In Acts xxii. 3. νόμου depends on κ. ἀκρίβειαν.

Some refer the Genitive οἴκου in Heb. iii. 3. to τιμήν, for the greater honour of the house (in the house), etc. This explanation, though not of itself inadmissible, is, for this epistle, stiff, and clearly opposed to the writer's meaning. See Bleek.

On the Genitive in apposition, in particular, as πόλεις Σοδόμων καὶ Γομόρρας 2 Pet. ii. 6. (urbs *Romae*), σημεῖον περιτομῆς Rom. iv. 11., see § 59.

3. It was long usual to regard the Genitive of *kindred* as a Genitive with an ellipsis, as: Μαρία Ἰακώβου, Ἰούδας Ἰακώβου, Δαυὶδ ὁ τοῦ Ἰεσσαί. As, however, the Genitive is the case of dependence, and as every relationship is a sort of dependence, there is no essential notion wanting in such expressions (Hm. Ellips. p. 120.); only the general import of the Genitive (Plato rep. 3. 408 b.) is to be qualified by the reader according to the matter of fact. This Genitive most frequently implies son or daughter, as: Mt. iv. 21. Jo. vi. 71. xxi. 2. 15. Acts xiii. 22. But μήτηρ is to be understood in Luke xxiv. 10. Mr. xv. 47. xvi. 1. comp. Mt. xxvii. 56. Mr. xv. 40. (Aelian. 16, 30. Ὀλυμπιὰς ἡ Ἀλεξάνδρου sc. μήτηρ), πατήρ Acts vii. 16. Ἐμμὼρ τοῦ Συχέμ (comp. Gen. xxxiii. 19; similar in Steph. Byzant. under Δαίδαλα: ἡ πόλις ἀπὸ Δαιδάλου τοῦ Ἰκάρου), γυνή Mt. i. 6. ἐκ τῆς τοῦ Οὐρίου and Jo. xix. 25. (see Winer's RW. II. 57.) comp. Aristoph. eccl. 46. Plin. epp. 2, 20. Verania Pisonis; ἀδελφός probably in Luke vi. 16. Acts i. 13. Ἰούδας Ἰακώβου, if the same apostle is mentioned in Jude 1. (comp. Alciphr. 2, 2. Τιμοκράτης ὁ Μητροδώρου sc. ἀδελφός). Such designation in the Apostolic Church might arise from the circumstance that James, the brother of Judas, was better known or more prominent than the father of Judas. See, in general, Bos ellips. ed. Schaef. and the Lexicons, Boisson. Philostr. her. p. 307.

In 1 Cor. i. 11. οἱ Χλόης are, accordingly, *Chloe's people*, as in Rom. xvi. 10. οἱ Ἀριστοβούλου, οἱ Ναρκίσσου. A more definite explanation must be supplied by recorded facts. Probably we should here understand, with most expositors, *the members of the household* of these persons. To the original readers the expression was perfectly clear. See, however, Valcken. *in loc.*

Note 1. It is not unusual, especially in Paul's style, to find *three* Genitives connected together, and grammatically governed each by another. One of them, however, is usually employed instead of an adjective, as: 2 Cor. iv. 4. *τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ* Χριστοῦ, Eph. i. 6. *εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ*, iv. 13. *εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ* Χριστοῦ (where the last two Genitives go together), i. 19. Rom. ii. 4. Col. i. 20. ii. 12. 18. 1 Th. i. 3. 2 Th. i. 9. Rev. xviii. 3. xxi. 6. Heb. v. 12. 2 P. iii. 2. comp. Krüger Xen. A. 2, 5, 38. Bornem. Xenoph. Apol. p. 44. Boisson. Babr. p. 116. In Rev. xiv. 10. (xix. 15.) *οἶνος τοῦ θυμοῦ* must not be separated: *wine of wrath*, burning wine, according to an Old T. figure. Four Genitives occur in Rev. xiv. 8. *ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς*, xvi. 19. xix. 15. (Judith ix. 8. x. 3. xiii. 18. Wisd. xiii. 5. etc.). On the other hand, in 2 Cor. iii. 6. *διακόνους καινῆς διαθήκης οὐ γράμματος ἀλλὰ πνεύματος* the last two Genitives must, on account of v. 7., be considered as both dependent on the principal noun. In Rom. xi. 33. all the three Genitives, in the same way, refer to *βάθος*.

Note 2. Sometimes, and particularly in Paul's epistles, the Genitive (when placed after) is separated from its governing noun by another word, as: Ph. ii. 10. *ἵνα πᾶν γόνυ κάμψῃ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων* (Genitives explanatory of *τὸ γόνυ*, and placed after), Rom. ix. 21. *ἢ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ*; 1 T. iii. 6. *ἵνα μὴ εἰς κρίμα ἐμπέσῃ τοῦ διαβόλου* (probably for emphasis), 1 Th. ii. 13. 1 Cor. viii. 7. Heb. viii. 5. Jo. xii. 11. 1 P. iii. 21. Otherwise in Rev. vii. 17. On the other hand, in Eph. ii. 3. *ἦμεν τέκνα φύσει ὀργῆς*, a different position of the words was hardly possible, unless it had been intended to lay an unsuitable stress on *φύσει*. See, in general, Jacob Lucian. Tox. p. 46. Ellendt Arrian. Al. I. 241. Fr. Rom. II. 331.

Note 3. Rarely are two Genitives of *different* relations (that is, the one referring to a person, the other to a thing), mostly separated from each other by position, joined to *one* noun (Krü. 33.), as: Acts v. 32. *ἡμεῖς ἐσμεν αυτοῦ* (Χριστοῦ) *μάρτυρες τῶν ῥημάτων τούτων*, 2 Cor. v. 1. *ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους*, Ph. ii. 30. *τὸ ὑμῶν ὑστέρημα τῆς λειτουργίας*, 2 P. iii. 2. *τῆς τῶν ἀποστόλων ὑμῶν ἐντολῆς τοῦ κυρίου*, Heb. xiii. 7., comp. Her. 6, 2. *τὴν Ἰώνων τὴν ἡγεμονίην τοῦ πρὸς Δαρεῖον πολέμου*, Thuc. 3, 12. *τὴν ἐκείνων μέλλησιν τῶν εἰς ἡμᾶς δεινῶν*, 6, 18. *ἡ Νικίου τῶν λόγων ἀπραγμοσύνη*, Plat. legg. 3. 690 b. *τὴν τοῦ νόμου ἑκόντων ἀρχήν*, rep. 1. 329 b. *τὰς τῶν οἰκείων προπηλακίσεις τοῦ γήρως*, Diog. L. 3, 37. and very strained Plat. Apol. 40 c. *μετοίκησις τῆς ψυχῆς τοῦ τόπου τοῦ ἐνθένδε* s. Ast Plat. Polit. p. 329. ad legg. p. 84 sq. Lob. Soph. Aj. p. 219. Bttm. Demosth. Mid. p. 17. and Soph. Philoctet. v. 751. Fritzsche quaest. Lucian. p. 111 sq. Bhdy 162. Mtth. 864. (Kritz Sallust. II. 170.)

In a different way two Genitives are connected together in Jo.

vi. 1. *ἡ θάλασσα τῆς Γαλιλαίας, τῆς Τιβεριάδος the Sea of Galilee*, of Tiberias. That sea only once again occurs under that name in Jo. xxi. 1. Probably for the sake of foreign readers, John annexed the more definite to the more general designation (comp. Pausan. 5, 7, 3.). Beza *in loc.* takes a different view. Kühnöl's conjecture, that the word Τιβ. is a gloss, is rash. The explanation proposed by Paulus—*near Tiberias*—if not at variance with classic Greek, is at least opposed to the diction of the N. T. (comp. Bornem. Acta p. 149.), which, in such circumstances, prefers to the combination by cases alone, more explicit phraseology by the use of prepositions. Τιβ. cannot depend on the *ἀπό* in *ἀπῆλθεν*.

Note 4. The Genitive, when placed before the governing noun, either *a.* belongs equally to two Nominatives, as in Acts iii. 7. *αὐτοῦ αἱ βάσεις καὶ τὰ σφυρά*, Jo. xi. 48., or *b.* is emphatic (Stallb. Plat. Protag. p. 118. Mdv. 13.), as, *e.g.*, in 1 Cor. iii. 9. *θεοῦ γάρ ἐσμεν συνεργοί, θεοῦ γεώργιον, θεοῦ οἰκοδομή ἐστε*, Acts xiii. 23. *τούτου (Δαυὶδ) ὁ θεὸς ἀπὸ τοῦ σπέρματος - - ἤγαγε σωτῆρα Ἰησοῦν*, Jas. i. 26. *εἴ τις - - τούτου μάταια ἡ θρησκεία*, iii. 3. Heb. x. 36. Eph. ii. 8. The emphasis not unfrequently consists in an expressed antithesis, as: Ph. ii. 25. *τὸν συστρατιώτην μου, ὑμῶν δὲ ἀπόστολον καὶ λειτουργὸν τῆς χρείας μου*, Mt. i. 18. Heb. vii. 12. 1 P. iii. 21. Eph. ii. 10. vi. 9. Gal. iii. 15. iv. 28. 1 Cor. vi. 15. Rom. iii. 29. xiii. 4. The Genitive, however, for the most part contains the principal notion, as: Rom. xi. 13. *ἐθνῶν ἀπόστολος apostle of the Gentiles*, 1 Tim. vi. 17. *ἐπὶ πλούτου ἀδηλότητι riches which are uncertain*, Tit. i. 7. Heb. vi. 16. 2 Pet. ii. 14. That the placing of the Genitive before the governing noun should be ascribed to the diction of individual authors, is certainly not likely (Gersdorf 296.). Such, however, might be; as some writers take away even from emphatic constructions part of their force. Comp. Poppo Thuc. III. I. 243. There is a difficulty in Heb. vi. 2., where *βαπτισμῶν διδαχῆς* (depending on *θεμέλιον*) must be taken together, instead of strangely separating *διδαχῆς*, and regarding it as the governing noun to all the four Genitives, as, even recently, Ebrard insists on doing. Only the question is, whether we should here admit a transposition for *διδαχῆς βαπτισμῶν*, as most later expositors do. Such a transposition, however, would be at variance with the general structure of the verse. That *βαπτισμοὶ διδαχῆς* should be translated *baptisms after instruction*, to distinguish them from the legal baptisms (lustrations) of the Jews, as peculiarly Christian, is confirmed by this designation in Mt. xxviii. 19. *βαπτίσαντες αὐτούς - - διδάσκοντες αὐτούς*. Ebrard's objection, that Christian baptism is distinguished from mere lustrations, not by instruction, but by the remission of sin and regeneration, amounts to nothing, for Mt. xxviii. says nothing about the remission of sins. As far as regards the use of the word *βαπτισμός*, and particularly in the Plural, what Tholuck has already remarked, may perhaps throw light on the above explanation.

Note 5. Kühnöl and others consider *περί* with the Acc. in Mr. iv. 19. *αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι* as a circumlocution for the Genitive. But, though Mr. might have written *αἱ τῶν λοιπῶν ἐπιθ.*, yet the former expression is not only more definite, but preserves the peculiar force of *περί*: cupiditates, quae *circa* reliqua (rel. res) versantur (Heliod. 1, 23, 45. *ἐπιθυμία περὶ τὴν Χαρίκλειαν*, Aristot. rhet. 2, 12. *αἱ περὶ τὸ σῶμα ἐπιθυμίαι*), just as (with the Gen.) in Jo. xv. 22. There is some difference also, when, in Greek authors, *περί* with the Acc. is used as a circumlocution for the Genitive of an object to which a certain quality is ascribed, as: Diod. S. 11, 89. *ἡ περὶ τὸ ἱερὸν ἀρχαιότης*, so also *τὸ περὶ τοὺς κρατῆρας ἰδίωμα* (comp. Schaef. Julian. p. VI. and Dion. Comp. p. 23.). With more reason might it be said that in 1 Cor. vii. 37. *ἐξουσία περὶ τοῦ ἰδίου θελήματος* this preposition is used with the Gen. as a circumlocution for the Genitive, because the Genitive alone would have been sufficient; but *power over his own will*, is a more definite and fuller expression. Expositors find a similar circumlocution for the Gen. with *ἀπό* and *ἐκ* in Acts xxiii. 21. *τὴν ἀπὸ σοῦ ἐπαγγελίαν*, 2 Cor. viii. 7. *τῇ ἐξ ὑμῶν ἀγάπῃ*. This, however, is like amor qui *a vobis* proficiscitur, promissio a te profecta, and still near *τῇ ὑμῶν ἀγάπῃ*, which may be rendered by amor in vos.[1] So Thuc. 2, 92. *ἡ ἀπὸ τῶν Ἀθηναίων βοήθεια*, Dion. H. IV. 2235. *πολὺν ἐκ τῶν παρόντων κινήσας ἔλεον*, Plato rep. 2. 363 a. *τὰς ἀπ' αὐτῆς εὐδοκιμήσεις*, Demosth. pac. 24 b. Polyaen. 5, 11. D. S. 1, 8. 5, 39. Exc. Vat. p. 117. Lucian. conscr. hist. 40. comp. Jacobs Athen. 321 sq. and Anthol. pal. I. 1. 159. Schaef. Soph. Aj. p. 228. Ellendt Arrian. Al. I. 329. Also Rom. xi. 27. *ἡ παρ' ἐμοῦ διαθήκη* must be explained in the same way. Comp. Xen. C. 5, 5, 13. Isocr. Demon. p. 18. Arrian. Al. 5, 18, 10. (Fr. *in loc.* and Schoem. ad Isaeum p. 193.) On Jo. i. 14. see Lücke. None of these passages contains an unmeaning circumlocution. In 1 Cor. ii. 12. *οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν, ἀλλὰ τὸ πνεῦμα τὸ ἐκ θεοῦ*, the apostle has purposely employed in the parallel *τὸ ἐκ θεοῦ*, and not *τὸ πν. θεοῦ* or *τὸ θεοῦ*. No attentive reader will admit the reality of the alleged circumlocutions with *ἐν* (see Koppe Eph. p. 60.) in 1 Cor. ii. 7. Eph. ii. 21. Tit. iii. 5. 2 Pet. ii. 7. Neither does any of the passages usually quoted in reference to this point, contain a mere circumlocution of the Genitive. In Rom. ix. 11. *ἡ κατ' ἐκλογὴν πρόθεσις* means the purpose according to, in consequence of, election. In Rom. xi. 21. *οἱ κατὰ φύσιν κλάδοι* are the branches according to nature, *i.e.* the natural branches. So likewise in Heb. xi. 7. *ἡ κατὰ πίστιν δικαιοσύνη*. Yet, see above, § 22, 7. More probable instances in Greek writers, as: Diod. S. 1, 65. *ἡ κατὰ τὴν ἀρχὴν ἀπόθεσις* the laying down of the government (properly, abdication in reference to the government),

[1] 2 Cor. ix. 2. *ὁ ἐξ ὑμῶν ζῆλος ἠρέθισε τοὺς πλείονας* comes under the head of Attraction.

4, 13. Exc. Vat. p. 103. Arrian. Al. 1, 18, 12. Mtth. 866. On εὐαγγ. κατὰ Ματθ. etc. see Fr. (comp. quotations in the nova biblioth. Lubec. II. 105 sq.). It is quite erroneous to take τὰ εἰς Χριστὸν παθήματα 1 Pet. i. 11. for τὰ Χριστοῦ παθήματα (v. l.). The former expression means (similar to περὶ τῆς εἰς ὑμᾶς χάριτος v. 10.) *the sufferings destined for Christ.*

It is a different matter, when the Genitive, governed by a noun, is rendered by means of a preposition; as such construction is more appropriate to the import of the corresponding verb, as: κοινωνία ὑμῶν εἰς τὸ εὐαγγέλιον Ph. i. 5. comp. iv. 15. So perhaps also ἐπερώτημα εἰς θεόν *(in reference to God)* 1 Pet. iii. 21. comp. 2 Sam. xi. 7. ἐπερωτᾶν εἰς θεόν.

4. The same sort of direct dependence occurs in the construction of the Genitive with verbal adjectives, though the verbs to which these belong do not govern the Genitive (2 Pet. ii. 14. μεστοὺς μοιχαλίδος, Mt. x. 10. ἄξιος τῆς τροφῆς, Heb. iii. 1. κλήσεως μέτοχοι etc. see No. 8., Eph. ii. 12. ξένοι τῶν διαθηκῶν etc.), as: 1 Cor. ii. 13. λόγοι διδακτοὶ πνεύματος ἁγίου, see above, 2 Pet. ii. 14. καρδίαν γεγυμνασμένην πλεονεξίας comp. Iliad. 5, 6. λελουμένος ὠκεάνοιο, Soph. Aj. 807. φωτὸς ἠπατημένη, 1353. φίλων νικώμενος, and with 1 Cor. especially Soph. El. 344. κείνης διδακτά, with 2 Pet. Philostr. her. 2, 15. θαλάττης οὔπω γεγυμνασμένοι, 3, 1. Νέστορα πολέμων πολλῶν γεγυμνασμένον, 10, 1. σοφίας ἥδη γεγυμνασμένον, see Boisson. Philostr. her. p. 451. In German (and English) all these Genitives are resolved by prepositions: taught of (by) the Holy Spirit, bathed in the ocean, inured to the sea, etc. Most probably, in the simple language of antiquity, the Genitive, in such constructions, was regarded as the *Whence* case. See Hartung p. 17. According to this view, the following two passages are easily explained: Heb. iii. 12. καρδία πονηρὰ ἀπιστίας *a heart wicked* (in respect to) *unbelief* (where ἀπιστία is that on which πονηρία is founded). Substantively, πονηρία ἀπιστίας would be quite natural by the Genitive in apposition. Similar in Wisd. xviii. 3. ἥλιον ἀβλαβῆ φιλοτίμου ξενιτείας παρέσχες, see Monk Eurip. Alcest. 751. Mtth. 811. 818. Likewise Jas. i. 13. ἀπείραστος κακῶν, which most expositors render: untempted (cannot be tempted) by evil (comp. Soph. Antig. 847. ἄκλαυστος φίλων, Aeschyl. Theb. 875. κακῶν ἀτρύμονες Schwenck Aeschyl. Eumen. 96.); Schulthess, however, translates it: *who has not experienced evil.* The parallelism with πειράζει does not favour the last interpretation. The active acceptation in the Aethiopic version: *not tempting to sin*, is still more objectionable on the ground that πειράζει δὲ αὐτὸς οὐδένα following would be tautology (for the

apostle, as the δέ shows, wished to say something different from ἀπείρ.), and also that ἀπείρ. with an active meaning does not occur, than, as Schulth. thinks, on account of the Genitive κακῶν.[1] The Genitive has great latitude of import, at least in the poets, and in such writers as approach a poetic or rhetorical diction. Ἀπείρ. κακῶν might denote *not tempting in respect to evil*, as well as in Soph. Aj. 1405. λουτρῶν ὁσίων ἐπίκαιρος suitable for holy washings, or in Her. 1, 196. παρθένοι γάμων ὡραῖαι ripe for marriage.

Paul's expression κλητοὶ Ἰησοῦ Χριστοῦ Rom. i. 6. cannot be brought under this rule. Even Thiersch does not attempt this. According to another view of the apostle in reference to κλῆσις, the expression means: Called of Christ, that is, (by God) called to be Christ's. On the other hand, we may refer to this head ὅμοιος τινός Jo. viii. 55. (this adjective regularly governs the Dative) Mtth. 873. Schneider Plat. civ. II. 104. III. 46. (on similis *alicujus* and the like, see Zumpt lat. Grammat. p. 365.), and ἐγγύς with the Gen. Jo. xi. 18. Rom. x. 8. xiii. 11. Heb. vi. 8. viii. 13. etc., the usual construction here, along with which, however, ἐγγύς τινι occurs. See Bleek Hebr. II. II. 209. Mtth. 812. Even adjectives compounded with σύν are sometimes construed with the Genitive, as: σύμμορφος τῆς εἰκόνος Rom. viii. 29. (Mtth. 864.).

5. Very closely related to the Genitive of dependence after a substantive, and essential for resolving that Genitive in a sentence, is the very common εἶναι or γίνεσθαί τινος. In Greek prose it has a still more diversified import than in the N. T.; and was formerly explained by assuming that a preposition or a substantive was understood (Krü 28. Mdv. 57. Ast Lexic. Platon. I. 621.).

In the N. T. may be distinguished,

a. The Genitive of the *whole class*, or *sphere* to which one belongs, as: 1 Tim. i. 20. ὧν ἐστιν Ὑμεναῖος *of whom is* (to whom belongs) *Hym.*, 2 T. i. 15. Acts xxiii. 6. (1 M. 2, 18. Plato Protag. 342 e. Xen. A. 1, 2, 3.), 1 Th. v. 5. 8. οὐκ ἐσμὲν νυκτὸς οὐδὲ σκότους - - ἡμεῖς ἡμέρας ὄντες *belonging to the night, to the day*, Acts ix. 2.

b. The Genitive of *dominion, property*, or *possession*, etc. as: Mt. xxii. 28. τίνος τῶν ἑπτὰ ἔσται γυνή; 1 Cor. iii. 21. πάντα ὑμῶν ἐστίν (Xen. A. 2, 1, 4. Ptol. 1, 8, 1.), vi. 19. οὐκ ἐστὲ ἑαυτῶν *ye are not your own—ye do not belong to yourselves*, 2 Cor. iv. 7. ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ᾖ τοῦ θεοῦ καὶ μὴ ἐξ ἡμῶν *that - - may be God's and not ours*—of God and not of us, x. 7. Χριστοῦ εἶναι Rom.

[1] On the active and passive acceptation of the verbals see *Wex.* Soph. Antig. 1. 162.

viii. 9. (similar in 1 Cor. i. 12. of heads of parties ἐγώ εἰμι Παύλου, comp. Diog. L. 6, 82.). Under this come Acts i. 7. οὐχ ὑμῶν ἐστὶ γνῶναι etc. *it does not depend on you,—it is not in your power to know* (Plato Gorg. 500 a. Xen. Oec. 1, 2.), Mr. xii. 7. ἡμῶν ἔσται ἡ κληρονομία (Mt. v. 3.), further Heb. v. 14. τελείων ἐστὶν ἡ στερεὰ τροφή *is suited* (belongs) *to full-grown persons*, etc.

c. The Genitive of a quality, in which one participates, in diversified acceptations, as: 1 Cor. xiv. 33. οὐκ ἔστιν ἀκαταστασίας ὁ θεός, Heb. x. 39. ἡμεῖς οὐκ ἐσμὲν ὑποστολῆς - - ἀλλὰ πίστεως etc. (Plato apol. 28 a.). Likewise the *genit. concret.* Acts ix. 2. τινὰς τῆς ὁδοῦ ὄντας, particularly the Genitive of age, as: Mr. v. 42. ἦν ἐτῶν δώδεκα Luke ii. 42. iii. 23. Acts iv. 22. Tob. xiv. 7. 11. Plato legg. 4. 721 a. In these passages the subject is a person, but, in the following, it is a thing: Heb. xii. 11. πᾶσα παιδεία οὐ δοκεῖ χαρᾶς εἶναι *is not (a matter) of joy* (this, however, might be referred to *a.*), 2 Pet. i. 20. πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται. Moreover, this construction of εἰμί, when persons are the subject, is sometimes made more forcible, in the Oriental style, by the insertion of υἱός or τέκνον. Comp. 1 Th. v. 5. ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας.

6. In the N. T. as well as in Greek authors, the Genitive is construed with verbs and adjectives, to denote *proceeding from*, *removal from*, with a diversity of acceptation natural to that relation. There is this difference, however, that this diversity is more copious in Greek prose, and in the N. T. the Genitive construction is more frequently strengthened by prepositions.

As *separation from* is related to *proceeding from*, yet that which departs and is separated may often be conceived as a part of the remaining whole; the Genitive, as the case of proceeding from, is also naturally the case of *separation* and of *partition*. We shall first elucidate the Genitive of *separation* and *removal*, as the more limited.

Even in Greek prose the Genitive is usually employed to denote separation or removal, as: ἐλευθεροῦν τινος to free *from* something, κωλύειν, ὑποχωρεῖν, παύειν, διαφέρειν, ὑστερεῖν τινος, see Mtth. 829. 845. Bhdy 179. (though even in such circumstances frequently prepositions are properly inserted). Accordingly, in the N. T. such verbs as the following are construed with the Genitive: μεταστῆναι Luke xvi. 4., ἀστοχεῖν 1 T. i. 6., παύεσθαι 1 P. iv. 1., κωλύειν Acts xxvii. 43. (comp. Xen. C. 2, 4, 23. Anab. 1, 6, 2. Pol. 2, 52, 8. a.), διαφέρειν Mt. x. 31. 1 Cor. xv. 41. a. (Xen. C. 8, 2, 21. comp.

Krü. Dion. H. p. 462.), ἀποστερεῖσθαι 1 T. vi. 5.,[1] also ὑστερεῖν *to be behind one*, 2 Cor. xi. 5. xii. 11. see Bleek on Heb. iv. 1. and ξένοι τῶν διαθηκῶν Eph. ii. 12.

The interposition of prepositions, however, predominates,

a. With verbs of *disjoining*, *freeing*, and *being free*, invariably (Mtth. 665. Bhdy 181.), as: χωρίζειν ἀπό Rom. viii. 35. 1 Cor. vii. 10. Heb. vii. 26. (Plat. Phaed. 67 c., but Polyb. 5, 111, 2.), λύειν ἀπό Luke xiii. 16. 1 Cor. vii. 27., ἐλευθεροῦν ἀπό Rom. vi. 18. 22. viii. 2. 21. (Thuc. 2, 71., also with ἐκ Mtth. 830.), ῥύεσθαι ἀπό Mt. vi. 13. (2 S. xix. 9. Ps. xvi. 13 f.), with ἐκ Luke i. 74. Rom. vii. 24. a. Ex. vi. 6. Job xxxiii. 30. Ps. lxviii. 15.; σώζειν ἀπό Rom. v. 9. (Ps. lxviii. 15.), and more frequently with ἐκ, as in Jas. v. 20. Heb. v. 7. (2 S. xxii. 3 f. 1 Kings xix. 17.); λυτροῦν ἀπό Tit. ii. 14. Ps. cxviii. 134. (but λ. τινος Fabric. Pseudepigr. 1. 710.); καθαρίζειν ἀπό 1 Jo. i. 7. 2 Cor. vii. 1. Heb. ix. 14. (conformably to καθαρὸς ἀπό Acts xx. 26. comp. Tob. iii. 14. Demosth. Neaer. 528 c. [with ἐκ Appian. Syr. 59.] and ἀθῶος ἀπό [נָקִי מִן] Mt. xxvii. 24. comp. Krebs observ. 73. Gen. xxiv. 41. Num. v. 19. 31., with Dat. Jos. ii. 17. 19.); similar λούειν ἀπό (cleanse by washing) Acts xvi. 33. Rev. i. 5.

b. Where the construction with the Genitive alone is also used, as: ἀναπαύεσθαι ἐκ τῶν κόπων Rev. xiv. 13., παυσάτω τὴν γλῶσσαν ἀπὸ κακοῦ 1 Pet. iii. 10. (Esth. ix. 16. Soph. Electr. 987. Thuc. 7, 73.); ὑστερεῖν ἀπό Heb. xii. 15. is probably a pregnant construction.

On the notion of *separation* and *removal* is founded also the Hellenistic construction κρύπτειν (τι) ἀπό τινος Luke xix. 42. (for which classic authors use κρύπτειν τινά τι), and is properly a construct. praegnans (comp. in the Sept. Gen. iv. 14. xviii. 17. 1 Sam. iii. 18. etc.). To verbs of *remaining behind* anything (ὑστερεῖν τινος) may be referred 2 Pet. iii. 9. οὐ βραδύνει ὁ κύριος τῆς ἐπαγγελίας (οὐ βραδύς ἐστι τῆς ἐπαγγελίας), comp. ὑστέρουν τῆς βοηθείας Diod. S. 13, 110. The Syrian translator joins ἐπαγγ. with βραδ.

7. The Genitive of *proceeding from* and of derivation occurs, in its simplest prosaic form, in ἄρχομαί τινος I begin *from* (with) something (Hartung 14.), δέχομαί τινος I receive *from* somebody δέομαί τινος, *I request of one* (Mtth. 834.), ἀκούω τινός I hear *from* somebody; γεύομαί τινος, ἐσθίω τινός (*e.g.* ἄρτου, μέλιτος) I taste, eat,

[1] Lachm. has, on the authority of good Codd., adopted in Acts xix. 27. - - μέλλειν τε καὶ καθαιρεῖσθαι τῆς μεγαλειότητος αὐτῆς. Still I agree with Mey. in thinking this reading (which most probably is an error of the transcribers, see Bengel) unsuited to the style of the passage.

of something; ὀνίνημί τινος, I derive advantage, enjoyment, *from* something; δίδωμί τινος, λαμβάνω τινός, I give, take, *of*, *from*, something (Hm. Opusc. I. 178.).

The Genitive here denotes generally the object from, out of which *hearing*, *eating*, *giving*, etc. comes; from which that proceeds which is eaten, tasted, given, etc.; and, in the last expressions, indicates the mass, the whole, of which a part is enjoyed, given, etc. Consequently these Genitives may be regarded also as *Genitivi partitivi*. When the whole or the object simply is meant, the strictly Objective case, the Accusative, is used. In the N. T. diction the Genitive, in many of those constructions, is strengthened by a preposition. We remark in particular that

a. Δέομαι has invariably the Genitive of the person (Mt. ix. 38. Luke v. 12. viii. 28. Acts viii. 22. etc.), the object of the request being subjoined in the Acc., as: 2 Cor. viii. 4. δεόμενοι ἡμῶν τὴν χάριν, etc. (Weber Demosth. p. 163.).

b. Of the construction of verbs of *giving* with the Genitive, we have only *one* instance, Rev. ii. 17. δώσω αὐτῷ τοῦ μάννα (where some Codd. have δ. α. φαγεῖν ἀπὸ τοῦ μ. as a correction).[1] On the other hand, in Rom. i. 11. 1 Th. ii. 8. the apostle could not have written μεταδιδόναι χαρίσματος or εὐαγγελίου (Mtth. 798.), as in the first passage a particular charisma (in fact, he says χάρισμά τι) is meant; and in the second, the Gospel is mentioned as indivisible. Paul did not purpose to communicate a portion of (*from*) a spiritual gift, or a portion of (*from*) the Gospel.

c. Verbs of *enjoying*, or *partaking*, as: προσλαμβάνεσθαι τροφῆς Acts xxvii. 36., μεταλαμβάνειν τροφῆς Acts ii. 46. xxvii. 33 f., γεύεσθαι τοῦ δείπνου Luke xiv. 24. (figuratively Heb. vi. 4. γεύεσθαι τῆς δωρεᾶς τ. ἐπουρανίου, γεύεσθαι θανάτου Mt. xvi. 28. Luke ix. 27. Heb. ii. 9. etc.), and with gen. pers. Phil. 20. ἐγώ σου ὀναίμην ἐν κυρίῳ (comp. also Odyss. 19, 68.), Rom. xv. 24. ἐὰν ὑμῶν - - ἐμπλησθῶ. But γεύεσθαι governs also the Acc., as: Jo. ii. 9. ἐγεύσατο τὸ ὕδωρ, Heb. vi. 5.[2] (as more frequently in Hebraizing Greek, Job xii. 11. Sirach xxxvi. 24. Tob. vii. 11; but perhaps never in Greek authors).[3]

[1] Even this passage clearly shows the distinction between the Genitive and the Acc., as the construction καὶ δώσω ψῆφον λευκήν follows: comp. Heliod. 2, 23, 100. ἐπεῤῥόφουν ὁ μὲν τοῦ ὕδατος, ὁ δὲ καὶ οἴνου.

[2] *Bengel* on Heb. vi. 4. appears to trifle, in attempting to make a distinction between γεύεσθαι with the Gen. and γεύεσθαι with the Acc.

[3] In the sense of *eating up*, *consuming*, φαγεῖν and ἐσθίειν have regularly the Acc. (Mt. xii. 4. Rev. x. 10.): comp. for distinction, 1 Cor. ix. 7. They also take the Acc. when merely the receiving of our ordinary food is expressed, as: Mr. i. 6. ἦν Ἰωάννης - - ἐσθίων ἀκρίδας καὶ μέλι ἄγριον, Rom. xiv. 21. Mt. xv. 2.

Verbs of *eating*, *giving*, or *taking*, *of* or *from*, are, moreover, in the N. T. invariably joined to the noun by a preposition.

a. By ἀπό, as: Luke xxiv. 42. ἐπέδωκαν αὐτῷ - - ἀπὸ μελισσίου κηρίου, xx. 10. Mt. xv. 27. τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν παιδίων (comp. אָכַל מִן and φαγεῖν ἀπό Fabric. Pseudepigr. I. 706.), Luke xxii. 18. οὐ μὴ πίω ἀπὸ τοῦ γεννήματος τῆς ἀμπέλου (Jer. li. [xxviii.] 7.), Acts ii. 17. ἐκχεῶ ἀπὸ τ. πνεύματός μου (LXX.), v. 2. καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς, Jo. xxi. 10. ἐνέγκατε ἀπὸ τῶν ὀψαρίων, Mr. xii. 2. ἵνα - - λάβῃ ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος.

b. By ἐκ, as: 1 Cor. xi. 28. ἐκ τοῦ ἄρτου ἐσθιέτω, ix. 7. (2 S. xii. 3. 2 Kings iv. 40. Sir. xi. 17. Judith. xii. 2.), Jo. iv. 14. ὃς ἂν πίῃ ἐκ τοῦ ὕδατος,[1] vi. 50. ὁ ἄρτος - - ἵνα τις ἐξ αὐτοῦ φάγῃ, 1 Jo. iv. 13. ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν. But we must not refer to this head Heb. xiii. 10. φαγεῖν ἐκ θυσιαστηρίου, as if it were equivalent to ἐκ θυσίας; for θυσιαστ. means *altar*. To eat from the altar is the same as to eat from (of) the offering (placed on the altar). Perhaps there is no instance of ἐσθίειν ἀπό or ἐκ in classic Greek; but ἀπολαύειν ἀπό τινος, which is akin to it, occurs in Plat. rep. 3. 395 c. 10. 606 b. Apol. 31 b.

c. Of verbs of *perception* ἀκούω is construed with the Genitive (to hear *from*, *out of* one), to hear one, as: Mt. xvii. 5. Mr. vii. 14. Luke ii. 46. Jo. iii. 29. ix. 31. Rom. x. 14.[2] The object is expressed by the Acc., as: Acts i. 4. ἣν ἠκούσατέ μου, Lucian. dial. deor. 20, 13. Yet we find likewise ἀκούειν τι ἀπό in 1 Jo. i. 5., ἐκ in 2 Cor. xii. 6. (also Odyss. 15, 374.), παρά in Acts x. 22., where in classic Greek the Gen. alone would have been sufficient. A Genitive of the thing with ἀκούω occurs in Jo. v. 25. Heb. iv. 7. ἀκ. φωνῆς, Luke xv. 25. ἤκουσε συμφωνίας καὶ χορῶν, Mr. xiv. 64. ἠκούσατε τῆς βλασφημίας, 1 M. x. 34. Bar. iii. 4. (Lucian. Halc. 2. gall. 10.

1 Cor. viii. 7. x. 3. f. (Jo. vi. 58.), comp. Diog. L. 6, 45. It may be stated generally, that ἐσθίειν τι (comp. also 2 Th. iii. 12.) would in no passage be found entirely unjustifiable, and thus the absence of ἐσθίειν τινός (interchanged with ἀπό or ἔκ τινος) would cease to be strange. In Luke xv. 16. ἀπὸ τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι the construction is founded on Attraction. Besides, we find ἐσθίειν, πίνειν τι the regular construction in the Sept. Only in Num. xx. 19. ἐὰν τοῦ ὕδατός σου πίωμεν occurs.

[1] Otherwise in 1 Cor. x. 4. ἔπινον ἐκ πνευματικῆς ἀκολουθούσης πέτρας, where Flatt's attempt to explain the construction is a failure.

[2] Others, *Ruck* and *Fr.*, take the Genitive of the person οὗ οὐκ ἤκουσαν thus: *of* (about) *whom* (de quo) they have heard nothing (as ἀκούειν τινός even in Iliad. 24, 490.). This appears to me neither plausible (the construction in this sense is entirely poetical), nor necessary: One hears Christ, when one hears the Gospel in which He speaks; and thus ἀκούειν Χριστόν Eph. iv. 21. is said of those who have not heard Christ in person. The observations of *Philippi* on the passage are quite superficial.

Xen. C. 6, 2, 13. etc.). On the other hand, *ἀκούω* is construed with the Acc. in Luke v. 1. *ἀκούειν τὸν λόγον τ. θεοῦ*, Jo. viii. 40. *τὴν ἀλήθειαν, ἣν ἤκουσα παρὰ τ. θεοῦ* etc. In the last passages the object is the whole connection, and the hearing meant is intellectual; while, in the previous passages, the object is simply certain sounds or words received by the ear. Comp. Rost 532.

The Genitive with *τυγχάνειν* (*ἐπιτυγχάνειν*) exclusively occurs in the N. T. (on the Acc. see Hm. Vig. 762. Bhdy 176.),[1] as: Luke xx. 35. Acts xxiv. 3. xxvii. 3. etc. This construction, in its origin, is most probably to be referred to the preceding rule; yet we find it also where the *whole* object is meant. In the same way the earlier Greek authors almost always construe *κληρονομεῖν* (*inherit*, also *participate in*) with the Genitive (Kypke II. 381.), but the later and the N. T. writers construe it with the Accusative of the thing, as: Mt. v. 4. xix. 29. Gal. v. 21. (Polyb. 15, 22, 3.) see Fischer-Well. III. I. 368. Lob. Phryn. 129. Mtth. 802.

Λαγχάνειν has the Accusative in Acts i. 17. 2 Pet. i. 1. *ἰσότιμον ἡμῖν λαχοῦσι πίστιν* (where *πίστις* does not mean the faith objectively, but the subjective faith of *these* Christians) Mtth. 801. But in Luke i. 9. the Gen. is used. Comp. Brunck Soph. Electr. 364. Jacobs Anthol. pal. III. 803.

8. In the foregoing examples we already perceive the transition from the notion of *proceeding from* to that of *partaking of, participating in*. This partitive import of the Genitive is still more distinctly apparent in such expressions as *μετέχειν τινός, πληροῦν τινος, θιγγάνειν τινός*.

With the Genitive are construed

a. Words that express the notion of *having a share, partaking, wanting* (wishing to partake) Mtth. 797., as: *κοινωνεῖν* Heb. ii. 14., *κοινωνός* 1 Cor. x. 18. 1 P. v. 1., *συγκοινωνός* Rom. xi. 17., *μετέχειν* 1 Cor. ix. 12. x. 21. Heb. v. 13., *μεταλαμβάνειν* Heb. vi. 7. xii. 10., *μέτοχος* Heb. iii. 1., also *χρήζειν*[2] Mt. vi. 32. 2 Cor. iii. 1. a., *προσδεῖσθαι* Acts xvii. 25. But *κοινωνεῖν* is also construed with the Dat. of the thing, and in the N. T. this is the more usual construction, as: 1 Tim. v. 22. *μὴ κοινώνει ἁμαρτίαις ἀλλοτρίαις*, Rom. xv. 27. 1 P. iv. 13. 2 Jo. 11. (Wisd. vi. 23.), and in a transitive acceptation it has

[1] According to good authorities, only *ἐπιτυγχάνειν* has the Acc. Rom. xi. 7. See Fr.

[2] Though in Luke xi. 8. several Codd. have *ὅσον χρήζει*, neither from this, nor from the construction *χρήζειν τι* (Mtth. 834.), should it be concluded, as is done by Kühnöl, that *χρ.* is construed with the Acc. in the sense of *desiring, demanding*.

εἰς in Ph. iv. 15. οὐδεμία μοι ἐκκλησία ἐκοινώνησεν εἰς λόγον δόσεως. Comp. Plat. rep. 5. 453 b. δυνατὴ φύσις ἡ θήλεια τῇ τοῦ ἄῤῥενος γένους κοινωνῆσαι εἰς ἅπαντα τὰ ἔργα. Act. Apocr. p. 91. The Dat. of the thing with κοινωνεῖν and μετέχειν sometimes occurs in Greek authors (Thuc. 2, 16. Demosth. cor. c. 18.) Poppo Thuc. III. II. 77.; and, in respect to κοινωνεῖν, is to be explained from the notion of *community* implied in the word (1 Tim., as above, cannot be resolved into μηδέν σοι καὶ ταῖς ἁμαρτίαις ἀλλοτρ. κοινὸν ἔστω).

Moreover, μετέχειν is once construed with the interposition of ἐκ, 1 Cor. x. 17. ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν. I am not aware that a similar instance is to be found in any Greek author.

b. Words that denote *abounding, filling,*[1] being or making *empty, wanting* (Mtth. 826.), as: Rom. xv. 13. ὁ θεὸς πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης, Luke i. 53. πεινῶντας ἐνέπλησεν ἀγαθῶν, Acts v. 28. πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς διδαχῆς ὑμῶν (ii. 28. LXX.), Jo. ii. 7. γεμίσατε τὰς ὑδρίας ὕδατος (vi. 13.), Mt. xxii. 10. ἐπλήσθη ὁ γάμος ἀνακειμένων (Acts xix. 29.), Jo. i. 14. πλήρης χάριτος, 2 P. ii. 14. ὀφθαλμοὶ μεστοὶ μοιχαλίδος, Luke xi. 39. τὸ ἔσωθεν ὑμῶν γέμει ἁρπαγῆς καὶ πονηρίας, Jas. i. 5. εἴ τις ἡμῶν λείπεται σοφίας (Matthiae Eurip. Hippol. 323.), Rom. iii. 23. πάντες ὑστεροῦνται τῆς δόξης τοῦ θεοῦ (comp. Lob. Phryn. p. 237.) see also Acts xiv. 17. xxvii. 38. Luke xv. 17. xxii. 35. Jo. xix. 29. Rom. xv. 14. 24. Verbs of filling or being full are not unfrequently construed with ἀπό (Luke xv. 16. ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων, xvi. 21.) or ἐκ (γεμίζειν ἐκ Rev. viii. 5. xvii. 2., χορτάζ. ἐκ Rev. xix. 21., but χορτάζειν τινός Klagl. iii. 15. 29., μεθύειν and μεθύσκεσθαι ἐκ Rev. xvii. 2. 6. comp. Lucian. dial. d. 6, 3.).[2] The Dat. after πληροῦν, μεθύσκεσθαι etc. rests on a conception essentially different. See § 31, 7. How 1 Cor. i. 7. ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι must be taken, is obvious. Comp. Plat. rep. 6. 484 d.

[1] To this head may be referred also πλούσιος with the Gen. in Eurip. Orest. 394. In the N. T. ἐν is always used with πλούσιος, as: Eph. ii. 4. πλούσ. ἐν ἐλέει *(rich in mercy)*, Jas. ii. 5. Comp. πλουτεῖν, πλουτίζεσθαι ἔν τινι 1 Tim. vi. 18. 1 Cor. i. 5. etc.

[2] On πλησθύνειν ἀπό Athen. 13. 569. see *Schweighaeus.* add. et corrig. p. 478. Mt. xxiii. 25. ἔσωθεν γέμουσιν (cup and platter) ἐξ ἁρπαγῆς καὶ ἀκρασίας is perhaps to be rendered: *full of extortion*, their contents consist of extortion. Luke, on the other hand, refers the fulness to the Pharisees themselves, and therefore writes: τὸ ἔσωθεν ὑμῶν γέμει ἁρπαγῆς etc. Likewise in Jo. xii. 3. ἡ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου, we must not regard ἐκ τῆς ὀσμῆς as merely equivalent to a Genitive, but as denoting especially that *whence* the filling of the house was come: *it was filled with (from) the odour of the Ointment* (with fragrance).

c. Verbs of *touching*, in as far as the touching is confined to a *part* of the object, as: Mr. v. 30. ἥψατο τῶν ἱματίων (vi. 56. Luke xxii. 51. Jo. xx. 17. 2 Cor. vi. 17. u. a.), Heb. xii. 20. κἂν θηρίον θίγῃ τοῦ ὄρους (xi. 28.). Under this head comes also Luke xvi. 24. βάπτειν ὕδατος Bhdy 168. (βάπτειν εἰς ὕδωρ Plato Tim. 73 e. Ael. 14, 39.).

d. Verbs of *taking hold of*, when the act refers to only a *part* of a whole, as: Mt. xiv. 31. ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ, comp. Theoph. ch. 4. (Jesus with His hand took hold of Peter, probably by the arm, while he was about to sink) Luke ix. 47. The construction is different in Mr. ix. 27. κρατήσας αὐτὸν τῆς χειρός, Acts iii. 7. πιάσας αὐτὸν τῆς δεξιᾶς χειρός (*by* the hand), comp. Plato Parm. 126. Xen. A. 1, 6, 10. Hence usually such verbs are construed with the Genitive of a limb, as: Luke viii. 54. κρατήσας τῆς χειρὸς αὐτῆς, Acts xxiii. 19. (Jes. xli. 13. xlii. 6. Gen. xix. 16.). On the contrary, κρατεῖν or λαμβάνειν, ἐπιλαμβάνεσθαί τινα always denotes *seize*, apprehend one, that is, the whole person, as: Mt. xii. 11. xiv. 3. xviii. 28. Acts ix. 27. xvi. 19. The same distinction is observed in the figurative use of this verb, as: Genitive, Heb. ii. 16. Luke i. 54. 1 Tim. vi. 2. (Xen. C. 2, 3, 6.); Acc. 2 Th. ii. 15. Col. ii. 19. etc. But κρατεῖν *hold fast* Heb. iv. 14. and vi. 18., and ἐπιλαμβάνεσθαι *lay hold of* 1 Tim. vi. 12. 19. (Ael. 14, 27.), are construed with the Genitive. In these instances, however, there is reference to a collective amount of a definite good (ὁμολογία, ἔλπις), which the individual, for his respective part, holds fast, or attains. See, in general, Mtth. 803 f. In an intellectual sense ἐπιλαμβάνεσθαι is construed with a double Genitive, as: Luke xx. 20. ἵνα ἐπιλάβωνται αὐτοῦ λόγου *that they might catch him by a word*, v. 26. ἐπιλαβέσθαι αὐτοῦ ῥήματος (comp. especially Xen. A. 4, 7, 12.). Lastly, to this head is to be referred the construction ἔχεσθαί τινος, hold *by*, hang *from* (pendere ex), be connected with, anything, Bleek Heb. II. II. 220 f. Mtth. 803., and ἀντέχεσθαί τινος. Both these verbs occur in the N. T. only in the figurative sense, as: Heb. vi. 9. τὰ κρείσσονα καὶ ἐχόμενα σωτηρίας, Mt. vi. 24. τοῦ ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει, 1 Th. v. 14. ἀντέχεσθε τῶν ἀσθενῶν, Tit. i. 16. ἀντεχόμενος τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου. Also ἀνέχεσθαι τινός *endure anything* or *any one*, comes under this head, as it denotes properly *to hold by* a person or thing (Mt. xvii. 17. Heb. xiii. 22. Eph. iv. 2.), comp. Kypke II. 93. Likewise ἔνοχός (ἐνεχόμενός) τινος, as: Mt. xxvi. 66. ἔνοχος θανάτου, or 1 Cor. xi. 27. ἔνοχος τοῦ σώματος καὶ τοῦ αἵματος τοῦ κυρίου

(Jas. ii. 10.). In both these passages the apprehension, seizure, of a thing is denoted. The first refers to a punishment to be suffered; the second, to a wrong for which satisfaction is due. See Fr. Mt. p. 223. Bleek Hebr. II. I. 340 f. comp. § 31.

Note 1. The partitive Genitive is sometimes governed by an adverb, as: Heb. ix. 7. ἅπαξ τοῦ ἐνιαυτοῦ once a year, Luke xviii. 12. xvii. 4. (Ptol. geogr. 8, 15. 19. 8, 29. 31. 8, 16. 4.) comp. Mdv. 54.

Note 2. The partitive Genitive sometimes refers to the Subject, as: Xen. A. 3, 5, 16. ὁπότε - - σπείσαιντο καὶ ἐπιμίγνυσθαι σφῶν τε πρὸς ἐκείνους καὶ ἐκείνων πρὸς αὐτούς *and such of the Persians and of the Carduchi as may be disposed have intercourse with each other.* In the N. T. a similar construction occurs in Acts xxi. 16. συνῆλθον καὶ τῶν μαθητῶν σὺν ἡμῖν (comp. Pseudarist. p. 120. Haverc. ἐν οἷς καὶ βασιλικοὶ ἦσαν καὶ τῶν τιμωμένων ὑπὸ τοῦ βασιλέως). In all instances, however, the Genitive is accompanied by a preposition, as: Jo. xvi. 17. εἶπον ἐκ τῶν μαθητῶν αὐτοῦ etc.

9. The Genitive as the *Whence* case is easily discovered when joined to

a. Verbs of *accusing, trying* (judicially), *condemning, acquitting*, as Genitive of the thing (Mtth. 848.), *e.g.*: Acts xix. 40. κινδυνεύομεν ἐγκαλεῖσθαι στάσεως, xxv. 11. οὐδέν ἐστιν ὧν οὗτοι κατηγοροῦσί μου, Luke xxiii. 14. οὐδέν εὗρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον ὧν κατηγορεῖτε κατ' αὐτοῦ (yet we find also περί τινος de aliqua re Acts xxiii. 29. xxiv. 13., comp. Xen. Hell. 1, 7, 2., as κρίνεσθαι περί τινος Acts xxiii. 6. xxiv. 21.). The offence of which one is accused is that *from, out of*, which the κατηγορεῖν arises.

It must not, however, be overlooked, that the preceding two verbs have usually, in Greek authors, a different construction, which is, κατηγορεῖν τινός τι (that cannot be proved to occur in the N. T. from Mr. xv. 3. comp. Lucian. necyom. 19.) and ἐγκαλεῖν τινί τι Mtth. 849 f.[1]

b. Κατακαυχᾶσθαι to boast of a thing (claim glory from a thing) Jas. ii. 13. On the other hand, the construction ἐπαινεῖν τινά τινος (4 Macc. i. 10. iv. 4. Poppo Thuc. III. I. 661.) does not occur in the N. T. In Luke xvi. 8. τῆς ἀδικίας is undoubtedly to be joined to οἰκονόμος, and the object of ἐπαινεῖν is expressed in the

[1] Why κατηγορεῖν (properly maintain, assert against one) has the Genitive of a person (Mt. xii. 10. Luke xxiii. 2. etc.), is obvious; but καταγινώσκειν τινός 1 Jo. iii. 20. is construed exactly in the same manner. Instead of ἐγκαλεῖν τινι (Sir. xlvi. 16.) we find in Rom. viii. 33. ἐγκαλ. κατά τινος is as easily accounted for κατηγορεῖν εἴς τινα Maetzner Antiph. 207.

clause ὅτι φρονίμως ἐποίησεν. In general, see on the former construction (Sintenis) in the Leipz. L. Z. 1833. I. 1135. Like ἐπαινεῖν, the verb μισεῖν has in Later Greek the Genitive of a thing (Liban. Oratt. p. 120 d. Cantacuz. I. 56.).

c. Verbs signifying to *smell* (*scent, breathe out*), Mtth. 856.; for in ὄζειν τινός the Genitive denotes the substance *from* which the ὄζειν proceeds. In the N. T. an instance occurs only in a figurative sense, Acts ix. 1. ἐμπνέων ἀπειλῆς καὶ φόνου *breathing of threatening and slaughter*, comp. Aristoph. eq. 437. οὗτος ἤδη κακίας καὶ συκοφαντίας πνεῖ Heliod. 1, 2. Ephraem. 2358. Different from this are φόνον πνέοντες Theocr. 22, 82., θυμὸν ἐμπνέων Eurip. Bacch. 620., where the direct object is expressed: *breathing murder, courage*, the verbs being used as transitive.

10. The signification of the Genitive appears more remote from its original import, when joined to—

a. Verbs of *feeling*, that denote the object towards which the feeling in question is directed, as: σπλαγχνίζεσθαί τινος Mt. xviii. 27. Even in the German phrase, *sich jemandes erbarmen*, we find the Genitive construction. In Greek the object is clearly conceived as affecting the subject that feels, and, consequently, as the point *from* which the feeling proceeds. Most verbs of this kind, however, are construed with the Acc., conformably to a different conception of the relation. See § 32, 1. and Hartung S. 20.

b. Verbs of *longing*, and *desiring* (Mtth. 824 f.). Except when a partitive Genitive occurs, as ἐπιθυμ. σοφίας, ἐπιθυμεῖν τινος, for instance, was so conceived by the Greeks, that the *longing* and *desire* were supposed to proceed from the object,—the object being supposed to excite the feeling in the subject. In the N. T. ἐπιθυμεῖν invariably (only in Mt. v. 28. we find *Var.*) takes the Genitive, as: Acts xx. 33. ἀργυρίου ἢ χρυσίου ἢ ἱματισμοῦ οὐδενὸς ἐπεθύμησα (1 Tim. iii. 1.), so also ὀρέγεσθαι 1 Tim. iii. 1. εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ (Isocr. Demon. p. 24. ὀρεχθῆναι τῶν καλῶν ἔργων Lucian. Tim. 70.) Heb. xi. 16., and ἱμείρεσθαι 1 Th. ii. 8. Likewise in the Sept. and the Apocrypha (Wisd. vi. 11. 1 Macc. iv. 17. xi. 11. etc.) we find ἐπιθυμεῖν τινος (ὀρέγεσθαι does not occur there at all) usually construed with the Genitive, though the verb had already come to be sometimes employed as transitive, and to take the Acc., as in Ex. xx. 17. Deut. v. 21. vii. 25. Mich. ii. 2. Job xxxiii. 20. comp. Wisd. xvi. 3. Sir. xvi. 1. The verb ἐπιποθεῖν appears to have been constantly used with the Acc. even by the early Greeks (the desire being conceived to proceed

towards the object,—*ποθεῖν* or *πόθον ἔχειν ἐπί τι*, comp. Fr. Rom. I. 31.), Plat. legg. 9. 855 e. Diod. S. 17, 101. comp. 2 Cor. ix. 14. Ph. i. 8. 1 Pet. ii. 2. Likewise *πεινῆν* and *διψῆν*, which, in Greek authors, regularly take the Genitive, are used in the N. T. in a figurative sense (in reference to spiritual blessings), and with the Acc. (*φιλοσοφίαν διψ.* Epist. Socr. 25. p. 53. Allat.) Mt. v. 6. *πεινῶντες καὶ διψῶντες δικαιοσύνην.*[1] The distinction between these two constructions is obvious: *διψ. φιλοσοφίας* means *to have a thirst for philosophy*, while *διψ. φιλοσοφίαν* represents philosophy as something indivisible which one wishes to attain.

c. Verbs of *thinking of, remembering, forgetting* (Mtth. 820.), as: Luke xvii. 32. *μνημονεύετε τῆς γυναικὸς Λώτ*, i. 72. *μνησθῆναι διαθήκης* Acts xi. 16. 1 Cor. xi. 2. Luke xxii. 63. Heb. xiii. 2. Jude 17. 2 P. iii. 2. (also *ὑπομιμνήσκειν τινὰ περί τινος* 2 Pet. i. 12.) Heb. xii. 5. *ἐκλέλησθε τῆς παρακλήσεως*, vi. 10. *ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν*, xiii. 2. 16. But the Acc. is often elsewhere used with *ἀναμιμνήσκεσθαι* in Heb. x. 32. 2 Cor. vii. 15. Mr. xiv. 72. and *μνημονεύειν* in Mt. xvi. 9. 1 Th. ii. 9. Rev. xviii. 5. (Mtth. 820.), yet rather in the sense of *having present in the mind*, holding in remembrance (Bhdy 177.). Likewise *ἐπιλανθάνεσθαι* in Ph. iii. 14., so sometimes in the Sept. (Deut. iv. 9. 2 Kings xvii. 38. Jes. lxv. 16. Wisd. ii. 4. Sirach iii. 14.), and even in Attic. This double construction rests on a different conception of the relation, and is the same as may be remarked also in Latin. Verbs of *mentioning, reminding*, do not take the Genitive in the N. T. We find, instead, *μνημον. περί* Heb. xi. 22. (comp. *μιμνήσκεσθαι περί* Xen. C. 1, 6, 12. Plut. paedag. 9, 27. Tob. iv. 1.).

d. By an easy transition, verbs of *caring for* or *neglecting* (Mtth. 821.), Luke x. 34. *ἐπεμελήθη αὐτοῦ* (1 T. iii. 5.), 1 Cor. ix. 9. *μὴ τῶν βοῶν μέλει τῷ θεῷ;* (Acts xviii. 17. Plut. paedag. 17, 22.) Tit. iii. 8. *ἵνα φροντίζωσι καλῶν ἔργων*, 1 T. v. 8. *τῶν ἰδίων οὐ προνοεῖ*, 1 T. iv. 14. *μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος* (Heb. ii. 3.), Heb. xii. 5. *μὴ ὀλιγώρει παιδείας κυρίου*. Under this head comes also *φείδεσθαι* (Mtth. 822.),[2] Acts xx. 29. *μὴ φειδόμενοι τοῦ ποιμνίου not sparing the flock*, 1 Cor. vii. 28. 2 Pet. ii. 4. etc. On the other hand, we

[1] In the Sept. this verb is found with the Dat. Ex. xvii. 3. *ἐδίψησεν ὁ λαὸς ὕδατι* (*for* water). Likewise in Ps. lxii. 2. the Cod. Vat. has *ἐδίψησέ σοι* (*θεῷ*, al. *σε*) *ἡ ψυχή μου*.

[2] In Latin parcere *alicui*. In Greek *φείδεσθαι*, to judge from the construction, consists rather in the notion of restraining one's self *from*, sibi temperare etc. In the Sept., however, this verb also takes the Dative, and is also construed with a preposition.

find *μέλει* also with *περί* Mt. xxii. 16. Jo. x. 13. xii. 6. a. (Her. 6, 101. Xen. C. 4, 5, 17. Hiero 9, 10. a. Wisd. xii. 13. 1 M. xiv. 43., comp. Strange in Jahns Archiv. II. 400.).

e. Lastly, verbs of *ruling* (Mtth. 838.) take the Genitive as the simple case of dependence, that being implied in the notion of *superiority* (Hartung S. 14.), as: Mr. x. 42. *οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν* (Rom. xv. 12. LXX.) comp. also *κυριεύειν* Rom. xiv. 9. 2 Cor. i. 24., *αὐθεντεῖν* 1 T. ii. 12., *καταδυναστεύειν* Jas. ii. 6., *ἀνθυπατεύειν* Acts xviii. 12. etc. All these verbs are clearly derived from nouns, and the construction is to be resolved thus: *κύριόν τινος εἶναι, ἀνθύπατόν τινος εἶναι.* On the other hand, *βασιλεύειν τινός* (Her. 1, 206. and Sept.) never occurs in the N. T.; but, instead, we find, conformably to the Heb. idiom (עַל with verbs of *ruling*, Ps. xlvii. 9. Prov. xxviii. 15. Neh. v. 15.) *βασ. ἐπί τινος* Mt. ii. 22. Rev. v. 10. or *ἐπί τινα* Luke i. 33. xix. 14. 27. Rom. v. 14. comp. Lob. Phryn. 475.

Verbs of *buying* or *selling* take the Genitive of the price (Bhdy 177 f. Mdv. 67 f.), as: Mt. x. 29. *οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται* (xxvi. 9. *ἠδύνατο τοῦτο πραθῆναι πολλοῦ*, xx. 13. Mr. xiv. 5. Acts v. 8. [Plato apol. 20 b.] 1 Cor. vi. 20. comp. Rev. vi. 6.) Bar. 1, 10. 3, 30. (but Mt. xxvii. 7. *ἠγόρασαν ἐξ αὐτῶν* viz. *ἀργυρίων*, Acts i. 18.), Acts vii. 16. *ὠνήσατο τιμῆς ἀργυρίου* (with *ἐκ* Palaeph. 46, 3. 4.). Also under this head comes Jude 11. *τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν for a reward* (Xen. C. 3, 2, 7. Plat. rep. 9. 575 b.). Agreeably to the construction with *ἐκ*, and without reference to the fundamental import of the Genitive, the *genitivus pretii* might be reduced to the notion of *proceeding from* (comp. *proceeds*), as that which is bought for a price *comes* to us, as it were, *out of* the price given. But it would probably be more appropriate to refer this construction to the Genitive of *exchanging*, and phraseology such as *ἀλλάσσειν τι ἕν τινι* (Hartung 15. Mtth. 483.). One buys or sells *for* so much money. Hence in Greek *ἀντί* is the preposition of price. (A different view will be found in Hm. Opusc. I. 179.; but see Prüfer de graeca et lat. declinat. 98 sq.) Even the construction *ἀλλάσσειν, διαλλάσσειν τί τινος* does not occur in Biblical Greek, but in Rom. i. 23. we find the more explicit *ἀλλάσσειν τι ἕν τινι*, as in the Sept. (after the Heb. חָמִיר בְּ) Ps. cv. 20. Ἀλλάσσειν τί τινι, which comes very near the above, occurs in Her. 7, 152. Sept. Ex. xiii. 13. Lev. xxvii. 10. etc. Connected with verbs of *buying* etc. are verbs of *valuing, estimating*, which like the former, govern the Genitive (Krü. 44.). Comp. *ἄξιος* Mt. iii. 8. x. 10. Rom. i. 32., *ἀξιοῦν* 2 Th. i. 11. 1 Tim. v. 17. Heb. iii. 3. etc.

11. The Genitive of *place* and of *time* is employed without being

directly governed by a single word, but in accordance with its primary import, and in obvious connection with the structure of the sentence (Hm. Vig. 881. Hartung 32 ff.), as: Aesch. Prom. 714. λαιᾶς χειρὸς σιδηροτέκτονες οἰκοῦσι Χάλυβες *left hand* (Her. 5, 77.), Xen. Eph. 5, 13. ἐκείνης τῆς ἡμέρας *that day*, Philostr. her. 9, 3 f. χειμῶνος *in winter* (in the season of winter), Thuc. 3, 104. (Mtth. 857 f.). The N. T. writers, in this case, almost invariably employ a preposition. Only in certain standing phrases do they use the Genitive alone—the strictly partitive Genitive, as: νυκτός *by night*, also μέσης νυκτός Mt. xxv. 6., ἡμέρας καὶ νυκτός Luke xviii. 7. Acts ix. 24. (Xen. A. 2, 6, 7.), χειμῶνος Mt. xxiv. 20. (verb. m. σαββάτῳ), Luke xxiv. 1. ὄρθρου βαθέος, v. 19. μὴ εὑρόντες, ποίας (ὁδοῦ) εἰσενέγκωσιν αὐτόν *by* (*through*) *what way*, xix. 4. (ἐκείνης sc. ὁδοῦ Gal. vi. 17. τοῦ λοιποῦ (Thuc. 4, 98.). Comp. the German *des weitern*. But, though the Genitive of time is confined in the N. T. to certain simple expressions of frequent occurrence, Acts i. 3. ἡμερῶν τεσσαράκοντα must not be translated *within* 40 *days* (Mtth. 858.), see above 2, *a*. Had such been Luke's meaning, he would undoubtedly have employed a preposition.

Rev. xvi. 7. ἤκουσα τοῦ θυσιαστηρίου λέγοντος is certainly not to be referred to this head (*I heard speaking from the altar*, comp. Soph. El. 78. Erfurdt Soph. Oed. R. 142. Bttm. Philoct. 115. Bhdy 137.). From the analogous expressions in v. 5. and vi. 3. 5., it must be translated: *I heard the altar speaking*. See Bengel *in loc.* This prosopopoeia might be attributed to the singularly mysterious character of the vision. See de Wette. The reading ἤκ. ἄλλου ἐκ τοῦ θυσιαστηρίου λέγ. is a manifest correction. On Τιβεριάδος Jo. vi. 1. see above.

Note. The Genitives absolute, which in the historical style of the N. T. frequently occur, are not, in their original application, properly absolute, but come under the case of defining time, comp. Hartung S. 31. (hence they correspond to the Ablatives absolute in Latin). They are used, however, to denote a more remote relation, that of cause and condition, involved also in the primary force of the Genitive. We have merely to remark here, that they sometimes occur where the nature of the verb following would lead one to expect a different oblique case, as: Luke xvii. 12. εἰσερχομένου αὐτοῦ - - ἀπήντησαν αὐτῷ, xxii. 10. 53. xviii. 40. ἐγγίσαντος αὐτοῦ ἐπερώτησεν αὐτόν, Mr. xi. 27. Acts iv. 1. xxi. 17. 2 Cor. xii. 21. Jo. iv. 51. This is usual likewise in Greek authors, partly because, at the beginning of the sentence, the writer had not yet determined the principal verb he was to employ, and partly because the regular construction would render the expression heavy, comp. Her. I, 41.

Thuc. 1, 114. 3, 13. Xen. A. 2, 4, 24. Mem. 4, 8, 5. Pol. 4, 49, 1. Xen. Eph. 4, 5. Heliod. 2, 30, 113. Wyttenbach Plut. Mor. II. 21. Schaef. Apollon. Rh. II. 171. and Dem. II. 202. Poppo Thuc. I. 2. 119. Siebelis Pausan. II. 8. Hoffmann Pr. de casib. absol. p. 1.[1] Likewise 2 Cor. iv. 18. *αἰώνιον βάρος δόξης κατεργάζεται ἡμῖν, μὴ σκοπούντων ἡμῶν τὰ βλεπόμενα* might have been expressed thus: *μὴ σκοποῦσι τὰ βλεπ.* By the former construction, however, the participial clause is brought out with more prominence and force. Comp. Xen. C. 6, 1, 37. There is an exception to this rule when the subject of the principal clause (in the Nominative) is the same as that of the secondary, as: Mt. i. 18. *μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτούς, εὑρέθη ἐν γαστρὶ ἔχουσα*, where the writer probably had contemplated another structure of the sentence. So perhaps Rev. xvii. 8. In Greek authors *such* instances are rare; yet see Her. 5, 81. Plat. rep. 8. 547 b. Pol. 31, 17, 1. comp. Poppo Thuc. I. 119 sq. Wannowski p. 61 sqq. In the Sept. may be pointed out Gen. xliv. 4. Ex. iv. 21. v. 20. xiv. 18. comp. Acta apocr. p. 68. 69. Epiphan. vit. p. 326. 340. 346. (in the 2d vol. of the Works of Epiphan. ed. Colon.); in Latin, Suet. Tib. 31. In all these instances Genitives absolute appear as fixed forms of expression, their grammatical origin being no further taken into consideration.

SECTION XXXI.

OF THE DATIVE.

In Greek the Dative is more comprehensive in its import than in Latin; as it represents the Ablative also, which, in the latter language, is a separate case (comp. Hm. emend. rat. p. 140.).

Its relation to the tenor of a sentence is not so close and essential as that of the Acc. or Gen. It serves merely to complete and extend a sentence. It points out the object (mostly a person) in reference to whom or which the action takes place. It does not, however, represent this object as directly affected by the action. Hence the Dative frequently accompanies the Acc. that directly denotes the object of a transitive verb, as: 2 Cor. ix. 2. *προθυμίαν ἣν καυχῶμαι Μακεδόσιν*, Acts xxii. 25. *προέτειναν αὐτὸν τοῖς ἱμᾶσιν* (Kühnöl *in loc.*), xxiv. 5. Jo. vi. 13. In a looser application (to things) the Dative denotes what accompanies the action, as motive, power, or other circumstance (of time and place), etc.

[1] From the Latin comp. Ablat. absol. Cic. Phil. 11, 10. fam. 15, 4, 18. Caes. b. gall. 5, 4. civ. 1, 36. 2, 19. 3, 21.

1. We shall first consider the Dative as the case of reference (of the more remote object, as it is usually expressed), when joined to a transitive verb, as: *διδόναι* (*δωρεῖσθαί*) *τί τινι*, *γράφειν τί τινι* (2 Cor. ii. 3.), *εὐαγγελίζεσθαί τινί τι* (Luke ii. 10. 2 Cor. xi. 7.), *ὀφείλειν τινί τι* Mt. xviii. 28. Rom. xiii. 8. (comp. Rom. i. 14. viii. 12. contrary xv. 27.), *ὁμοιοῦν τινά τινι* Mt. vii. 24. xi. 16., *καταλλάσσειν τινά τινι* 2 Cor. v. 18.

The import of the Dative is equally plain, when it is used with an intransitive verb or an adjective derived from it. Its force is more or less distinctly perceived,

a. In *ἀκολουθεῖν*, *ἐγγίζειν*, *κολλᾶσθαί*, *δεδέσθαι* (Rom. vii. 2. 1 Cor. vii. 27.), *ἐντυγχάνειν τινί* etc., also *εὔχεσθαί τινι* Acts xxvi. 29.

b. In *μεριμνᾶν*, *ὀργίζεσθαι* Mt. vi. 25. v. 22., *μετριοπαθεῖν τινι* Heb. v. 2., in *μέμφεσθαι* Heb. viii. 8. (Krü. 21.), *φθονεῖν* Gal. v. 26.

c. In *πιστεύειν*, *πεποιθέναι*, *ἀπιστεῖν*, *ἀπειθεῖν*, *ὑπακούειν*, *ὑπήκοος*, *ἐναντίος* etc.

d. In *προσκυνεῖν*, *λατρεύειν* (not Ph. iii. 3.), *δουλοῦν*.

e. In *ἀρέσκειν*, *ἀρκεῖν* Mt. xxv. 9. 2 Cor. xii. 9., *ἀρκετός* and *ἱκανός* Mt. vi. 34. 1 P. iv. 3. 2 Cor. ii. 6.

f. In *ξενίζεσθαί τινι* 1 Pet. iv. 12. (Thuc. 4, 85.) be surprised at a thing (the surprise being in reference to the thing), *ἀπολογεῖσθαί* (2 Cor. xii. 19. Acts xix. 33. comp. 1 P. iii. 15.) and *διαλέγεσθαί τινι* (Acts xvii. 2. xviii. 19.), *διακατελέγχεσθαί τινι* Acts xviii. 28. (*δογματίζειν τινί* comp. Col. ii. 20.), where the person to whom the conversation or defence is addressed, is indicated by the Dative. Also *ὁμολογεῖν* and *ἐξομολογεῖσθαί τινι* (Jas. v. 16.), even in the sense of *praise* (לְ הוֹדָה) Luke x. 21. Rom. xiv. 11. Heb. xiii. 15., as praise addressed to God is a confession made to Him, that we recognise Him as the Most High and Almighty.

g. In *κρίνεσθαί* Mt. v. 40., *διακρίνεσθαί τινι* Jude 9. (Jer. xv. 10.) *to go to law, to contend, with one.*

h. In verbs of *likeness* or *unlikeness*, under another point of view, as: Mt. xxiii. 27. *ὁμοιάζετε τάφοις κεκονιαμένοις*, vi. 8. Heb. ii. 17. 2 Cor. x. 12. comp. *ὅμοιός*, *ἴσος τινί* Mt. xi. 16. Jo. ix. 9. 1 Jo. iii. 2. Acts xiv. 15. Mt. xx. 12. Ph. ii. 6. comp. Fritzsche Arist. amic. p. 15. (*ὅμοιος* also once with the Genitive, Jo. viii. 55. Mtth. 873. comp. § 30, 4.), and in verbs of *sharing in, participating in*, as: 1 Tim. v. 22. 1 P. iv. 13. comp. Luke v. 10. Rom. xv. 27. (These verbs have more frequently the Genitive, § 30, 8.) See also *ὁμιλεῖν τινι* Acts xxiv. 26.

i. In verbs of *using*, as: χρῆσθαι Acts xxvii. 17. 1 Cor. ix. 12. 15. (On the contrary, once in 1 Cor. vii. 31. with the Acc. in the best Codd., as sometimes in later writers, *e.g.* Malal. p. 5. Theophan. p. 314. Böckh corp. inscript. II. 405. [not Xen. Ages. 11, 11.] comp. Bornem. Act. p. 222. But in Acts xxvii. 17. the Acc. has little authority.)

k. In στήκειν (ἑστηκέναι) τινί to stand to, adhere to, a thing 2 Cor. i. 24. Gal. v. 1. (Var.), or to a person Rom. xiv. 4.

Προσκυνεῖν (*reverence* and *worship*) invariably governs the Dative in Mt., Mr., and Paul (Mt. iv. 10. is a quotation from Deut. vi. 13.). In the other N. T. writers it has sometimes the Dat. (Jo. ix. 38. Acts vii. 43. Heb. i. 6. Rev. iv. 10. vii. 11. xiii. 4. etc.), sometimes the Acc. (Luke iv. 8. xxiv. 52. Jo. iv. 23. Rev. ix. 20. xiv. 11.); like γονυπετεῖν τινα Mr. (i. 40.) x. 17. Mt. xvii. 14. (and λατρεύειν τινά sometimes, Mtth. 886.). The Dative with προσκυνεῖν is peculiar to Later Greek. Lob. Phryn. p. 463. comp. Bos exercitatt. philol. p. 1 sqq. Kypke obs. I. 7 sq.

Χαίρειν, which in Greek authors (Fr. Rom. III. 78 f.), and sometimes also in the Sept. (Prov. xvii. 19. comp. Bar. 4, 37.), is construed with the Dative, is employed in the N. T. for the most part with ἐπί. On Rom. xii. 12. see below, No. 7. In 1 Cor. xiii. 6. the Dative is governed by σύν.

On the contrary, the phrases ἀποθανεῖν τῇ ἁμαρτίᾳ, τῷ νόμῳ Rom. vi. 2. Gal. ii. 19., θανατοῦσθαι τῷ νόμῳ Rom. vii. 4., νεκρὸν εἶναι τῇ ἁμ. vi. 11., ζῆν τινι (τῷ θεῷ Rom. vi. 10. comp. 1 P. iv. 10.) signify: *to be dead to* (for, in reference to) *sin*, *the law*. Comp. Rom. vii. 4. εἰς τὸ γενέσθαι ὑμᾶς ἑτέρῳ and ἀπογενέσθαι τῇ ἁμαρτ. 1 P. ii. 24. In the same way, in Rom. vi. 20. ἐλεύθεροι τῇ δικαιοσύνῃ is contrasted with δουλοῦσθαι τῇ δικαιοσύνῃ (v. 18. comp. 19. 20.): *when ye were slaves to sin, ye were freemen in relation to righteousness*,—free from all control of righteousness.

In κατακρίνειν τινὰ θανάτῳ Mt. xx. 18. (comp. 2 Pet. ii. 6.),[1] an expression unknown in classical Greek, we find a Dative of the thing after a verb of sentencing: *to condemn one to death*, that is, to adjudge, by a decision, to death. The classical Greek construction is κατακρίνειν τινὰ θανάτου or even θάνατον (Mtth. 850. Heupel Mr. 285.), or κατακρ. τινὶ θάνατον Her. 6, 85. (to decree death). Of the same description is καταδικάζειν τινὰ θανάτῳ, Lob. Phryn. p. 475. Comp. also ἔνοχος τῇ κρίσει Mt. v. 21. liable to condemnation—or amenable to the court (§ 30, 8.). Comp. Bleek Heb. II. I. 340.

2. Closely connected with this is the Dative dependent on εἶναι (ὑπάρχειν) and γίνεσθαι (not on the predicates joined to them); for

[1] This construction is unknown also in the Old T. Among the parallel passages quoted by *Bretsch.* that from Sus. 41. is κατέκοιναν αὐτὴν ἀποθανεῖν, and another v. 48. κατακρίνατε θυγατέρα Ἰσραήλ.

ἐστί or γίνεταί μοι φόβος can only mean: the φόβον εἶναι or γίνεσθαι *applies, refers,* is imparted, to *me.* The following expressions have become usual:

a. Without a predicate, εἶναί τινι signifies property or possession, γίνεσθαί τινι being imparted to, as: Luke ii. 7. οὐκ ἦν αὐτοῖς τόπος *they had no room,* Acts viii. 21. x. 6. iii. 6. xxi. 23. Mt. xviii. 12., Luke i. 14. ἔσται χαρά σοι, Mt. xvi. 22. οὐ μὴ ἔσται σοι τοῦτο *this shall not be unto thee,* Acts xx. 3. 16., ii. 43. ἐγένετο πάσῃ ψυχῇ φόβος *fear fell upon,* Rom. xi. 25. Ellipt. 1 Cor. vi. 13. v. 12. 2 Cor. vi. 14. Jo. ii. 4. (Krü. 59.).

b. With a predicate (mostly a substantive), εἶναι or γίνεσθαί τινι denotes what quality *for a person* a thing has or receives, objectively as well as subjectively (as the case may be), as: 1 Cor. viii. 9. μήπως ἡ ἐξουσία - - πρόσκομμα γένηται τοῖς ἀσθενέσιν, i. 18. ὁ λόγος ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστίν etc., ix. 2. xiv. 22. Rom. ii. 14. vii. 13. 1 Cor. iv. 3. ix. 3. Ph. i. 28. But *become to* (Krü. 59.) in the N. T. is usually expressed by εἶναι or γίνεσθαι εἴς τι.

3. Substantives derived from verbs governing a Dative sometimes take the same case, instead of the ordinary Genitive, as: 2 Cor. ix. 12. εὐχαριστίαι τῷ θεῷ (not v. 11.), nearly as εὐχαὶ τοῖς θεοῖς Plat. legg. 7. 800 a. see Wyttenbach Plut. Mor. I. 154. Lips. Stallb. Plat. Euthyphr. 101. and rep. I. 372. Ast Plat. Polit. 451. Bornem. Xen. Cyr. 374. Fr. Mr. p. 63. Yet comp. τὸ εἰωθὸς αὐτῷ Luke iv. 16. Acts xvii. 2. (Plat. legg. 658 e. τὸ ἦθος ἡμῖν) and τὸ εὐπάρεδρον τῷ κυρίῳ 1 Cor. vii. 35. Another instance occurs in Luke vii. 12. υἱὸς μονογενὴς τῇ μητρί *a son who was to his mother an only son* (thus not strictly for the Genitive, comp. Tob. iii. 15. μονογενὴς τῷ πατρί, Jud. xi. 34.), with which we must not confound the Dative of relationship. Comp. Luke v. 10. Rom. iv. 12. (Bttm. Philoct. p. 102 sq. Boisson. Nic. p. 271. Ast Plat. Polit. 451. 519. also legg. p. 9.). On Rom. iv. 12. see § 62.

A substantive with the Dative occurs also in Mt. xxvii. 7. ἠγόρασαν τον ἀγρὸν - - εἰς ταφὴν τοῖς ξένοις *for a burying-ground for strangers.* Comp. Strabo 17. 807. πρὸς ἐπίδειξιν τοῖς ξένοις. See Schoem. Isae. p. 264. Krü. 68 f. But in 1 Cor. vii. 28. the Dative may be referred. Yet see Bhdy S. 88.

4. The Dative, without being directly connected with the notion of a verb or noun, expresses the relation of the action or matter to any one, as: 2 Cor. ii. 12. οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί μου *for*

my spirit (1 Cor. vii. 28.), or Luke xviii. 31. *πάντα τὰ γεγραμμένα - - τῷ υἱῷ τοῦ ἀνθρώπου* were written for Him, in reference to Him, were to be fulfilled in Him (Mt. xiii. 14. Jude 14.). Yet comp. Mt. xiii. 52. Ph. i. 27. 1 Tim. i. 9.

Especially deserving of notice are,

a. The Dative of *opinion* or *decision* (comp. above, No. 2.), as: Plato Phaed. 101 d. *εἴ σοι ἀλλήλοις ξυμφωνεῖ ἢ διαφωνεῖ*; Soph. Oed. C. 1446. So in the expressions in Acts vii. 20. *ἀστεῖος τῷ θεῷ*, 2 Cor. x. 4. *δυνατὰ τῷ θεῷ*.[1] Yet see 1 Cor. ix. 2. Comp. Wyttenb. Plat. Phaed. as above. Erfurdt Soph. Oed. R. 615. Krü. 61.

b. The Dative of *interest*, as: 2 Cor. v. 13. *εἴτε ἐξέστημεν, θεῷ· εἴτε σωφρονοῦμεν, ὑμῖν* (Rom. xiv. 6. 1 Cor. xiv. 22.); or, more definitely, the *dativus commodi* and incommodi, Jo. iii. 26. *ᾧ σὺ μεμαρτύρηκας*, to whom, in behalf of whom (Luke iv. 22. Rom. x. 2. 2 Cor. ii. 1., comp. Xen. M. 1, 2, 21.). On the other hand, Mt. xxiii. 31. *μαρτυρεῖτε ἑαυτοῖς, ὅτι υἱοί ἐστε*, etc., *against* yourselves, comp. Jas. v. 3. Yet comp. Heb. vi. 6. Jude 1. Rom. xiii. 2. On Rev. viii. 3., see Ewald. [But Eph. v. 19. *λαλοῦντες ἑαυτοῖς (ἀλλήλοις) ψαλμοῖς*, etc., is a simple Dative of direction: *speaking to one another*, etc.]

5. The preceding illustrations suffice to show that the Dative is related to the preposition *εἰς* (Engelhardt Plat. Menex. p. 360.),[2] and *πρός*, exactly as the Gen. is to the prepositions *ἐκ* and *ἀπό*. Hence in many phrases one of the former prepositions is used instead of the Dative. Thus we find, as every one knows, not only *λέγειν τινί* and *πρός τινα* (the latter is in Mt. and Mr. the usual, and almost the invariable expression, see Schulz Parab. v. Verwalt. S. 38.), but also *εὔχεσθαι θεῷ* Acts xxvi. 29. (Xen. Cyr. 5, 2, 12. Demosth. Conon. 729 c. Plut. Coriol. 9. Xen. Eph. 4, 3.), and *εὔχεσθαι πρὸς θεόν* 2 Cor. xiii. 7. (Xen. M. 1, 3, 2.), *βοᾶν τινι* Luke xviii. 7. and *β. πρός τινα* Hos. vii. 14., *ψεύδεσθαί τινι* (Acts v. 4. Ps. xvii. 45. lxxvii. 36. Jer. v. 12., but not in Greek authors) and *ψευδ. πρός τινα* (*against one, to be false towards one*) Xen. A. 1, 3, 5., *καταλλάττειν τινί* and *πρός τινα* Xen. vectig. 6, 8. Joseph. antt. 14, 11, 3.,[3] *εὐδοκεῖν εἴς τινα* 2 Pet. i. 17. and *τινί* in Greek

[1] Jas. ii. 5. *τοὺς πτωχοὺς τῷ κόσμῳ*, as Lchm. and Tdf. read, would be similar.

[2] In modern Greek the Acc. with *εἰς* serves usually as a circumlocution for the Dative, even in its simplest relations, as: *λέγω εἰς τὸν φίλον μου dico amico meo.*

[3] Col. i. 20. *ἀποκαταλλ. εἰς*, would be analogous, if this were not designedly a pregnant construction. See Mey.

writers (Pol. 4, 22, 7. 1 M. 1, 45.), *μάχεσθαί τινι* Xen. A. 4, 5, 12. Plato rep. 3. 407 a. and *πρός τινα* Jo. vi. 52. Iliad. 17, 98. Plato Lach. 191 d. Lucian. conv. 42., and more frequently (also in Sept.),[1] *ὁμιλεῖν τινι* and *πρός τινα* Luke xxiv. 14. Xen. M. 4, 3, 2. The N. T. writers, through the influence of the more explicit and graphic idiom of their vernacular tongue, employ prepositions where, in native Greek authors, the Dat. *commodi* or *incommodi* would have been sufficient, as, *e.g.* *εἰς*: Acts xxiv. 17. *ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου*, Luke vii. 30. *τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν εἰς ἑαυτούς to their own harm* (*εἰς* also signifies *contra*).[2] On the contrary, *κηρύττειν* or *εὐαγγελίζομαι εἰς*, being constantly followed by the Plural of the noun, denote *to make known among*, Mr. xiii. 10. 1 Pet. i. 25. Luke xxiv. 47. (Paus. 8, 5, 8.). In Mt. xx. 1. *μισθοῦσθαι εἰς τὸν ἀμπελῶνα* means *hire*, not *for*, but *into* his vineyard. In the same way, the construction is pregnant in Mr. viii. 19. *τοὺς ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλ.* *broke* (and divided) *among* the 5000. Likewise in Mt. v. 22. *ἔνοχος εἰς τὴν γέενναν liable into Gehenna*, i.e. to go, be cast, into (different from *τῇ κρίσει*, *τῷ συνεδρίῳ*). In Rom. viii. 18. *τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς* a retrenchment in the expression is to be remarked, similar to the Hebrew נגלה אל 1 Sam. iii. 7. Lastly, in the phrases *ὠφέλιμος πρός τι* 1 Tim. iv. 8. 2 Tim. iii. 16. (with *εἰς* Xen. Oec. 5, 11. comp. *χρήσιμος εἰς* Wisd. xiii. 11.), *εὔθετος εἴς τι* Luke xiv. 35. (Dion. H. de Thuc. 55, 3., with *πρός* Pol. 26, 5, 6. D. S. 5, 37.) the preposition with the Acc. must not be regarded as put for the Dative, as *useful*, *adapted*, *for*, *to*, are quite appropriate expressions, though the Dative would be more strictly proper in reference to a person. Yet comp. Luke ix. 62. Var.

The phrase *πιστεύειν εἴς* or *ἐπί τινα* (Acts ix. 42. xxii. 19.) obviously means, in Christian phraseology, nearly the same as *πιστεύειν τινί* (credere, confidere alicui), and is to be taken as pregnant: to resign one's self to any one as a believer in him, to profess one's self a believer in one, fide se ad aliquem applicare.[3] Likewise

[1] So *παραβάλλειν τί τινι* (Her. 4, 198.) occurs also, as well as *τι πρός τι* (Joseph. Ap. 2, 15.). Otherwise Mr. iv. 30. *ἐν ποίᾳ παραβολῇ παραβάλωμεν τὴν βασιλείαν τοῦ θεοῦ*, see Fr. Besides, the reading here varies.

[2] In Luke viii. 43. the *text. rec.* has *εἰς ἰατροὺς προσαναλώσασα ὅλον τὸν βίον*, but the best Codd. have *ἰατροῖς*. The latter must be preferred, as the former appears a correction. In Greek authors the verb is usually construed with *εἰς*, Xen. Cyrop. 2, 4, 9. Aelian. 14, 32.

[3] Πιστεύειν ἐν Χριστῷ might be understood in the same way, yet this expression cannot be distinctly established from Gal. iii. 26. Eph. i. 13; but we find

παραδιδόναι εἰς (to deliver up to any one) is not simply = παρ. τινί, but rather denotes *deliver into the power of*, Mt. x. 17. Hence it is used with θάνατος Mt. x. 21. 2 Cor. iv. 11., θλῖψις Mt. xxiv. 9., ἀκαθαρσία Rom. i. 24. comp. Xen. Hel. 1, 7, 3. The construction ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης etc. Eph. iv. 19. requires no explanation.

Note. The Dative is related also to μετά. Accordingly, in the N. T. we find πολεμεῖν μετά τινος Rev. xii. 7. xiii. 4. for πολεμεῖν τίνι, also κρίνεσθαι μετά τινος 1 Cor. vi. 6. (7.). Another sort of circumlocution for the Dative is formed, *a.* With ἐνώπιον Acts vi. 5. ἤρεσεν ἐνώπιον παντὸς τοῦ πλήθους (Gen. xxxiv. 18. xli. 37. 2 Sam. iii. 36. etc.) comp. 1 Jo. iii. 22. προσκυνεῖν ἐνώπιον τοῦ θεοῦ (Luke iv. 7. Rev. xv. 4.). This, and almost all constructions with ἐνώπιον (לִפְנֵי), is Hebraistic.—*b.* With ἐν after πέποιθα Ph. iii. 3., or ἐπί with Dat. Mr. x. 24. 2 Cor. i. 9., and with Acc. Mt. xxvii. 43. (1 Macc. x. 77.).—*c.* With ὀπίσω after ἀκολουθεῖν Mt. x. 38. see § 33.

That the Dative can be employed precisely for the *local* πρός or εἰς with the Acc. has been denied by Bornem. (in Rosenm. Repertor. II. 253. and in the New Crit. Journ. of Theol. Literat. VI. 146 f., comp. also ad Anab. p. 23.), and also by Mey. on Acts ii. 33. The truth is, the passages quoted from Greek poets by Fr. (Conject. I. 42.) do not establish the rule (for prose). Besides, the N. T. passages may be explained differently. In Acts ii. 33. and v. 31. ὑψοῦν τῇ δεξιᾷ may signify *through, by, His right hand.* In Rev. ii. 17. σοι is simply a Dat. *incommodi.* Even Acts xxi. 16. might be rendered (after Beza and Glass.) *adducentes secum, apud quem hospitaremur Mnasonem*, so that Μνάσωνα might be understood as governed in the Acc. by ἄγοντες, the Dative of which, Μνάσωνι, is inserted in the relative clause. But the latter rendering has little to recommend it.[1] With greater appearance of accuracy, the attraction in the above passage of Acts might, on the recent suggestion of Bornem. (Luke p. 177 sq.), be resolved thus: ἄγοντες (ἡμᾶς)

in Mr., i. 15. πιστ. ἐν τῷ εὐαγγελίῳ, which is not essentially different. Further, ἡ πρός τινα πίστις, and the like (*Schwarz* Comment. p. 1102.), do not prove the expression πιστεύειν πρός or εἴς τινα to be pure Greek.

[1] Not precisely on account of the annexed predicate ἀρχ. μαθητῇ (*Bengels* n. Archiv. III. 175.), as that refers to Mn., to show that Paul knew him to be perfectly trustworthy; but much more because it is not credible that the conductors from Caesarea would have brought a host for Paul, as there were in Jerusalem so many sure Christians. It must thus be inferred that this Mn. was either accidentally in Caesarea, or that he had a residence equally in two places. By dropping *secum*, which is not implied in ἄγοντες, the statement would become simpler —(they brought (*introduced*), after their arrival in Jerusalem, Mn.); but then the position of the words would not be suitable.

παρὰ Μνάσωνά τινα -- παρ' ᾧ ξενισθῶμεν (as to ἄγειν παρά τινα comp. Her. 1, 86. 3, 15.). This, however, is not the easiest way of removing the difficulty. The construction ἄγειν τινί *bring to one* (yet see the Note) may be unusual in Attic prose, but in later prose authors we find expressions entirely similar, as φοιτᾶν τινι Philostr. Soph. 2, 1. 14. (Wyttenbach Plutarch. Mor. IV. 339.), ἥκειν τινί Plutarch. Aem. 16, 1., εἰσφέρειν τινά τινι Malal. 10. p. 231. On Acts xxi. 16., however, comp. especially Xen. Eph. 3, 6. p. 63. πότερον ἠγόμην Ἀβροκόμῃ and Epiph. vit. p. 340 d. ἤγαγεν αὐτὸν Ἀθανασίῳ τῷ πάππᾳ.[1] See also Bhdy 95. Held Plutarch. Aem. P. p. 200. Hence ὑψοῦν τῇ δεξιᾷ might, without hesitation, be translated: *raised to the right hand.* Comp. v. 34. κάθου ἐκ δεξιῶν μου. Comp. Lucian. asin. 39.

In Luke ii. 41. ἐπορεύοντο—εἰς Ἱερ. τῇ ἑορτῇ is not *to the festival* (Luth. *auf das Osterfest*), but either *on account of the f.* (see below, 6. *b.*), or, as a loose expression, *at the f.* We also say: they made a yearly journey at Easter to—to attend divine service. There would be more reason for referring to the preceding rule, Mr. xiv. 53. συνέρχονται αὐτῷ *convenerant* eum, and Jo. xi. 33. τοὺς συνελθόντας αὐτῇ Ἰουδαίους (Fr. Mr. 648.). Still, as appears to me, in both these passages the Dative is really governed by σύν: the second signifying simply, *who had come with her;* and the first, *they came with Him*, that is, with Jesus (v. 54.), see BCrus.

Different from the foregoing construction is that of verbs of *going* or *coming* with the Dative, in a figurative sense, as: Acts xxi. 31. ἀνέβη φάσις τῷ χιλιάρχῳ *tidings came unto.* A similar usage occurs frequently in Greek authors, as: Plutarch. Brut. 27. μέλλοντι αὐτῷ διαβαίνειν -- ἦκεν ἀγγελία περὶ τῆς μεταβολῆς, and Pomp. 13. τῷ Σύλλᾳ πρώτη μὲν ἦλθεν ἀγγελία. Comp. ἀνάγειν τί τινι *to bring a thing before one* (notify to), Malal. 3. p. 63. 10. p. 254.

6. The Dative, relating to things, denotes that *in reference to which* an action is done or a state exists. Accordingly, it is employed to express,

a. The sphere or range to which a general predicate is to be confined (comp. Bhdy 84. Krü. 74.), as: 1 Cor. xiv. 20. μὴ παιδία γίνεσθε ταῖς φρεσίν, ἀλλὰ τῇ κακίᾳ νηπιάζετε children *in understanding*, children *in reference to malice* (Plat. Alcib. pr. 122 c.),

[1] Yet ἄγειν τινί (comp. προσάγειν τινί § 52, 4.) is not here used in a purely local or material sense; but rather means *introduce to one's acquaintance.* Similar φοιτᾶν τινι (to attend one as teacher), different from φοιτᾶν πρός τ. Epict. ench. 33, 13.

Rom. iv. 20. ἐνεδυναμώθη τῇ πίστει *he grew strong in faith*, Ph. ii. 7. σχήματι εὑρεθεὶς ὡς ἄνθρωπος, iii. 5. Mt. xi. 29. Acts vii. 51. xiv. 8. xvi. 5. xviii. 2. xx. 22. Rev. iv. 3. 1 Cor. vii. 34. Heb. v. 11. xi. 12. xii. 3. 1 P. iii. 18. v. 9. (Pol. 20, 4, 7.) Gal. i. 22. Rom. xii. 10 f. Col. ii. 5. Eph. iv. 18. 23. (Mtth. 898. Fr. Rom. III. 68.). Such a Dative intervenes between a noun and its dependent Genitive in Eph. ii. 3. ἦμεν τέκνα φύσει ὀργῆς by nature children of wrath.

b. The rule, or custom, according to which something is performed, as: Acts xv. 1. ἐὰν μὴ περιτέμνησθε τῷ ἔθει Μωϋσέως (but xvii. 2. κατὰ τὸ εἰωθός, and more frequently κατὰ ἔθος) comp. Xen. C. 1, 2, 4. Sext. Emp. 2, 6. Strabo 15. 715. (Tob. iii. 8. 2 M. vi. 1.).

c. The occasion or cause, as: Rom. xi. 20. τῇ ἀπιστίᾳ ἐξεκλάσθησαν *on account of unbelief* (comp. v. 30. ἠλεήθητε τῇ τούτων ἀπειθείᾳ) Gal. vi. 12. Col. i. 21.—also the motive (*through*, *from*, etc.) 1 Cor. viii. 7. τῇ συνειδήσει τοῦ εἰδώλου ὡς εἰδωλόθυτον ἐσθίουσι 2 Cor. i. 15. Rom. iv. 20. S. Diog. L. 2, 57. Heliod. 1, 12, 33. Paus. 3, 7, 3. Joseph. antt. 17, 6, 1. comp. Ast Plat. Polit. p. 392. Goeller Thuc. p. 157. 184. a. Mtth. 894 f. Bhdy 102 f. Krü. 73.

The use of the Dative in Rev. viii. 4. ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων etc. is more strong, and has given rise to numerous conjectures. The simplest interpretation of the passage is: *the smoke of the incense* (of the angels) *rose on (for) the prayers*, that is, the ascending smoke availed for the prayers, to attend and render them acceptable (see Ewald *in loc.*). Expositors who understood σύν took the same view of the expression. The rendering *inter preces sanctorum*, has, on the contrary, nothing to support it.

7. In the expressions quoted under No. 6. we still perceive, more or less distinctly, the Dative of reference, and, consequently, the Dative proper agreeably to the genius of the Greek language. But this case, by a further extension of its import, is made to denote whatever accompanies the action, and thus becomes a real Ablative of the *mode* and *manner*, as: 1 Cor. xi. 5. προσευχομένη ἀκατακαλύπτῳ τῇ κεφαλῇ *with the head uncovered*, x. 30. Col. ii. 11. Ph. i. 18. (Jude 6.), also Rom. viii. 24. τῇ ἐλπίδι ἐσώθημεν (and Eph. v. 19.); or of the *instrument* (casus instrumentalis Mdv. 45., yet comp. Krü. 72.), as: 1 P. i. 18. οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε, Gal. ii. 13. ὥστε - - συναπήχθη αὐτῶν τῇ ὑποκρίσει (2 P. iii. 17. comp. Zosim. 5, 6.) Eph. i. 13. Col. ii. 7. Rom. xiii. 2., 1 Cor. ix. 7. τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ *with his own re-*

sources, at his own expense, Heb. vi. 17. ἐμεσίτευσεν ὅρκῳ, iii. 1. Rom. xv. 18.,—likewise Acts i. 5. ἐβάπτισεν ὕδατι (xi. 16.), Jo. xxi. 8. τῷ πλοιαρίῳ ἦλθον Mr. vi. 32. (though elsewhere we find ἐν πλοίῳ, as in Mt. xiv. 13. Acts xxviii. 11. D. S. 19, 54.), Acts xii. 2. Rom. i. 20. iii. 24. Tit. iii. 7. Eph. v. 19. etc. To this head may also be referred Heb. xii. 18. ὄρος κεκαυμένον πυρί igni ardens, *burning with fire*, kindled with fire—in fire (Ex. iii. 2. Deut. iv. 11. ix. 15. comp. Lob. Paralip. p. 523 sq.). In Rom. xii. 12. τῇ ἐλπίδι χαίροντες is rejoicing *through* (in) *hope*. In reference to δεήσει in 2 Cor. ix. 14. I now agree with Mey. We find ἐν or διά (of persons) more frequently used for the Dative of the instrument, as Rom. xv. 18. 2 Cor. xi. 23. 26.

A virtual Ablative will be perceived also in μεθύσκεσθαι οἴνῳ Eph. v. 18. (Prov. iv. 17.), and in πληροῦσθαί τινι Rom. i. 29. 2 Cor. vii. 4. (Eurip. Herc. fur. 372., comp. πλήρης τινί Eurip. Bacch. 18. [oftener with the Gen.] Bhdy 168., πλησθέντες ἀγνοίᾳ Malal. p. 54.). But in Eph. iii. 19. εἰς with the Acc. is not used for the Ablat. The preposition expresses much more: *filled to the fulness*, etc.

8. In expressing such relations, however, prepositions are not rarely, and sometimes even more usually employed, in Greek prose, but especially in N. T. Greek, with or without a modification of the meaning, as:

a. ἐν 1 Pet. iv. 1. ἐν σαρκὶ παθών, Tit. i. 13. comp. ii. 2.; διαφέρειν ἔν τινι 1 Cor. xv. 41. (Soph. Oed. C. 1112. Dion. H. ep. p. 225. Krü.).

b. κατά, as almost always κατὰ τὸ ἔθος, εἰωθός Luke iv. 16. Acts xvii. 2.

c. διά with the Acc. § 49. *c.*

d. διά or ἐν, also μετά. Thus we find βαπτίζεσθαι ὕδατι usually ἐν ὕδατι (*in* water) Mt. iii. 11. Jo. i. 26. 31. (but also ἐν πνεύματι), for βίᾳ always μετὰ βίας Acts v. 26. xxiv. 7.; for πίστει also διὰ πίστεως, etc. But in Eph. ii. 8. τῇ χάριτί ἐστε σεσωσμένοι διὰ τῆς πίστεως, and Rom. iii. 24., the Dat. expresses the motive, and διὰ πίστ. the Subj. means. For παντὶ τρόπῳ Ph. i. 18. we find ἐν παντὶ τρόπῳ 2 Th. iii. 16.

When, however, N. T. expositors strictly took ἐν for a nota dativi (comp. Blomfield Aeschyl. Agam. 1425. and Eurip. Med. p. 628.), even where a Dative proper (not an Ablative) is required, there was exaggeration, and the opinion could not be upheld by a reference to

the Hebrew idiom. From most of the passages in question it is merely probable that, in such circumstances, a Dative of a person might be employed (comp. 1 Cor. xiv. 11. iii. 1. i. 18.), but, in reality, they are not purely equivalent to that case alone. In Acts iv. 12. δεδομένον ἐν ἀνθρώποις is undoubtedly: *given* (held up) *among men*, comp. 2 Cor. viii. 1.;[1] Gal. i. 16. ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί *to reveal His Son in me* (ἐν τῷ πνεύματί μου); 1 Jo. iv. 9. ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν, the love of God was manifest *in us*, and certainly not merely *to us*; 1 Cor. xiv. 11. ὁ λαλῶν ἐν ἐμοὶ βάρβαρος *according to me, in my estimation* (meo judicio, comp. Jacobs Athen. p. 183. Döderlein Oed. Col. p. 529. Wex Soph. Antig. v. 549.); 1 Cor. ii. 6. σοφίαν λαλοῦμεν ἐν τοῖς τελείοις means: *among, before, them that are perfect*, etc. (*i.e.* when we have to deal with such) comp. Judith vi. 2. Baumgarten has, in the main, correctly explained 2 Cor. iv. 3. ἐν τοῖς ἀπολλυμένοις ἐστὶ κεκαλυμμένον: is hid *in* (among) *them that are lost*. On ὁμολογεῖν ἔν τινι see § 32, 3. *b.* Acts xiii. 15. and Col. ii. 13. require no explanation, and Eph. ii. 5. νεκροὺς τοῖς παραπτώμασι is not grammatically parallel to the last passage. In Eph. i. 20. ἐνήργησεν ἐν Χριστῷ signifies, with strict propriety, (*power*) *which He wrought in Christ* (by raising Him from the dead). In Mt. xvii. 12. ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν (Mr. ix. 13. ἐποίησαν αὐτῷ) is: *they did, perpetrated on Him*, comp. Mr. xiv. 6. Jo. xiv. 30. Luke xxiii. 31. 1 Cor. ix. 15. (Gen. xl. 14. Judith vii. 24.). Likewise 2 Cor. x. 12. μετρεῖν ἑαυτοὺς ἐν ἑαυτοῖς is correctly rendered: measuring *themselves by* (*among*) *themselves*; though, in Greek authors, the Dative alone would have been used. Aristot. rhet. 2, 12. Herod. 1, 6, 2.

9. Time, as that *substratum* with which all events are connected, is expressed in the Dative, if in answer to the question, *When*. Accordingly the Dative denotes,

a. A space of time, as: Luke viii. 29. πολλοῖς χρόνοις συνηρπάκει αὐτόν *during* (for) *a long time*, Acts viii. 11. xiii. 20. Rom. xvi. 25. Jo. ii. 20 (not Eph. iii. 5.) comp. Joseph. antt. 1, 3, 5. τὸ ὕδωρ ἡμέραις τεσσαράκοντα ὅλαις κατεφέρετο, Soph. Trach. 599. μακρῷ χρόνῳ, Aeschin. ep. 1. p. 121 c. Diod. S. 19, 93.

b. A point, term, of time, *at* which something takes place, and with words that directly signify the notion of time or a division of time (with a numeral or Genitive annexed, Krü. 57.), as: Luke xii. 20. ταύτῃ τῇ νυκτί, Mr. vi. 21. Ἡρῴδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίησε, Mt. xx. 19. τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται, xxvi. 17. Luke xiii.

[1] So also in Diog. L. 1, 105. τί ἐστιν ἐν ἀνθρώποις ἀγαθόν τε καὶ φαῦλον, where the Latin translator has: *quidnam esset hominibus bonum* etc. Yet comp. *Fabric.* Pseudepigr. I. 628. δουλεύσουσιν ἐν τοῖς ἐχθροῖς αὐτῶν, Arrian. Epict. 1, 18, 8.

16. Acts vii. 8. xii. 21. xxi. 26. xxii. 13. xxvii. 23.; or in names of festivals (Wannowski p. 86.) Luke xiii. 14. τῷ σαββάτῳ ἐθεράπευσε (xiv. 1.), Mt. xii. 1. τοῖς σάββασι etc. Comp. Plat. conv. 174 a. Mdv. 48. Yet ἐν is inserted, regularly in the last case, and frequently also in the second (that is, with ἐσχάτη ἡμέρα or ἡμέρα τῆς κρίσεως), even in Luke (iii. 1. i. 26.), comp. Krü. 57. The expression τῇ ἑορτῇ or ταῖς ἑορταῖς seldom occurs without ἐν, even in Greek authors (Wannowski 88.).

The Dative of *place* is not deeply rooted in the N. T. Before names of cities ἐν is always put, as: ἐν Ῥώμῃ, ἐν Τύρῳ Acts xvii. 6. xix. 1. Rom. i. 7. 2 Tim. i. 17. iv. 20. etc. Occasionally ὁδός is used in the Dative without the preposition, as: Jas. ii. 25. ἑτέρᾳ ὁδῷ ἐκβαλοῦσα (where, however, the prepos. was hardly necessary) comp. Xen. Cyr. 1, 2, 16., ὁδῷ πορεύεσθαι 2 P. ii. 15. Acts xiv. 16. (trop.) comp. Lucian. Tim. 5. ὁδῷ βαδίζειν (Fr. Rom. III. 140 sq.), στοιχεῖν τοῖς ἴχνεσι Rom. iv. 12. (βαίνειν ἴχνεσι Plut. Sol. 30.), with which may be classed the figurative expressions πορ. τῷ φόβῳ Acts ix. 31. xiv. 16. Prov. xxviii. 26. 2 S. xv. 11. 1 M. vi. 23. Bar. i. 18. ii. 10. iv. 13. Tob. i. 2. iv. 5. (interchangeably with πορ. ἐν 1 P. iv. 3. etc.) and even περιπατεῖν τοῖς ἔθεσι Acts xxi. 21. 2 Cor. xii. 18. Gal. v. 16. Rom. xiii. 13. Generally, even in Greek prose, the use of the *Dativus localis* is very limited. See Mdv. 48. Poppo Thuc. 1, 143.

10. The Dative (of a person) for ὑπό, παρά etc., with Passives, is but seldom employed, and then usually with the Perfect. It occurs in Luke xxiii. 15. οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτῷ (Isocr. paneg. c. 18.). Yet this construction is not entirely the same as a Passive with ὑπό etc. It does not precisely denote the person by whom something has been done; but the person who has to answer for what has been done (Mdv. 45. Krü. 72. Benseler Isocr. Evag. p. 13.). It is used in particular with εὑρίσκεσθαι 2 Cor. xii. 20. 2 Pet. iii. 14. Rom. x. 20. Sept. Comp. besides Luke xxiv. 35. (Jas. iii. 18.) Ph. iv. 5. (Acts xxiv. 14.). But in Acts xvi. 9. ὤφθη ὅραμα τῷ Παύλῳ *appeared to him*, became visible to him (as often ὀφθῆναί τινι *appear to one*). In Jas. iii. 7. τῇ φύσει τῇ ἀνθρωπίνῃ *by human means* (ingeniis hominum). In general, the Dative of a thing with Passives (probably also in Rom. xii. 16. see Fr. *in loc.*) is less unusual, as it comes under the Dative of the instrument. In Heb. iv. 2. τοῖς ἀκούσασιν indicates perhaps the persons in reference to whom the μὴ συγκρ. τῇ πίστει occurred. Lastly, Mt. v. 21. ἐρρήθη τοῖς ἀρχαίοις should, according to some, be rendered, *said to*. See Tholuck Bergpred. 158. The Dative (pers.) with a Passive is used in Greek

prose, but especially with participles. Comp. Demosth. Olynth. 3. p. 12 c. Theocrin. 507 c. coron. 324 a. Conon. 731 b. Diog. L. 8, 6. Philostr. her. 4, 2.

Note 1. The use of the Dative in Col. ii. 14. ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμασι, deserves particular attention. By some expositors this is supposed to mean ὃ ἦν ἐν τοῖς δόγμασιν, quod constabat placitis (mos.), conformably to Eph. ii. 15. τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι καταργήσας. This explanation, though perhaps admissible in regard to the sense, is not in accordance with grammar. Had Paul intended to make the precise statement alleged, he would have said: χειρογρ. τὸ ἐν τοῖς δόγμασι. The expression τῶν ἐντολῶν ἐν δόγμασι must undoubtedly be taken as expressive of *one* notion: *commandments in individual ordinances*, comp. § 20, 2. But in Col., all things considered, δόγμασι must be closely connected with τὸ καθ' ἡμῶν χειρόγραφον: *the bond against us through ordinances*. Probably Paul employed the word δόγμασι, in this passage, to bring out the notion with prominence. Meyer's explanation: *what has been written with commandments* (Dat. as *what has been with letters*), is the more forced, because the word χειρόγραφον has acquired, from usage, so distinct and independent a meaning, that it could scarcely take a Dative after it as if equivalent to γεγραμμένον.

Note 2. What Kühnöl remarks on Mt. viii. 1. is, it is true, generally admitted by scholars. Datives absolute, he says, are sometimes put for Genitives absolute, as καταβάντι αὐτῷ for καταβάντος αὐτοῦ, Mt. xxi. 23. ἐλθόντι αὐτῷ for ἐλθόντος αὐτοῦ (Fischer Well. III. a. p. 391. Wyttenbach Plut. Mor. II. 304. Heupel Mr. p. 79.). In reality, however, all such Datives (at least in the better class of authors, Wannowski p. 91 sqq.) may be as easily explained from the nature of the Dative, as the Genitive absolute is from the nature of the Genitive. See Bhdy 82. Stallb. Plat. Protag. 60. Rost Gr. 712 f. It cannot, with the slightest plausibility, be maintained that, in the passages quoted from the N. T., the Dative is put for the Genitive absolute. Both καταβάντι and ἐλθόντι are governed by the verb ἀκολουθεῖν. At the same time, the author might have written: καταβάντος αὐτοῦ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, comp. Mt. viii. 28. Mr. v. 2. Var. There is only this peculiarity in these constructions, that in all αὐτῷ is repeated (because several words are inserted between the Dative of the participle and the governing verb). In the passages quoted by Kypke I. 47. from Pausan. and Joseph., either there is simply a participle joined to a pronoun, or a pronoun directly connected with a verb (Joseph. antt. 8, 13, 4.). Accordingly, they have no bearing on the point in question. Even in Acts xxii. 6. 7. the Datives are not properly absolute. In the latter passage μοι ὑποστρέψαντι, precisely as in v. 6., is connected with ἐγένετο. Then follows a quite different construction (with the

Genit. absol.): accidit mihi reverso, cum precabar in templo, etc. Comp. Paus. 3, 10, 7. and 25, 3.

Note 3. Two Datives, the one of a person and the other (explaining, qualifying) of a thing, occur in 2 Cor. xii. 7. ἐδόθη μοι σκόλοψ τῇ σαρκί *a thorn was given me for (in) the flesh* (Ex. iv. 9. Gen. xlvii. 24.) comp. in Homer δίδου οἱ ἡνία χερσίν Reisig Soph. Oedip. C. 266. Elmsley Eurip. Bacch. p. 49. 80. ed. Lips. Bornem. Xen. conviv. p. 214. Jacobs Achill. Tat. p. 811. Ast Plat. legg. p. 278. The Datives in Eph. iii. 5. Rom. vii. 25. Heb. iv. 2. Rev. iv. 3. are of a different nature, and require no remark.

Note 4. A very singular Dative occurs in 2 Cor. vi. 14. μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις, where some understand σύν, while others attribute the meaning to the Dative itself. Though, however, the Dat. is sometimes to be resolved by *with* (Reitz Lucian. VI. 599. Bip. Mtth. 907. comp. Polyaen. 8, 28.), this is an entirely different case. The Apostle seems to express himself elliptically, referring the Dative rather to the thought than the words. He evidently means: μὴ γίν. ἑτερ. καὶ οὕτως ὁμοζυγοῦντες (συζυγ.) ἀπίστ. *do not put yourselves into an unsuitable yoke*, that is, *be not united in the same yoke with unbelievers.*

Section XXXII.

OF THE ACCUSATIVE.

1. The Accusative, when joined to *transitive* verbs (Active, Middle, or Deponent), is strictly the Objective Case, as: κόπτειν τὴν θύραν, κόπτεσθαι τ. κεφαλήν, φυλάσσειν τ. κῆπον, φυλάσσεσθαι τὰς ἐντολάς.

It must be remarked, however, that, *a.* not only in Later, and especially in Biblical Greek, many Neuter Verbs received a transitive (causative) meaning (μαθητεύειν τινά § 38.), but, *b.* that, in general, certain classes of verbal notions, which we consider either entirely or mainly intransitive, were regarded by the Greeks as transitive. Such are,

α. Verbs denoting *emotions*, as: ἐλεεῖν Mt. ix. 27. Mr. v. 19. Ph. ii. 27 a. (Plato symp. 173 c. Ael. 13, 31.) and οἰκτείρειν Rom. ix. 15. LXX. (Soph. El. 1403. Xen. C. 5, 4, 32. Lucian. abd. 6. Tim. 99.), ἐπαισχύνεσθαί τινα and τι Mr. viii. 38. Heb. xi. 16. Rom. i.

16. (Plat. Soph. 247 c.; comp. *αἰσχύνεσθαι* Soph. Oed. R. 1079. Eurip. Io 1074.). The last once takes *ἐπί*, Rom. vi. 21. comp. Isocr. permut. 778. On the contrary, *σπλαγχνίζεσθαι* is usually construed with *ἐπί*, only once governing the Genitive, Mt. xviii. 27. see § 33. *Ἐντρέπεσθαί τινα, to be abashed before, feel shame before, one*, Mt. xxi. 37. Luke xviii. 2. Heb. xii. 9., is a later construction, usual from the time of Plut. Earlier authors used *τινί* with *ἐντρ.*

. *β.* Verbs denoting *to treat one well* or *ill* (*harm, benefit*), or *to speak well* or *ill of one*, as: *ἀδικεῖν, βλάπτειν, ὠφελεῖν, λυμαίνεσθαί, ὑβρίζειν τινά* (Xen. Hell. 2, 4. 17. Lucian. pisc. 6.); *ἐπηρεάζειν τινά* (with Dat. pers. Xen. M. 1, 2, 31.), *λοιδορεῖν τινα* Jo. ix. 28. Mtth. 871., *βλασφημεῖν τινα* Mt. xxvii. 39. Acts xix. 37. Rev. xiii. 6. a., yet also *εἰς τινα* Luke xii. 10. comp. Demosth. cor. nav. p. 715 c. Diod. S. 2, 18. and LXX. hist. Drac. 9. (as in Greek prose *ὀνειδίζειν εἰς τινα* and *ὑβρίζειν εἰς τινα* Lucian. Tim. 31.) and *ἔν τινι* 2 P. ii. 12. (in Greek authors also *περί τινος* Isocr. permut. 736.), *ὀνειδίζειν τινά* Mt. v. 11. (LXX. comp. Rom. xv. 3.) Schaef. Plutarch. V. 347. (earlier writers say *ὀνειδίζ. τινί* or *εἰς τινα*), *κακῶς ἐρεῖν τινα* Acts xxiii. 5. (Plat. Euthyd. 284 e. D. S. Vat. p. 66.), also *καταρᾶσθαί τινα* Mt. v. 44. Jas. iii. 9. (Wisd. xii. 11. Sir. iv. 5. a., with Dative Xen. A. 7, 7, 48.). All these constructions are finally based on the simple *λέγειν* or *εἰπεῖν τινα*, Jo. i. 15. viii. 27. Ph. iii. 18. etc. comp. Hm. Soph. Oed. C. 1404. Mtth. II. 929. On the contrary, we find *καλῶς ποιεῖν* with the Dative of a person, Luke vi. 27. (Acts xvi. 28. *μηδὲν πράξῃς σεαυτῷ κακόν* is of another kind, and this, as similar, frequent in Greek writers, Lys. accus. Agor. 41. Xen. C. 5, 4, 11. 5, 5, 14. 8, 7, 24.), as also *εὖ ποιεῖν* Mr. xiv. 7. In Greek prose the Acc. is here always preferred. See Biblioth. Brem. nova I. 277. Yet comp. Odyss. 14, 289. *ὃς δὴ πολλὰ κάκ' ἀνθρώποισιν ἐώργει.* But *ποιεῖν τινά τι to do something to one* occurs also in the N. T. Mt. xxvii. 22. Mr. xv. 12. Comp. Aristoph. nub. 258 sq.

γ. *Ὀμνύειν τινά* Jas. v. 12. (*οὐρανόν*) *swear by*, comp. Hos. iv. 15. Xen. C. 5, 4, 31. Herod. 2, 10, 3. Yet in the N. T. these constructions are not strictly uniform. Many verbs vary, in Greek authors, between a transitive and a Neuter acceptation, as: *κλαίειν* with Acc. Mt. ii. 18. Sept., but *ἐπί τινα* Luke xix. 41. xxiii. 28.; *πενθεῖν τινα* 2 Cor. xii. 21., but *ἐπί τινι* Rev. xviii. 11.; *κόπτεσθαί τινα* Luke viii. 52. (Eurip. Troad. 628. 1 Macc. ii. 70.) and *ἐπί τινα* Rev. i. 7. xviii. 9.; *εὐδοκεῖν τινα* Heb. x. 6. 8. Sept. (Lev. xxvi. 34. Ps. li. 16.), usually *ἔν τινι*. *Ὀμνύειν* is mostly regarded as Neuter, and construed with *κατά τινος*, Heb. vi. 13. 16. (Amos viii. 14. Zeph. i. 5. Jes. xlv.

23. Schaef. Long. p. 353.) or ἔν τινι Mt. v. 34. Rev. x. 6. (Jer. v. 2. 7. Ps. lxii. 10.). But in 2 Cor. i. 11. εὐχαρ. (τινί) τι occurs for εὐχαριστεῖν (τινι) ἐπί τινι (in a Passive acceptation); and in 2 Cor ix. 2. xi. 30. we find καυχᾶσθαι with the Acc. of a thing.

With Jude 15. τῶν ἔργων ἀσεβείας αὐτῶν ὧν (ἃ) ἠσέβησαν comp. Zeph. iii. 11. τῶν ἐπιτηδευμάτων σου ὧν ἠσέβησας εἰς ἐμέ (ἀσεβεῖν τι Plato legg. 12. 941 a. is of another description, Mtth. 923.).

Ἱερουργεῖν, ἐργάζεσθαι and ἐμπορεύεσθαι are real transitives, and as ἱερ. θυσίαν is a proper expression (Palaeph. 5, 3. comp. Acta apocr. 113.), so ἱερ. τὸ εὐαγγέλιον, in a figurative sense, is quite correct. Ἐμπορ. has not only an Acc. of the merchandise, but an Acc. of a person, as ἐμπ. τινα Ezek. xxvii. 21. This in 2 Pet. ii. 3. means: *make merchandise of you.* Lastly, with Rev. xviii. 17. ὅσοι τὴν θάλασσαν ἐργάζονται comp. Appian. Pun. 2. Boisson. Philostr. p. 452. Similar is γῆν ἐργάζ. Paus. 6, 10, 1.

Εὐαγγελίζεσθαι (of Christian preaching) is employed in the N. T. entirely as a transitive with the Acc. of a person, as: Luke iii. 18. Acts viii. 25. xiv. 21. comp. εὐαγγ. τινά τι Acts xiii. 32. Yet εὐαγγ. τινι occurs Luke iv. 18. Rom. i. 15. Gal. iv. 13. 1 Pet. iv. 6.

Βασκαίνειν *fascinare* also is construed with the Acc. Gal. iii. 1. In the signification *invidere* it has the Dative (Philostr. epp. 13.) Lob. 463. Yet the ancient grammarians are not agreed among themselves on the distinction between these constructions, see Wetsten. II. 221 sq. Παραινεῖν, which in Greek writers usually governs the Dative of a person (Aesch. dial. 2, 13. Pol. 5, 4, 7.), has the Acc. in Acts xxvii. 22. On the contrary, we find in Rev. ii. 14. διδάσκειν τινί (Var.), as in some later writers. See Schaef. Plut. V. 22.

Φυλάσσεσθαι, *to beware of*, governs the Acc. in Acts xxi. 25. 2 Tim. iv. 15. (as frequently in Greek authors, Xen. M. 2, 2, 14. Lucian. asin. 4. D. S. 20, 26.), as if *to observe, keep a watch on, some one, for one's self.* This construction is not at variance with Greek propriety (Xen. C. 2, 3, 9.).

In a similar way, φοβεῖσθαι *to be afraid in reference to something, to fear something (for one's self)*, is usually construed with the Acc., but sometimes has ἀπό (*to be afraid of, from*), as: Mt. x. 28. μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα - - φοβηθῆτε δὲ μᾶλλον τὸν δυνάμενον, etc. Greek authors say φοβ. ὑπό τινος or τινι (yet comp. Xen. Cyr. 3, 3, 53. 6, 3, 27.). Φοβεῖσθαι ἀπό is an imitation of the Hebrew יָרֵא (or מִפְּנֵי) מִן (Jer. i. 8.). According to this analogy are construed also βλέπειν ἀπό (praegnanter) Mr. viii. 15. xii. 38. and προσέχειν ἀπό Mt. xvi. 6. On the other hand, Ph. iii. 2. βλέπετε τὴν κατατομήν, etc., *see, look at* (βλέπειν τι as signifying *to beware of*, could receive no confirmation from φυλάσσεσθαί τι,

which is strictly Middle). *To beware* is here but a secondary acceptation.

Φεύγειν governs the Acc. in a figurative sense in 1 Cor. vi. 18. 2 Tim. ii. 22. (to flee a fault, *i. e.* to shun); but once it has ἀπό, 1 Cor. x. 14. φεύγετε ἀπὸ τῆς εἰδωλολατρείας. This last construction is otherwise very usual in the N. T. (as in the Sept.), and φεύγειν ἀπό τινος means either *to flee from one* in a different sense (Jo. x. 5. Rev. ix. 6. Mr. xiv. 52. Jas. iv. 7.), or (implying the result of fleeing) *to escape from, avoid*, Mt. xxiii. 33. In Greek authors, φεύγειν ἀπό only in a strictly local sense, Xen. Cyr. 7, 2, 4. Mem. 2, 6, 31. Plato Phaed. 62 d. Pol. 26, 5, 2.

On χρῆσθαί τι see § 31, 1. i.

The Acc. of *the place to which*, after verbs of motion, was, when the full use of prepositions had been introduced, mostly confined to poetry (Mtth. 747.). In the N. T., from its peculiar style, a preposition is invariably used after such verbs. Even Acts xxvii. 2. μέλλοντι πλεῖν τοὺς κατὰ τὴν Ἀσίαν τόπους (where in several good Codd. εἰς is inserted) forms no exception, and must be rendered: *sail (over) the parts along the Asiatic coast.* In this signification πλεῖν is used in the Acc. by the best authors as a strictly transitive verb.[1] Comp. Poppo Thuc. 6, 36.

2. Neuter verbs, expressive of a feeling or action, frequently take an Acc. of a noun which is either from the same root, or of kindred signification. Such nouns, inasmuch as they denote substantively the notion of the verb, are virtually implied in it. They are never annexed, except when the meaning of the verb has to be extended (Hm. Soph. Philoct. 281. Eurip. Androm. 220 sq. Krü. 16 f.) either

a. By an (Objective) Genitive, as: 1 Pet. iii. 14. τὸν φόβον αὐτῶν μὴ φοβηθῆτε (Jes. viii. 12.), Col. ii. 19. αὔξει τὴν αὔξησιν τοῦ θεοῦ (Plat. legg. 10. 910 d. ἀσεβεῖν ἀνδρῶν ἀσέβημα, 1 Macc. ii. 58. ζηλῶσαι ζῆλον νόμου, Judith ix. 4.); or

b. By an Adjective, as: Mt. ii. 10. ἐχάρησαν χαρὰν μεγάλην σφόδρα, Jo. vii. 24. τὴν δικαίαν κρίσιν κρίνετε, 1 T. i. 18. ἵνα στρατεύῃ τὴν καλὴν στρατείαν (Plutarch. Pomp. 41.), Mr. iv. 41. ἐφοβήθησαν φόβον μέγαν, 1 T. vi. 12. 2 T. iv. 7. Rev. xvii. 6. 1 P. iii. 6. (LXX. Gen. xxvii. 33. Zech. i. 15. Jon. i. 10. iv. 1. 6. Wisd. ix. 3.). This, too, is very common in Greek authors, see Fischer Well. III. I. 422 sq. Bhdy 106 f. Ast Plat. Polit. 316. Weber Dem.

[1] *Wahl's* parallels from Xen. Hell. 4, 8, 6. Pol. 3, 4, 10. only confirm the phrases πλεῖν τὴν θάλασσαν, τὰ πελάγη, of which instances already existed in 1 Macc. xiii. 29. Sirach xliii. 24.

471. especially Lob. Paralip. 501 sqq. (Mtth. 744 f. 910 f. 941.) comp. Plato Protag. 360 b. *αἰσχροὺς φόβους φοβοῦνται*, Xen. M. 1, 5, 6. *δουλεύειν δουλείαν οὐδεμιᾶς ἧττον αἰσχράν*, Her. 5, 119. *μάχην ἐμαχέσαντο ἰσχυρήν* (magnam pugnavimus pugnam Terent. Adelph. 5, 3, 57.) Plat. Apol. 28 b. *τοιοῦτον ἐπιτήδευμα ἐπιτηδεύσας*, p. 36 c. *εὐεργετεῖν τὴν μεγίστην εὐεργεσίαν*, Alciphr. 2, 3. *δεῖταί μου πάσας δεήσεις*, Lysias 1. Theomnest. 27. *πολλοὺς δὲ καὶ ἄλλους κινδύνους μεθ' ὑμῶν ἐκινδύνευσε* (Plato conv. 208 c.), Demosth. Neaer. 517 b. ep. p. 121 b. Aristot. polit. 3, 10. rhet. 2, 5, 4. Long. 4, 3. Aeschin. ep. 1. 121 b. Lucian. asin. 11. Philostr. Apoll. 2, 32. Yet see Georgi Vind. 199 sqq. Wetst. II. 321. (Gesen. Lg. 810.). The passive acceptation occurs Rev. xvi. 9. *ἐκαυματίσθησαν οἱ ἄνθρωποι καῦμα μέγα* (Plato Euthyd. 275 e. *ὠφελεῖται τὴν μεγίστην ὠφέλειαν* Plutarch. Caes. 55. a.).

We find the same construction in a relative clause in Jo. xvii. 26. *ἡ ἀγάπη ἣν ἠγάπησάς με*, Eph. ii. 4. Mr. x. 38. *τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι.*

This must be distinguished from the case in which a kindred noun denotes, as a concrete notion, the objective result of an action, as: *διαθήκην διατίθεσθαι* (Jud. ii. 2.), *μαρτυρίαν μαρτυρεῖν*, *πλοῦτον πλουτεῖν* (Dan. xi. 2.), *ψήφισμα ψηφίζεσθαι*, *ἁμαρτάνειν ἁμαρτίαν* (1 Jo. v. 16.) = make a covenant, bear a testimony etc., Ewald Gr. 595. Here the noun does not necessarily require the aid of an adjective, etc. (as *αἰσχρὰν ἁμαρτ. ἁμαρτάνειν* Soph. Phil. 1249. Plato Phaed. 113 e. Lucian. Tim. 112. Dio Chr. 32. 361.) comp. Eph. iv. 8. (Sept.) *ἠχμαλώτευσεν αἰχμαλωσίαν* (Judg. v. 12. 2 Chr. xxviii. 17. Demosth. Steph. 2. 621 b.).

Constructions of this description occur, for the most part, only through the interposition of a relative clause, as: Jo. v. 32. *ἡ μαρτυρία, ἣν μαρτυρεῖ περὶ ἐμοῦ*, 1 Jo. v. 10. Heb. viii. 10. *αὕτη ἡ διαθήκη, ἣν διαθήσομαι* (x. 16., but viii. 9. *διαθήκην ποιεῖν*) Acts iii. 25. Luke i. 73. 1 Jo. ii. 25. Mr. iii. 28. comp. Isocr. Aegin. 936. Lucian. paras. 5. That such expressions, however, are more full and explicit in Hebrew and Greek than our general phrases, *make a covenant, bear testimony*, there can be no doubt.

Entirely different from the preceding are constructions in which the substantive denotes something objective and material not implied in the action of the verb, as: *φυλάσσειν φυλακάς* Xen. A. 2, 6, 10., *φόρον φέρειν* Aristoph. av. 191. Aristot. pol. 2, 8. Lucian. paras. 43. Comp. also in the N. T. Luke ii. 8. *φυλάσσοντες φυλακὰς τῆς νυκτός*,

viii. 5. *τοῦ σπεῖραι τὸν σπόρον αὐτοῦ*, Mt. xiii. 30. *δήσατε δεσμὰς πρὸς τὸ κατακαῦσαι* bind bundles, Mt. vii. 24. *ὅστις ᾠκοδόμησεν τὴν οἰκίαν αὐτοῦ* Luke vi. 48. comp. also 1 P. iv. 2. (*ἀκοὴν ἀκούειν* Obad. 1.). Here there is nothing further to be said (yet comp. *ἀποστόλους ἀποστέλλειν*, legatos legare Cic. Vatin. 15., *γράμματα γράφειν* Dem. Polycl. 710 b.), and the connection of the noun and the verb is purely etymological and historical. On the whole Greek phraseology, under this head, which is extremely diversified, see Wunder on Lobeck's Sophocl. Aj. p. 37 ff.

Akin to this construction is *ὅρκον ὀμνύναι* Luke i. 73. (Demosth. Apat. 579 c.), *δέρειν (πληγὰς) πολλάς, ὀλίγας*, which further takes an Acc. of a person. Comp. Wunder as above, 86. On Luke ii. 44. *ἦλθον ἡμέρας ὁδόν proceeded a day's journey*, or Acts viii. 39. *ἐπορεύετο τὴν ὁδὸν αὐτοῦ* (comp. *ὁδὸν βαδίζειν* Plut. Coriol. 9.; LXX. 1 Sam. vi. 9. Num. xxi. 33. Exod. xiii. 17.), scarcely any remark is necessary. Yet see Wunder 41 f.

By analogy the Dative is employed, as: *φωνεῖν φωνῇ μεγάλῃ* Acts xvi. 28., and *βοᾶν* or *κράζειν φωνῇ μεγ.* Mr. xv. 34. Mt. xxvii. 50. Acts vii. 69., *ὅρκῳ ὀμνύναι* Acts ii. 30., *χαρᾷ χαίρειν* 1 Th. iii. 9. (*ἀγαλλιᾶσθαι χαρᾷ ἀνεκλαλήτῳ* 1 Pet. i. 8.). Also *ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν* Jo. xii. 33. xviii. 32. Comp. Aristot. pol. 3, 9. Plut. Coriol. 3. (Jon. i. 16.) Krü. 17. (Bengel Apoc. xviii. 2.) comp. § 54, 3.

3. It is alleged by some that, in many cases, a preposition, *ἐν* (בְּ), is Hebraistically used for the Accusative of the object; but the passages adduced merely exhibit, when closely examined, the use of the preposition according to its proper import.

a. Acts xv. 7. *ὁ θεὸς ἐν ἡμῖν ἐξελέξατο διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη*, etc., is not to be referred to בָּחַר בְּ, but *ἐν ἡμῖν* signifies: *among us* (the Apostles). This is evident, partly because the singular *μου* is immediately applied to Peter, and partly because *τὰ ἔθνη* is to be regarded as the apostolic field of labour: God has made choice among us, that the heathen should be instructed through me. See also Olshausen *in loc.* On the Hebrew בָּחַר בְּ, which in the Sept. is sometimes rendered *ἐκλέγ. ἐν* (1 Sam. xvi. 9. 1 Kings viii. 16. 1 Chr. xxviii. 4. Neh. ix. 7., which Gesenius has not once deemed it necessary to explain), see Ewald Gr. 605.

b. Ὁμολογεῖν ἐν Mt. x. 32. Luke xii. 8. *to give a confession to one*, that is, according to another construction, *about one*. The Hebrew expression הוֹדָה עַל Ps. xxxii. 5. has not entirely the same meaning.

4. Two Accusatives are used,

a. One of a person and another of a thing (Mtth. 930. 932.), uniformly after verbs of *clothing* and *unclothing* Jo. xix. 2. Mt. xxvii. 28. 31. Mr. xv. 17. Rev. xvii. 4., (giving to eat and) *giving to drink* Mr. ix. 41. 1 Cor. iii. 2.,[1] of *anointing* Rev. iii. 18. (Heb. i. 9.), of *loading* Luke xi. 46., of *adjuring* (by) Acts xix. 13. 1 Th. v. 27., of *reminding* 1 Cor. iv. 17. (Xen. C. 3, 3, 37. Her. 6, 140.; but *ἀναμν. τινά τινος* Xen. C. 6, 4, 13.), of *teaching* Jo. xiv. 26., of *entreating, requesting, asking, inquiring* Mt. vii. 9. Jo. xvi. 23. 1 Pet. iii. 15. (*αἰτεῖν*), Mt. xxi. 24. (Lob. Paralip. 522.) Mr. iv. 10. (*ἐρωτᾶν*). On the other hand, *εὐαγγελίζεσθαι*, only Acts xiii. 32., is construed with two Accusatives, comp. Heliod. 2, 10. Alciphr. 3, 12. Euseb. H. E. 3, 4. Var. For *κρύπτειν τινά τι* the construction *κρύπτειν τι ἀπό τινος* is invariably used, Col. i. 26. Luke xviii. 34. xix. 42., or, at least, is indicated. *Διδάσκειν* is once joined, but according to an uncertain reading, to *ἔν τινι* of the person, Rev. ii. 14. (as if *instructing at a person*).[2] Other and better Codd. have *ἐδίδασκε τῷ Βαλάκ*, comp. Thilo Apocr. I. 656. (לְפִּי Job. xxi. 22.). Besides *αἰτεῖν τινά τι*, we find *αἰτεῖν τι παρά* or *ἀπό τινος* Acts iii. 2. ix. 2. Mt. xx. 20. (Xen. A. 1, 3, 16.). Likewise *χρίειν τινά* with the Dative of the material occurs Acts x. 38., as *ἀλείφω* uniformly, Mr. vi. 13. Jo. xi. 2. etc.; *ὑπομιμνήσκειν τινὰ περί τινος* 2 Pet. i. 12., also *περιβάλλεσθαι ἐν* Rev. iii. 5. iv. 4., *ἠμφιεσμένος ἐν* Mt. xi. 8. Luke vii. 25. (Dat. in Plat. Protag. 321 a.). For *ἀφαιρεῖσθαι τινά τι* we find *ἀφαιρ. τι ἀπό τινος* Luke xvi. 3.

Heb. ii. 17. *ἱλάσκεσθαι τὰς ἁμαρτίας* (comp. Sir. xxviii. 5. Dan. ix. 24. Theodot.) *expiare peccata* is perhaps to be explained from the expression, which had become usual, *ἱλάσκεσθαι τὸν θεὸν τὰς ἁμαρτίας*. In 1 Sam. iii. 14. *ἐξιλασθήσεται ἀδικία οἴκου Ἠλί*, the verb is strictly passive.

To the same rule essentially may be referred the Accusative of a pronoun (*τί, τὸ αὐτό*) or adjective (*πάντα, μέγα*, etc.), which is joined to many verbs along with the Acc. or Gen. of a person (Mtth. 927. 939. Rost 497 f. 503.), as: *βλάπτειν* Luke iv. 35.,

[1] To this class belongs also *ψωμίζειν* Num. xi. 4. Deut. viii. 16. Wisd. xvi. 20., for which we find in Jambl. Pyth. 13. *ψωμίζειν τινά τινι*. On the other hand, 1 Cor. xiii. 3. *ψωμίζειν πάντα τὰ ὑπάρχοντα spend all my property in giving to eat.*

[2] This construction cannot be established in reference to the Hebrew לְהוֹרֹת בִּיהוּדָה from 2 Chr. xvii. 9., as the meaning there probably is *teach in Juda*. In Acts vii. 22. *ἐπαιδεύθη πάσῃ σοφίᾳ* is not put for *πᾶσαν σοφίαν* (comp. Diod. S. 1, 91.); but the Dative is employed to denote the means of training. Ἐπαιδ. *πᾶσαν σοφίαν* would be *edoctus est* (institutus ad) *sapientiam*. The true reading of the passage, however, is *ἐν π. σοφίᾳ*, comp. Plat. Crito 50 d.

ὠφελεῖν Gal. v. 2. comp. Lucian. Tim. 119., ἀδικεῖν Acts xxv. 10. Gal. iv. 12. Phil. 18., μνησθῆναι 1 Cor. xi. 2.). There is only this difference, that, in these instances, the use of two Accusatives only reaches, as it were, the first stage. To this I should refer also Mt. xxvii. 44. Instances of intransitive verbs constructed with such Accusative of a thing, and thus becoming, to a certain extent, transitive, it is scarcely necessary to adduce. Yet see 1 Cor. ix. 25. πάντα ἐγκρατεύεται, xi. 2. Ph. i. 6. ii. 18. 2 Cor. vii. 14. (comp., however, above, 1.) Mt. ix. 14. Rev. v. 4. etc. Fr. explains, in the same way, also Rom. vi. 10. ὃ ἀπέθανεν and Gal. ii. 20. ὃ νῦν ζῶ ἐν σαρκί, see above, § 24. Note 3.

b. An Acc. of the Subject and of the Predicate (Mtth. 934 f.), as: Jo. vi. 15. ἵνα ποιήσωσιν αὐτὸν βασιλέα, Luke xix. 46. ὑμεῖς αὐτὸν (οἶκον) ἐποιήσατε σπήλαιον λῃστῶν, Heb. i. 2. ὃν ἔθηκε κληρονόμον (i. 13.), Jas. v. 10. ὑπόδειγμα λάβετε τῆς κακοπαθείας - - τοὺς προφήτας, Heb. xii. 9. τοὺς τῆς σαρκὸς πατέρας εἴχομεν παιδευτάς, Ph. iii. 7. ταῦτα (κέρδη) ἥγημαι ζημίαν, Luke i. 59. ἐκάλουν αὐτὸ - - Ζαχαρίαν, ver. 53. (Pol. 15, 2, 4.). So, in particular, verbs of *making, calling* (naming), *appointing, setting forth, looking upon*, etc., Mt. iv. 19. xxii. 43. Jo. v. 11. x. 33. xix. 7. Acts v. 31. vii. 10. xx. 28. Luke xii. 14. xix. 46. Rom. iii. 25. vi. 11. viii. 29. 1 Cor. iv. 9. 2 Cor. iii. 6. Eph. ii. 14. Tit. ii. 7. Heb. vii. 28. xi. 26. Jas. ii. 5. 2 Sam. ii. 5. 13. iii. 15.

The Acc. of the Predicate (of destination) is, however, sometimes construed with the preposition εἰς, as: Acts xiii. 22. ἤγειρεν αὐτοῖς τὸν Δαυὶδ εἰς βασιλέα, vii. 21. ἀνεθρέψατο αὐτὸν ἑαυτῇ εἰς υἱόν, *for a son*, to be her son,[1] xiii. 47. (comp. also the Passive λογίζεσθαι εἴς τι Acts xix. 27. Rom. ii. 26. ix. 8. § 29.); or with ὡς, as 2 Th. iii. 15. καὶ μὴ ὡς ἐχθρὸν (τοῦτον v. 14.) ἡγεῖσθε (חָשַׁב בְּ). This is a Hebrew construction (Ewald Gr. 603.), and is frequently imitated in the Sept., Is. xlix. 6. 2 Kings iv. 1. Judith iii. 8. v. 11. Gen. xii. 2. xliii. 17. 1 Sam. xv. 11. What has been quoted from classical Greek authors as parallel to the construction with εἰς, is different from it, as the εἰς of destination in Her. 1, 34. πάντες τοῖσι χρέονται ἐς πόλεμον, or Eurip. Troad. 1201. οὐ γὰρ εἰς κάλλος τύχας δαίμων δίδωσι, or Alciphr. 3, 28. On the other hand, real parallels occur in later writers, as: Niceph. Constant. p. 51. ed. Bonn.: ὁ τῆς πόλεως ἅπας δῆμος - - ἀναγορεύουσιν εἰς βασιλέα Ἀρτέμιον, p. 18.

[1] On the other hand, comp. Xen. Anab. 4, 5, 24. πῶλους εἰς δασμὸν βασιλεῖ τρεφομένους, whereas Arrian. Alex. 1, 26, 5. τοὺς ἵππους, οὓς δασμὸν βασιλεῖ ἔτρεφεν, see *Ellendt in loc.*

εἰς γυναῖκα δίδωμί σοι αὐτήν, Geo. Pachym. I. 349. τὴν ἐκείνου ἔκγονον λαβὼν εἰς γυναῖκα, Theophan. contin. p. 223. κεχρισμένος εἰς βασιλέα. See, in general, the Index to Pachym., Leo Grammat. and Theophan. in the Bonn edition; Acta apocr. p. 71. To the latter mode of expression may also be referred Heb. xi. 8. λαμβάν. εἰς κληρονομίαν, and perhaps Acts vii. 53. ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων, *received the law for ordinances of angels*, that is, as ordinances of angels. See Bengel *in loc.* Yet εἰς may here perhaps be more easily explained from Mt. xii. 41. In Ph. iv. 16., however, the construction εἰς τὴν χρείαν μοι ἐπέμψατε is obviously different from τὴν χρείαν μ. ἐπ., and does not come under this head.

Essentially the same as the preceding constructions are Luke ix. 14. κατακλίνατε αὐτοὺς κλισίας ἀνὰ πεντήκοντα (in rows of 50), Mr. vi. 39. ἐπέταξεν αὐτοῖς ἀνακλῖναι πάντας συμπόσια συμπόσια (in separate parties). These Accusatives are simply conceived as predicates. See § 59.

5. Verbs which, in the Active voice, govern the Acc. both of a person and of a thing, retain, as is well known, the latter in the Passive, as: 2 Th. ii. 15. παραδόσεις ἃς ἐδιδάχθητε, Luke xvi. 19. ἐνεδιδύσκετο πορφύραν, Heb. vi. 9. So also in the constructions considered under No. 2.: Luke xii. 47. δαρήσεται ὀλίγας (comp. δέρειν τινὰ πληγάς), Mr. x. 38. τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι, Rev. xvi. 9. (comp. Lucian. Tox. 61. Dion. Hal. IV. 2162, 8.). On the other hand, the Acc. of a Predicate often becomes a Nominative, as: Heb. v. 10. προσαγορευθεὶς -- ἀρχιερεύς, Mt. v. 9. αὐτοὶ υἱοὶ θεοῦ κληθήσονται, Jas. iv. 4. ἐχθρὸς θεοῦ καθίσταται.

Further, the Accusative of the thing is retained by such verbs as, in the Active, govern a Dative, along with the Accusative of a thing, and, in the Passive, are considered entirely as causal verbs, as: Gal. ii. 7. πεπίστευμαι τὸ εὐαγγέλιον (from πιστεύω τινί τι, in the Passive πιστεύομαί τι) 1 Cor. ix. 17. Rom. iii. 2. 1 Tim. i. 11.[1] see Fischer Well. III. I. 437. Mtth. 946. The same analogy is followed by Acts xxviii. 20. τὴν ἅλυσιν ταύτην περίκειμαι (from ἅλυσις περίκειταί μοι) Heb. v. 2. (d'Orvill. Charit. p. 240. Mtth. 947.). Moreover, the Accusative with the Passive indicates the more remote object, that is, that part of the subject where the quality denoted by the verb resides, as: 1 Tim. vi. 5. διεφθαρμένοι τὸν

[1] On the other hand, *e.g.* 1 Cor. xiv. 34. οὐκ ἐπιτρέπεται αὐταῖς λαλεῖν Acts xxvi. 1.

νοῦν (as if from διαφθείρ. τινὶ τὸν νοῦν) 2 Tim. iii. 8., Jo. xi. 44. δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας, Ph. i. 11. πεπληρωμένοι καρπὸν δικαιοσ., 2 Cor. iii. 18. τὴν αὐτὴν εἰκόνα μεταμορφούμεθα, Heb. x. 22., to which comp. Valcken. ad Herod. 7, 39. Hartung Casus 61.

Whether Mt. xi. 5. πτωχοὶ εὐαγγελίζονται, Heb. iv. 2. ἐσμὲν εὐηγγελισμένοι (v. 6.) comp. 2 Sam. xviii. 31. Joel ii. 32. comes also under this rule, or should be referred to εὐαγγελίζεσθαι τινά τι, remains doubtful. See § 39, 1.

6. The Accusative employed to denote a material object mediately, was by degrees more and more extended, and gave rise to elliptical constructions of various sorts, which we must resolve through prepositions and the like. This phraseology is but very slightly used in the N. T. It is mainly in expressing attributives of *time* and *place* that the use of the Acc. as an Objective case is to us still perceptible, as: Luke xxii. 41. ἀπεσπάσθη ἀπ' αὐτῶν ὡσεὶ λίθου βολήν He withdrew from them *a stone's cast* (as if He accomplished by withdrawing the distance of a stone's cast), Jo. vi. 19. ἐληλακότες ὡς σταδίους εἴκοσι πέντε (Mtth. 950.), 1 P. iv. 2. τὸν ἐπίλοιπον ἐν σαρκὶ βιῶσαι χρόνον, Jo. ii. 12. ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας, Luke i. 75. ii. 41. xv. 29. xx. 9. Jo. i. 40. v. 5. xi. 6. Mt. ix. 20. Acts xiii. 21. Heb. xi. 23. iii. 17. The Acc. is also usually employed to denote the duration of time (but in Jo. v. 5. ἔτη is governed by ἔχων, see Mey.), and sometimes also the precise point of time, as: Jo. iv. 52. ἐχθὲς ὥραν ἑβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός, Acts x. 3. Rev. iii. 3. (where more frequently περί is joined to the Acc.) Krü. 13.

When the Acc., annexed as a detached word or phrase to other words, expresses attributively sort, number, degree, sphere, as: Jo. vi. 10. ἀνέπεσαν οἱ ἄνδρες τὸν ἀριθμὸν ὡσεὶ πεντακισχίλιοι (*in number*), comp. Isocr. big. 842. Aristot. pol. 2, 8. Ptol. 4, 6, 34. (very different Lob. Phryn. p. 364 sq. and Paralip. 528.), Jud. 7. τὸν ὅμοιον τούτοις τρόπον ἐκπορνεύσασαι, Mt. xxiii. 37. ὃν τρόπον ὄρνις ἐπισυνάγει, 2 Tim. iii. 8. (Plat. rep. 7. 517 c. Plut. educ. 4, 4, 9, 18.), Acts xviii. 3. σκηνοποιὸς τὴν τέχνην (Lucian. asin. 43. Agath. 2, 46. Acta apocr. p. 61.). It resembles most nearly the Passive construction under No. 4.[1] It is but rare, however, in the N. T. Even in Acts xviii. the best Codd. have τῇ τέχνῃ, comp. § 31. On the other hand, a number of strictly adverbial Accusatives, which must have been very usual in the language of conversation, have been employed in the N. T., as: μακράν

[1] On the Hebrew comp. *Ewald* 591 f.

far, μάτην (in cassum), ἀκμήν (moment) *yet*, τὴν ἀρχήν (Jo. viii. 25.), δωρεάν, τὸ τέλος (1 Pet. iii. 8.), comp. § 58, 1. See, in general, Hm. Vig. p. 882 sq. To the same class of constructions belong such isolated phrases as Rom. xii. 18. εἰ δυνατόν, τὸ ἐξ ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες, ix. 5. (i. 15.) Heb. ii. 17. v. 1. Rom. xv. 17. Mtth. 734.

How the Acc. of quality is connected with the Dative, has already been noticed. Accordingly τῷ ἀριθμῷ is used for τὸν ἀριθμόν. Usually, however, we find the Acc. in classic Greek, where in the N. T. the Dative is employed, as: τὸ γένος *(natione)* Xen. Cyr. 4, 6, 2. Herod. 1, 8, 2. D. S. 1, 4. Arrian. Al. 1, 27, 8. and τῷ γένει Mr. vii. 26. Acts iv. 36. (Palaeph. 6, 2. 11, 2.), ἐκλύεσθαι τῇ ψυχῇ Heb. xii. 3. and τὴν ψυχήν Diod. S. 20, 1., βραδεῖς τῇ καρδίᾳ Luke xxiv. 25.; but βραδὺς τὸν νοῦν Dion. H. de Lys. p. 243. Lips. See Krü. 15. Lob. Paralip. 528. (Wetst. N. T. I. 826.). In Demosth. ep. 4. p. 118 b. we find θρασὺς τῷ βίῳ and μὴ πολίτης τὴν φύσιν near each other. For τοῦτον τὸν τρόπον even Greek prose authors frequently employ κατὰ τοῦτον τὸν τρόπον.

The expression ὁδὸν θαλάσσης in Mt. iv. 15. from Isaiah, which has been rendered *by the way*. Passages such as 1 Sam. vi. 9. εἰ ὁδὸν ὁρίων αὐτῆς πορεύσεται (Wunder on Lob. Sophocl. Aj. 41.), Num. xxi. 33. Exod. xiii. 17. (comp. Luke ii. 44.), are no authority for an Acc. without government (by a verb), in an address containing Vocatives. Otherwise, in such passages would the use of the Acc. be extended beyond all the limits of prose (Bhdy 114.). What Thiersch p. 145 sq. remarks, is not decisive. Should we perhaps read οἱ ὁδὸν θαλάσσης (οἰκοῦντες), with the Sept.? It is difficult to maintain, with Mey., that εἶδε in verse 16. is the governing verb. The topographical difficulties of the usual interpretation are not invincible; only we must not, as in the prophets, take πέραν τοῦ Ἰορδάνου as an independent clause, as that would not apply to the passage in Matthew.

7. In some cases the Accusative is commonly regarded as entirely absolute, when, on minute examination, the grammatical government of the Acc. would be found in the structure of the sentence. Thus in Rom. viii. 3. τὸ ἀδύνατον τοῦ νόμου - - ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας - - κατέκρινε τὴν ἁμαρτίαν is properly = τὸ ἀδύν. τοῦ νόμου ἐποίησεν ὁ θεός, πέμψας - - καὶ κατακρίνων etc. (where ἀδύνατον does not require to be taken in a Passive sense). This, however, may be a Nominative put at the commencement (comp. Wisd. x. 17.). In Acts xxvi. 3. the Acc. γνώστην ὄντα is undoubtedly to be explained as an Anakoluthon, which, with a participle annexed, is of frequent occurrence. See § 61. Schwarz

de soloec. p. 94 sq. has adduced nothing entirely of the same kind. In Luke xxiv. 46. ἔδει παθεῖν τὸν Χριστὸν - - καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν - - ἀρξάμενον ἀπὸ Ἰερουσαλήμ, the Acc. (in the construction of the Acc. with the Infinitive) is grammatically clear. Only ἀρξάμενον is loosely annexed: *beginning* (the κηρύσσων), or, impersonally, *that it should be begun*. Comp. Her. 3, 91. Yet see Kypke I. 344. sq. In Rev. i. 20. the Acc. is governed by γράψον verse 19., as has long been admitted. Lastly, in Rev. xxi. 17. ἐμέτρησε τὸ τεῖχος τῆς πόλεως ἑκατὸν τεσσαρ. πηχῶν, μέτρον ἀνθρώπου etc., the last words are a loose apposition to the clause ἐμέτρ. τὸ τεῖχος etc. Comp. Mtth. 916. Further, comp. Matthiae Eurip. Med. p. 501. Hartung S. 54. Wannowski Syntax. anom. p. 128 sqq. On an Acc. in apposition to a whole clause, as Rom. xii. 1., see § 59. and 61.

SECTION XXXIII.

CONNECTION OF A VERB (NEUTER) WITH ITS DEPENDENT NOUN BY MEANS OF PREPOSITIONS.

A considerable number of verbs, mostly such as denote an emotion or affection, are connected with their Predicate by means of a preposition. In this point the diction of the N. T. so far accords with classic Greek propriety, and so far displays more of a Hebrew and Oriental tincture. We arrange the verbs in question as follows:

a. Verbs of *rejoicing* or *grieving*, which, in Greek authors, are frequently construed with the Dative alone (Fr. Rom. III. 78 sq.), take, for the most part, the preposition ἐπί (comp. Wurm Dinarch. p. 40 sq.), as: χαίρειν Mt. xviii. 13. Luke i. 14. Acts xv. 31. 1 Cor. xiii. 6. Rev. xi. 10. (comp. Xen. C. 8, 4, 12. D. S. 19, 55. Isocr. permut. 738. Arrian. Ind. 35, 8.), εὐφραίνεσθαι Rev. xviii. 20. (Sir. xvi. 1. 1 M. xi. 44. Xen. conv. 7, 5.), συλλυπεῖσθαι Mr. iii. 5. (Xen. Mem. 3, 9, 8. comp. χαλεπῶς φέρειν ἐπί τινι Xen. Hell. 7, 4, 21.); but also ἐν (λυπεῖν ἐν Jacobs Achill. Tat. p. 814.), as: χαίρειν Luke x. 20. Ph. i. 18. (Col. i. 24. comp. Soph. Trach. 1119.), εὐφραίνεσθαι Acts vii. 41., ἀγαλλιᾶσθαι 1 P. i. 6. (but ἀγάλλεσθαι ἐπί Xen. Mem. 2, 6, 35. 3, 5, 16.).

Of verbs of *being angry*, ἀγανακτεῖν is construed with περί (*to be*

angry on account of some one) Mt. xx. 24. Mr. x. 41.; but (like ἀγαναχτεῖν ἐπί Lucian. abdic. 9. Aphthon. progymn. c. 9. p. 267.) ὀργίζεσθαι ἐπί τινι Rev. xii. 17. comp. Joseph. bell. jud. 3, 9, 8. (in the Sept. even ὀργίζεσθαι ἔν τινι Judg. ii. 14., in later Greek writers ὀργίζεσθαι κατά τινος as Malal. p. 43. 102. 165 etc.). The opposite, εὐδοκεῖν, is, in imitation of the Hebrew חָפֵץ בְּ and after the example of the Sept., construed with ἐν (*to have pleasure in*), whether in reference to persons Mt. iii. 17. Luke iii. 22. 1 Cor. x. 5. or things 2 Cor. xii. 10. 2 Th. ii. 12. (θέλειν ἐν Col. ii. 18. comp. 1 Sam. xviii. 22.?). In classic Greek the Dative alone would be sufficient. The verb ἀρκεῖσθαι, which usually takes a Dative (Luke iii. 14. Heb. xiii. 5.), is once 3 Jo. 10. construed with ἐπί.

b. Verbs denoting *wonder, amazement*, take ἐπί with the Dative, as: θαυμάζειν Mr. xii. 17. Luke xx. 26., ἐκπλήσσεσθαι Mt. xxii. 33. Mr. i. 22. xi. 18. Luke iv. 32. Acts xiii. 12., which is also very common in Greek authors; θαυμάζειν περί τινος Luke ii. 18. (Isaeus 3, 28. comp. Schoem. ad Isaeum p. 244.), or even διά τι *on account of something* Mr. vi. 6. as Aelian. 12, 6. 14, 36. θαυμάζειν τινὰ διά τι. But θαυμάζειν ἐν τῷ χρονίζειν Luke i. 21. may be rendered, *at his remaining;* yet comp. Sir. xi. 21. On ξενίζεσθαί τινι see above, § 31, 1.

c. Of verbs signifying *to pity*, σπλαγχνίζεσθαι usually takes ἐπί either with the Acc., as in Mt. xv. 32. Mr. vi. 34. viii. 2. ix. 22., or with the Dat., as in Luke vii. 13. Mt. xiv. 14., only once, Mt. ix. 36., it takes περί; but ἐλεεῖσθαι is used as a transitive, see § 32, 1.

d. Verbs of *relying on, trusting, hoping, boasting*, are construed with ἐπί, ἐν, εἰς, as: πέποιθα ἐπί τινι Mr. x. 24. Luke xi. 22. 1 Cor. i. 9. (Agath. 209, 5. 306, 20.), ἐπί τι or τινα Mt. xxvii. 43. 2 Th. iii. 4., with ἐν Ph. iii. 3.; πιστεύειν ἐπί τινι Rom. ix. 33. 1 Pet. ii. 6. Sept. (on πιστεύειν εἰς or ἐπί τινα *believe in one*, see above, § 31, 5.), ἐλπίζειν ἐπί with Dat. Rom. xv. 12. Ph. iv. 10. (Pol. 1, 82, 6.) and with Acc. 1 Tim. v. 5. 1 Macc. ii. 61., εἰς Jo. v. 45. 2 Cor. i. 10. 1 P. iii. 5. Sir. ii. 9. (Herod. 7, 10, 1. Joseph. bell. jud. 6, 2, 1., ἡ εἰς τινα ἐλπίς Plut. Galba c. 19.), ἐν 1 Cor. xv. 19. (Xen. C. 1, 4, 25. Mem. 4, 2, 28. Pol. 1, 59, 2. ἐλπίδα ἔχειν ἔν τ.), καυχᾶσθαι ἐπί τινι Rom. v. 2. (Ps. xlviii. 7. Sir. xxx. 2. D. S. 16, 70., similar σεμνύνεσθαι Diog. L. 2, 71. Isocr. big. p. 840. and φυσιοῦσθαι Diog. L. 6, 24.), frequently ἐν Rom. ii. 17. 23. v. 3. 1 Cor. iii. 21. Gal. vi. 13. (Ps. cxlix. 5. Jer. ix. 23.), but not κατά 1 Cor. iv. 6. see Mey. *in loc.*, also not ὑπέρ 2 Cor. vii. 14. comp. ix. 2.

e. Of verbs of *sinning, transgressing*, ἁμαρτάνειν is connected by

εἰς with the object sinned *against*, Mt. xviii. 21. Luke xvii. 4. 1 Cor. vi. 18. etc., comp. Soph. Oed. C. 972. Her. 1, 138. Isocr. panath. p. 644. permut. p. 750. and Aegin. p. 920. 934. Mr. Anton. 7, 26. Wetsten. I. 443., on the other hand ἁμαρτάν. πρός τινα Joseph. antt. 14, 15, 2., περί τινα Isocr. permut. 754. (ἁμαρτ. τινί 1 S. xiv. 33. 1 R. viii. 31. 33. Judg. x. 10.).

f. The verbs ἀρέσκειν *please*, and φανῆναι *appear* (such), instead of the Dative of the person, to whom something or some one gives pleasure or appears (in such a light), are connected with the noun by the Hellenistic preposition ἐνώπιον, as: Acts vi. 5. ἤρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλήθους (Dt. i. 23.), Luke xxiv. 11. ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ ῥήματα. In the Sept. ἀρέσκειν occurs also with ἐναντίον τινός Num. xxxvi. 6. Gen. xxxiv. 18. 1 Macc. vi. 60.

g. Of verbs of *seeing*, βλέπειν is often construed with εἰς (*intueri*) Jo. xiii. 22. Acts iii. 4., which is in accordance with the Greek idiom. See Wahl.

There is properly a redundancy when verbs of *following* are construed with the preposition μετά or σύν (comp. comitari *cum* aliquo in Latin Inscriptions), Rev. vi. 8. xiv. 13. see Wetsten. N. T. I. 717. Lob. Phryn. p. 354. Schaef. Demosth. V. 590. Hm. Lucian. p. 178. Krü. 63. The phrase ἀκολουθῶ ὀπίσω τινός (אַחֲרֵי) Mt. x. 38. (Is. xlv. 14.) is Hebraistic.

Substantives derived from such verbs are in the same way connected with the object by means of a preposition, as: πίστις ἐν Χριστῷ Gal. iii. 26. Eph. i. 15. etc., παρουσία πρὸς ὑμᾶς Ph. i. 26., θλίψεις ὑπὲρ ὑμῶν Eph. iii. 13., ζῆλος ὑπὲρ ἐμοῦ 2 Cor. vii. 7., see Fr. Rom. I. 195. 365 sq.

SECTION XXXIV.

OF ADJECTIVES.

1. Though the two sorts of nouns, substantive and adjective, are distinctly different from each other, the latter, including participles, enter, in a more diversified manner, the range of the former in Greek than, for instance, in Latin.

This takes place whether the adjective has or has not the Article, and in every gender; partly owing to an original ellipsis, and

partly owing to the inherent import of its particular gender, if Masculine or Neuter (Krü. 2 f.), as: ἡ ἔρημος (γῆ), τῇ ἐπιούσῃ (ἡμέρᾳ), διοπετές (ἄγαλμα) Acts xix. 35., τὸ σηρικόν (ὕφασμα?) Rev. xviii. 12., ὁ σοφός, ὁ κλέπτων Eph. iv. 28, βασιλικός, ὁ ἄρχων, ἀλλότριοι *strangers*, κακοποιοί *evildoers*, τὸ ἀγαθόν (τὸ πνευματικόν, ψυχικόν 1 Cor. xv. 46?).

On adjectives *substantivised* by an ellipsis, see § 64. Among expressions relating to classes of persons, as ὁ σοφός, οἱ σοφοί, the following are peculiar to the N. T.: ὁ πιστός *the believer*, πιστοί *believers*, ἅγιοι, ἐκλεκτοί, ἁμαρτωλοί Rom. xv. 31. xvi. 2. 1 Cor. vi. 2. 2 Cor. vi. 15. 1 Tim. i. 15. v. 10. 2 Tim. ii. 10. Heb. xii. 3. Mt. xxiv. 22.; so even with an attributive Adjective, as in Cor. i. 2. κλητοῖς Rom. i. 7. 1 ἁγίοις, or with a Gen. Rom. viii. 33. ἐκλεκτοὶ Θεοῦ. Here persons are generally indicated, to whom the quality in question belongs; and there is no necessity for supplying ἄνθρωποι (or ἀδελφοί). Likewise where ὁ ἀληθινός 1 Jo. v. 20. stands for God, or ὁ ἅγιος τοῦ Θεοῦ Luke iv. 34. for Christ, or ὁ πονηρός for the devil, there is no ellipsis of those substantives, and the notion is grammatically complete: *the True, the Holy One of God;* and the individual specially meant in Biblical diction, is to be ascertained from other passages.

2. Especially frequent and diversified are substantivised Neuter adjectives (Krü. 3.). Many of these even regularly take the place of a substantive, derivable (but not always actually existing) from the root. These refer not only to material objects, μέσον, ἔσχατον, μικρόν, βραχύ, ὀλίγον, φανερόν, κρυπτόν, ἔλαττον, ἄρσεν, etc., especially with a preposition (εἰς τὸ μέσον Mr. iii. 3. Jo. xx. 19., μετὰ μικρόν Mt. xxvi. 73., ἐν ὀλίγῳ Acts xxvi. 29., ἐν τῷ φανερῷ Mt. vi. 4., εἰς φανερόν Mr. iv. 22.), but also mental and abstract, particularly with a Gen. annexed, as: Rom. ii. 4. τὸ χρηστὸν τ. Θεοῦ (ἡ χρηστότης), Heb. vi. 17. τὸ ἀμετάθετον τῆς βουλῆς Rom. viii. 3. ix. 22. 1 Cor. i. 25. 2 Cor. iv. 17., Ph. iii. 8. τὸ ὑπερέχον τῆς γνώσεως. Instead of the Gen. another construction is selected in Rom. i. 15. τὸ κατ' ἐμὲ πρόθυμον (τὸ πρόθυμον *purpose* Eur. Iphig. 983.). The Plurals of adjectives substantivised are uniformly concretes, and denote whole classes of things (or persons), as: τὰ ὁρατὰ κ. ἀόρατα Col. i. 16., ἐπουράνια and ἐπίγεια Jo. iii. 12. Ph. ii. 10., τὰ βαθέα Rev. ii. 24., ἀρχαῖα 2 Cor. v. 17. Such, moreover, are frequently qualified by the context, as: ἐπουράνια Jo. as above, *heavenly* truths, Ph. ii. 10. *heavenly* beings, Eph. ii. 6. iii. 10. *heavenly* places (= οὐρανοί, comp. Var. Eph. i. 20.) etc. In Rom. i. 20. τὰ ἀόρατα τοῦ Θεοῦ the Plural

refers to the partition that follows, *ἥ τε ἀΐδιος δύναμις καὶ θειότης*, and Philippi has explained the word more correctly than Fr. (On Eph. vi. 12. *πνευματικὰ τῆς πονηρίας*, see Note 3.)

The expression *τὸ δοκίμιον τῆς πίστεως* in 1 Pet. i. 7. does not come under this head, as *δοκίμιον* is properly a real substantive. No adjective *δοκίμιος* exists. Comp. further on this passage, and on Jas. i. 3., Fr. Praelim. S. 44. In Rom. i. 19. *τὸ γνωστὸν τοῦ θεοῦ* is not simply = *ἡ γνῶσις τ. θ.*, otherwise, it would not be easy to see why Paul had not employed *ἡ γνῶσις*, so usual to him. The meaning is either *what is known* (to mankind) *of God*, or *what may be known of* (about) *God*. In reference to the latter explanation of *γνωστός*, which Thol. questions, see Soph. Oed. R. 362. Hm. Plat. rep. 7. 517 b. Arrian. Epict. 2, 20, 4., comp. Schulthess theol. Annal. 1829. S. 976. I prefer the former as the simpler. Paul was speaking of the *objective* knowledge, of the whole extent of that which (from what source, see verse 20.) is known of God. This objective *γνωστόν* becomes *subjective*, in as far as *φανερόν ἐστιν ἐν αὐτοῖς*. This shows, too, why Paul did not use *γνῶσις* here.

The preceding mode of expression, which flows quite simply from the nature of the Neuter, is not opposed to the Greek idiom. Besides, the later prose authors adopted it from the technical language of philosophy. At the same time, the examples collected by Georgi (Hierocrit. I. 39.) must be carefully sifted. The following may serve as unquestionable parallels: Demosth. Phil. 1. p. 20 a. *τὸ τῶν θεῶν εὐμενές*, and de fals. leg. p. 213 a. *τὸ ἀσφαλὲς αὐτῆς*, Thuc. 1, 68. *τὸ πιστὸν τῆς πολιτείας*, 2, 71. *τὸ ἀσθενὲς τῆς γνώμης*, Galen. protrept. 2. *τὸ τῆς τέχνης ἄσταστον* and *τὸ τῆς βάσεως εὐμετακύλιστον*, Heliod. 2, 15, 83. *τὸ ὑπερβάλλον τῆς λύπης*, Plat. Phaedr. 240 a. Strabo 3. 168. Philost. Rev. vii. 12. D. S. 19, 55. Diog. L. 9, 63. This construction with the participle is especially usual in Thuc. (and the Byzantines). Comp. Ellendt Arrian. Al. I. 253. Niebuhr ind. ad Dexipp., Eunap. and Malch. An abstract noun and a Neuter in connection occur in Plutarch. Agis 20. *ἡ πολλὴ εὐλάβεια καὶ τὸ πρᾷον καὶ φιλάνθρωπον.*

3. *Vice versa*, a notion which should naturally be expressed by an adjective *epithetically*,[1] is sometimes, by a change of construction, brought out by a substantive. Yet the N. T. is by no means poor in adjectives. It has even no inconsiderable number of these that do not occur in early Greek authors, and seem to have been formed in part by the apostles themselves, as: *ἐπιούσιος, σαρκικός, πνευμα-*

[1] On the case in which an adjective is expressed as a predicate by means of a substantive for rhetorical reasons, as in 2 Cor. iii. 9. *εἰ ἡ διακονία τῆς κατακρίσεως δόξα*, see § 58.

τικός, παρείσακτος, πύρινος, ἀκατάκριτος, ἀκρογωνιαῖος, ἀνεπαίσχυντος, αὐτοκατάκριτος, ἀχειροποίητος, βρώσιμος, ἐπιπόθητος, εὐπερίστατος, ἰσάγγελος, κατείδωλος, κυριακός, ταπεινόφρων etc.

A substantive thus used instead of an adjective is, for the most part, put in the Genitive, and is either

a. A principal noun, as: 1 Tim. vi. 17. *μὴ ἠλπικέναι ἐπὶ πλούτου ἀδηλότητι not to trust in the uncertainty of riches*, that is, in riches which are uncertain, Rom. vi. 4. *ἵνα ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν*, vii. 6.

This form of expression, however, is not arbitrary and unmeaning, but is introduced to give greater prominence to a statement. It is rhetorical, and not grammatical. Comp. Zumpt Lat. Gramm. S. 554. and examples from Greek authors in Held Plut. Timol. p. 368.

The passages which properly come under this head are those only in which a verb is joined to the substantive that is followed by a Genitive, so that, from the nature of the matter, the verb is subservient to the substantive in the Genitive, and points it out as the principal noun (as, ingemuit corvi *stupor*, or, as above, *ἐλπίζ. ἐπὶ πλούτου ἀδηλότητι*). On the other hand, such passages as the following are to be decidedly excluded[1] from this head: Col. ii. 5. *βλέπων τὸ στερέωμα τῆς πίστεως*, 2 Cor. iv. 7. *ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἦ τοῦ Θεοῦ*, Gal. ii. 14. *ὀρθοποδεῖν πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου*, ii. 5., also 2 Th. ii. 11. *πέμπει ἐνέργειαν πλάνης*. In Heb. ix. 2. *ἡ πρόθεσις τῶν ἄρτων* signifies: *the laying out, setting before, of the bread;* and in 1 Pet. i. 2. *ἁγιασμὸς πνεύματος*, as a glance at the context will show, is not synonymous with *πνεῦμα ἅγιον*. Lastly, the expression *λαμβάνειν τὴν ἐπαγγελίαν τοῦ πνεύματος* in Acts ii. 33. Gal. iii. 14. must be rendered: *attain the promise of the Spirit*, that is, receive the promised blessing (*κομίζεσθαι τὴν ἐπαγγελίαν*), the fulfilment of the promise.

b. Much more frequently the noun in the Genitive expresses a *quality* (mostly moral), as: Luke iv. 22. *λόγοι τῆς χάριτος*, xvi. 8. *οἰκονόμος τῆς ἀδικίας*, xviii. 6. *κριτὴς τῆς ἀδικίας*, Col. i. 13. *υἱὸς τῆς ἀγάπης*, Rev. xiii. 3. *ἡ πληγὴ τοῦ θανάτου mortal wound*, Rom. i.

[1] *Fr.* Rom. I. 367 sq. has objected to this distinction. He appears, however, to have misunderstood it. In passages of the second kind the distinction is merely logical, in those of the first it is rhetorical. When it is said, *live according to the truth of the Gospel*, we are to understand the words in their proper and natural meaning (the *truth* of the Gospel is the rule of life); but corvi stupor ingemuit is *figurative*, exactly as, *His blood calls for vengeance.* Cic. N. D. 2, 501. 27. belongs to the second class, and foedo odore would be the less exact expression.

26. *πάθη ἀτιμίας*, 2 P. ii. 10. Jas. i. 25. Heb. i. 3.[1] This, in prose, is a Hebraism, which is to be attributed not merely to the scantiness of adjectives in Hebrew, but partly to the peculiar vividness of the Oriental idiom. In the more elevated style, however, there are instances of the same construction even in Greek authors. See Erfurdt Soph. Oed. R. 826. comp. Pfochen diatr. p. 29., only the quotations in Georgi Vind. p. 214 sqq. are nearly all useless.[2] By late writers it has been introduced into plain prose, Eustath. Gramm. p. 478.

If, in such expressions, a Gen. of a personal pronoun be annexed, it is rendered as referring to the general notion of the passage, as: Heb. i. 3. *τῷ ῥήματι τῆς δυνάμεως αὐτοῦ by His mighty word*, Col. i. 13. Rev. iii. 10. xiii. 3. It is usually maintained still further (*e.g.* Vorst Hebraism. p. 570 sq. Storr observ. p. 234 sq.), that when two nouns combined denote *one* principal notion, the demonstrative pronoun also, according to the Hebrew idiom (?), agrees grammatically with the governing noun,[3] as: Acts v. 20. *τὰ ῥήματα τῆς ζωῆς ταύτης* for *ταῦτα these words of life*, xiii. 26. *ὁ λόγος τῆς σωτηρίας ταύτης this doctrine of salvation*, Rom. vii. 24. *ἐκ τοῦ σώματος τοῦ θανάτου τούτου*, comp. the Peschito. But this rule (which even Bengel has adopted) is imaginary. In Rom. vii. *τούτου* might have been construed with *σώματος* by Paul himself; but it would not be without an appropriate sense, if connected with *θανάτου*. As the apostle had repeatedly mentioned *θάνατος* (verse 10 sq.), he might naturally refer to it. See De Wette *in loc.* In Acts xiii. *σωτὴρ Ἰησοῦς* had already been expressed in verse 23., and accordingly *ὁ λόγος τῆς σωτηρίας ταύτης* means: *the word of this* (through Christ effected) *salvation*. In Acts v. the pronoun refers to the salvation which the apostle was then engaged in preaching. Even the Hebrew construction, as אֱלִילֵי כַסְפּוֹ Is. ii. 20. or שֶׁמֶן קָדְשִׁי Ps. lxxxix. 21., which, though according to the rule, is, at the same time, much more natural, as both words are properly of the same import, has not been so literally translated in the Sept. Comp. Is. as above, *τὰ βδελύγματα αὐτοῦ τὰ ἀργυρᾶ*,

[1] But 2 Th. i. 7. *ἄγγελοι δυνάμεως αὐτοῦ* are angels of His might, *i.e.* who execute His might.

[2] The Genitive of the *material* of which a thing is made does not come under this head. The expression *λίθου κριός*, *e.g.*, is *a ram of stone*, and it is only the Latin idiom that would require the use of the adjective. Likewise *ὀσμὴ εὐωδίας* Ph. iv. 18. (comp. Aristot. rhet. 1, 11, 9.) is clearly *fragrance of sweet odour*, and not simply equivalent to *εὐώδης*. That 1 Cor. x. 16. *τὸ ποτήριον τῆς εὐλογίας* and Rom. i. 4. *πνεῦμα ἁγιωσύνης* are not to be explained by the preceding rule, is now admitted by the best expositors. For still more unsatisfactory examples, see Glass. I. 26 sq.

[3] Some critics attempt to prove this to be a Hebraism from Ezra ix. 14. בְּעַמֵּי הַתּוֹעֲבוֹת הָאֵלֶּה, where, however, there is no necessity whatever for construing אֵלֶּה with the two Substantives.

Deut. i. 41. *τὰ σκεύη τὰ πολεμικὰ αὐτοῦ*, Ps. as above, *ἐν ἐλαίῳ ἁγίῳ*. In fact, it is not easy to perceive why Luke and Paul, in so simple statements, employed so unusual phraseology. What Georgi Vind. p. 204 sqq. and Munthe obs. Acts v. 20. quote from Greek authors, loses all plausibility, when closely examined (Fr. Exc. 1. ad Mr. p. 771 sq.).

Note 1. The Hebraism (Gesen. Lehrgeb. S. 661. Vorst Heb. 282 sq.) according to which the Neuter of an adjective is said to be rendered by the Feminine, is absurdly supposed that, in Luke xi. 33: *εἰς κρυπτὴν τίθησι*, the Feminine of an adjective is used for the Neuter. Κρυπτή had become a regular substantive, signifying a *covered* or *concealed place* or *passage*, a *subterraneous receptacle*, *vault* (Athen. 5, 205.); and this meaning is quite appropriate in the passage. On the other hand, Mt. xxi. 42. (Mr. xii. 11.) *παρὰ κυρίου ἐγένετο αὕτη* (*τοῦτο*), *καὶ ἐστὶ θαυμαστὴ* (*θαυμαστόν*) is a quotation from Ps. cxvii. 23. In the passage, however, the translators probably referred the Feminine to *κεφαλὴ γωνίας* (Wolf cur. ad h. l.).

Note 2. We must here mention a Hebraistic circumlocution, as it is called, for certain concrete adjectives (Vorst Hebraism. 467 sqq.). This is formed by the use of *υἱός* or *τέκνον* followed by a Genitive of an abstract, as: *υἱοὶ ἀπειθείας* Eph. ii. 2. *υἱοὶ φωτός* Luke xvi. 8. Jo. xii. 36., *τέκνα φωτός* Eph. v. 8., *τέκνα ὀργῆς* ii. 3., *τέκνα ὑπακοῆς* 1 P. i. 14., *τέκνα κατάρας* 2 P. ii. 14., *ὁ υἱὸς τῆς ἀπωλείας* 2 Th. ii. 3. Every one must feel that these expressions are not mere circumlocutions, but phrases which bring out the meaning with greater *vivacity* and force. This phraseology is to be attributed to the vivid imagination of Orientals, which represents mental and moral derivation or dependence under the image of son or child (Sir. iv. 11.). *Children of disobedience* are those who are related to *ἀπείθεια* as a child to a mother—those in whom disobedience has become predominant and a second nature (comp. in Hebrew, Deut. iii. 18. xxv. 2. 2 Sam. xii. 5. Ps. lxxxix. 23.). The expressions *παῖδες ἰατρῶν*, *δυστήνων* (especially in Lucian) Schaef. Dion. 313., grammatically rather resemble *υἱοὶ τῶν ἀνθρώπων*. Παῖς or *τέκνον* joined to an abstract noun, as in the preceding quotations, neither Schwarz nor Georgi has been able to vindicate by any passage from Greek prose. For instances from ecclesiastical authors, see Epiphan. Opp. I. 380 b. *οἱ υἱοὶ τῆς ἀληθινῆς πίστεως*. Similar phraseology is not to be expected in German (or English). *Child of death*, *e.g.*, is derived from the diction of the Bible. In the more elevated style, even in modern European languages, such expressions as the following are used: every one *is a child of his time*. See, in general, Steiger on 1 Pet. as above. Gurlitt in Stud. u. Kritik. 1829. S. 728 f. Of a different nature is 2 Th. ii. 3. *ὁ ἄνθρωπος τῆς ἁμαρτίας* (not = *ὁ ἁμαρτωλός*), *the man of sin*, that is, he who peculiarly belongs to sin, the representative of sin, its personification.

Note 3. In Eph. vi. 12. the expression τὰ πνευματικὰ τῆς πονηρίας is peculiar. The Greek idiom, to which expositors here refer (see Koppe *in loc.* Fischer Weller. III. I. 295.), παρθενικοί for παρθένοι (Lob. Paralip. 305 sq.) was, in the better ages, merely poetical, and by no means analogous. In the Byzantines, however, we find ἡ ἱππική for ἡ ἵππος (Ducas p. 18.); and (τὰ) δαιμόνια, which was originally an adjective, but afterwards became a substantive, = δαίμονες in Later Greek, is a real analogy. Accordingly, a Genitive in combination with it, would present no difficulty. In the above passage of Eph. the abstract appears to have been purposely chosen as a contrast to πρὸς αἷμα καὶ σάρκα: *for you contend not against outward but against spiritual adversaries.* If πνευματικά be not taken for πνεύματα, it may be regarded as a collective Plural, like τὰ ληστρικά in Polyaen. 5, 14. (bands of robbers, from τὸ ληστρικόν the robber class or profession) Lob. Phryn. 242., and to be rendered: the spiritualities of evil, that is, wicked spiritual powers. See Mey. *in loc.*

Section XXXV.

OF THE COMPARATIVE.[1]

In the N. T. the Comparative is usually expressed exactly as in classical Greek; that is, by means of the Comparative form of an adjective, the second part of the comparison being put in the Genitive, or, when it forms a complete clause, connected by ἤ,[2] as: Jo. iv. 12. μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν; i. 51. xiii. 16. Mr. xii. 31. 1 Cor. i. 25. 1 T. v. 8. Heb. xi. 26.; Jo. iv. 1. πλείονας μαθητὰς ποιεῖ ἢ Ἰωάννης, 1 Cor. xiv. 5. 1 Jo. iv. 4.; Rom. xiii. 11. ἐγγύτερον ἡμῶν ἡ σωτηρία ἢ ὅτε ἐπιστεύσαμεν, 2 P. ii. 21. 1 Cor. ix. 15. Klotz Devar. 583. After πλείων or ἐλάττων before a number, ἤ is often omitted (Mtth. 1019.), as: Acts xxiv. 11. οὐ πλείους εἰσί μοι ἡμέραι δεκαδύο, iv. 22. xxiii. 13. xxv. 6. comp. Ter. Ad. 2, 1. 46. plus quingentos colaphos infregit mihi. See Lob. Phryn. 410 sq. Hgld Plut. Aem. p. 261. The contrary in Luke ix. 13.

It is sometimes doubtful whether the Genitive following a Comparative contains the second part of the comparison, or stands independently of the comparison altogether. In Heb. iii. 3. πλείονα

[1] Comp., in general, *G. W. Nitzsch* de comparativis graecae linguae modis, in his edition of Plat. Ion. Lips. 1822. 8.

[2] In such cases we find in the Sept. likewise the Genitive of the Infinitive.

τιμὴν ἔχει τοῦ οἴκου etc., οἴκου is clearly to be understood in the former sense; but 1 Cor. xiii. 13. μείζων τούτων ἡ ἀγάπη may be rendered: *greatest among these is love.* See No. 3. Yet comp. 1 Cor. xii. 23. Luke vii. 42. (Lucian. fug. 6.).

The Comparative is sometimes strengthened by annexing μᾶλλον,[1] as: 2 Cor. vii. 13. περισσοτέρως μᾶλλον (Plato legg. 6. 781 a.), Ph. i. 23. πολλῷ μᾶλλον κρεῖσσον (much more better), and, in reference to another comparison, Mr. vii. 36. ὅσον αὐτοῖς διεστέλλετο, αὐτοὶ μᾶλλον περισσότερον ἐκήρυσσον, see Fr. *in loc.*; also by ἔτι Heb. vii. 15. περισσότερον ἔτι κατάδηλον (*still more evident*), Ph. i. 9.; lastly, by πολύ, as 2 Cor. viii. 22. πολὺ σπουδαιότερον. All those are very usual in Greek authors (Krü. 79.). On μᾶλλον see Wyttenb. Plut. I. 238. Ast Plat. Phaedr. p. 395. legg. p. 44. Boisson. Aristaen. p. 430 sqq. (in Lat. comp. Cic. Pis. 14. mihi - - quavis fuga *potius* quam ulla provincia esset optatior). As to ἔτι comp. Plat. pol. 298 e. Xen. M. 1, 5, 6. Cyr. 5, 4, 20. Anab. 1, 9, 10., and as to πολύ Xen. M. 2, 10, 2. Lucian. Tim. 50. In Greek authors sometimes ἔτι πολύ accompanies the Comparative, as in Xen. M. 2, 1, 27. C. 1, 6, 17. Anab. 7, 5, 15.

Prepositions also are employed after the Comparative to give it additional force, as: Luke xvi. 8. φρονιμώτερον ὑπὲρ τοὺς υἱοὺς τοῦ φωτός, Heb. iv. 12. Jud. xi. 25. xv. 2. xviii. 26., Heb. ix. 23. κρείττοσι θυσίαις παρὰ ταύτας, i. 4. iii. 3. xi. 4. xii. 24. Luke iii. 13. Comp., in reference to παρά, Thuc. 1, 23. πυκνότερον παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονευόμενα, Dio C. 38, 97. See Hm. Vig. 862.

2. Instead of the Comparative form, the Positive is used,

a. With μᾶλλον, partly when the form of the Comparative happens to be uncouth, partly when prominent force of expression is intended (Krü. 78.), Acts xx. 35. μακάριόν ἐστι μᾶλλον διδόναι ἢ λαμβάνειν, 1 Cor. xii. 22. Gal. iv. 27.

b. With a preposition denoting the notion of intensity, as: Philostr. Apol. iii. 19. παρὰ πάντας Ἀχαιούς μέγας. Likewise Luke xiii. 2. ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους (though ἁμαρ. has no comparative), Heb. iii. 3. In the Sept. παρά and ὑπέρ are often thus used, as: Ex. xviii. 11. Num. xii. 3. Hagg. ii. 9. Coh. iv. 9. ix. 4. 1 Sam. i. 8.

c. With ἤ following it, as: Aristot. probl. 29, 6. παρακαταθήκην αἰσχρὸν ἀποστερῆσαι μικρὸν ἢ πολὺ δανεισάμενον (Held Plut. Timol. 317 sq.). This, on the whole, is of rare occurrence; but what is

[1] Μᾶλλον is not joined to the Superlative, and in 2 Cor. xii. 9. ἥδιστα οὖν μᾶλλον καυχήσομαι ἐν ταῖς ἀσθενείαις μου, the word μᾶλλον belongs to the whole clause ἥδιστα καυχ. etc., *much rather, then, will I glory most gladly*, etc., that is, than, repining, beseech God to remove the ἀσθεν. (verse 8.). The word ἥδιστα denotes the degree of καυχᾶσθαι, while μᾶλλον gives prominence to the antithesis.

analogous, *βούλομαι* or *θέλω ἤ malle*, is a common expression (Her. 3, 40. Polyb. 13, 5, 3. Plut. Alex. 7. Sulla 3.). This phraseology, as employed instead of the Comparative, is to be explained simply by the fact, that *ἤ* was regarded as a proportional particle, presupposing, or, as it were, accompanying, a comparison.[1] Comp. Plaut. rud. 4, 4, 70. tacita bona est mulier semper quam loquens, Tac. ann. 3, 17.

In the N. T. we do not find simply the construction *θέλω ἤ* 1 Cor. xiv. 19. and *λυσιτελεῖ ἤ satius est quam* Luke xvii. 2. (Tob. iii. 6.), but, as in Greek authors (Lys. affect. tyr. 1.), it occurs with some particular extension, as: Luke xv. 7. *χαρὰ ἔσται ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι ἢ ἐπὶ ἐνενηκονταεννέα δικαίοις greater* joy than etc., comp. Num. xxii. 6. *ἰσχύει οὗτος ἢ ἡμεῖς*. With adjectives we find only one example, but in both relations, Mt. xviii. 8. *καλόν σοί ἐστιν εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ κυλλόν, ἢ δύο χεῖρας - - ἔχοντα βληθῆναι* etc. Mr. ix. 43. 45. On the other hand, this construction is of frequent occurrence in the Sept., Gen. xlix. 12. Hos. ii. 7. Jon. iv. 3. 8. Lam. iv. 9. Tob. xii. 8. Sir. xxii. 15.; and there is an imitation of the Hebrew, in which an adjective with the preposition מִן denotes a comparison.

In Greek authors comp. with Luke xvii. *ζῆν ἀταράχως συμφέρει ἢ τὸ τρυφᾶν* etc. Aesop. 121. de Fur. (Tob. vi. 13.), in Adject. and Adv. Thuc. 6, 21. *αἰσχρὸν βιασθέντας ἀπελθεῖν ἢ ὕστερον ἐπιμεταπέμπεσθαι*, Plut. Pelop. 4. *τούτους ἂν ὀρθῶς κ. δικαίως προσαγορεύσεις συνάρχοντας ἢ ἐκείνους* Aesop. 134. de Fur. See d'Orville Char. p. 538. Boissonade Marini Procl. p. 78. Kypke I. 89. II. 228. and Nitsch l. c. p. 71.

Luke xviii. 14., according to the reading *κατέβη οὗτος δεδικαιωμένος - - ἢ ἐκεῖνος*, would be entirely in accordance with the preceding idiom. Comp. Gen. xxxviii. 26. *δεδικαίωται Θάμαρ ἢ ἐγώ* (only a Comparative cannot be properly admitted here). All the better Codd., however, have *ἢ γάρ* (see also Matthaei, small ed., *in loc.*), which is without a parallel. But the sentence may be very easily explained according to Hermann's theory (followed also by Bornem. *in loc.*): this one went away justified - - or (went) then the other etc.? The *γάρ* must be annexed, as in other questions (also to *ἤ*, as: Xen. C. 8, 3, 40. Soph. Electr. 1212.), to strengthen the interrogation. Probably the reading in some Codd., *ἤπερ* (in Jon. xii. 43. = *ἤ*), is rather a correction of *ἢ γάρ* than the reverse. Lchm.,

[1] The explanation given by *Hermann* Vig. 884. and *Schaef.* ind. Aesop. p 138. is ingenious. Comp. *Held* Plut. Tim. p. 317. The earlier grammarians supplied *μᾶλλον* before the Positive.

Tdf. in his first edition, and Mey., read παρ' ἐκεῖνον, which would at once remove every difficulty (— justified rather than—beyond—the other).

3. An individual may be compared to one or more, as: Jo. xiii. 16. *οὐκ ἔστι δοῦλος μείζων τοῦ κυρίου*, v. 20. *μείζονα τούτων δείξει αὐτῷ ἔργα*, x. 29. If the Genitive annexed denotes *all* things of the same kind, as: Mr. iv. 31. *μικρότερος πάντων τῶν σπερμάτων*, verse 32. Luke xxi. 3. 1 Cor. xv. 19. Eph. iii. 8., it is to be understood with the exception of the thing compared, as: *smaller than all* (other) *seeds;* and the Comparative may be rendered by the Superlative: *the smallest of all seeds.* This mode of expression occurs also in Greek authors, as: Demosth. falsa leg. 246 b. *πάντων τῶν ἄλλων χείρω πολίτην*, Athen. 3, 247. *πάντων καρπῶν ὠφελιμώτερα*, Dio Chr. 3. 39. *ἁπάντων πιθανώτερος*, see Jacobs Anthol. III. 247.

In 1 Cor. xiii. 13. *μείζων τούτων ἡ ἀγάπη* the Comparative is not put for the Superlative. The meaning is: the *greater* of (among) these is love. The Comparative was designedly employed, because *faith* and *hope* were regarded as different forms of *one* and the *same* thing.

4. The Comparative is not unfrequently used when the object of comparison is not expressly mentioned. Reiz de accent. inclin. p. 54. Ast Plat. Polit. p. 418. 538. Stallb. Phileb. p. 120. and rep. 1. 238. Mtth. 1021 f. Krü. 77.

In such case this may easily be perceived from the context, as: Jo. xix. 11. Acts xviii. 20. 1 Cor. vii. 38. (comp. v. 36 f.) xii. 31. Heb. ii. 1. vi. 16. ix. 11. Jas. iii. 1. 1 Pet. iii. 7.; or it is a fixed expression of very common occurrence, as *οἱ πλείονες the majority* (in an assembly), as: Acts xxvii. 13. 1 Cor. ix. 19. etc. But, on close examination, the peculiar force of the Comparative is perceived in passages in which earlier expositors regarded the Comparative as put for the Positive[1] or Superlative, as: 2 Tim. i. 18. *βέλτιον σὺ γινώσκεις* thou knowest *better*, sc. than I (Lucian. pisc. 20. *ἄμεινον σὺ οἶσθα ταῦτα*); Acts xxv. 10. *ὡς καὶ σὺ κάλλιον ἐπιγινώσκεις*, *better* than thou seemest desirous to know (according to the sup-

[1] Even in Greek authors the Comparative is not used for the Positive in sentences such as follows: Lucian. epp. Sat. 3, 32. *τὸ ἡδιστον καὶ συμποτικώτερον καὶ ἰσοτιμία*, etc., or 11. *ὃς ἂν μεγαλοφωνότερος αὐτῶν ἦν καὶ θρασύτερος*, Her. 2, 46. etc. (*Heusing.* Plut. educ. p. 3.). Comp. also *Heinichen* Euseb. H. E. I. 210 sq. *Herm.* Lucian. conscr. hist. p. 284.

position in verse 9. of his being guilty); 2 Cor. viii. 17. *τὴν μὲν παράκλησιν ἐδέξατο, σπουδαιότερος δὲ ὑπάρχων more eager* sc. than to require an exhortation; vii. 7. *ὥστε μὲ μᾶλλον χαρῆναι more* sc. than for the (mere) arrival of Titus (verse 6.), comp. verse 13.; Acts xxvii. 13. *ἄσσον παρελέγοντο τὴν Κρήτην nearer* sc. than (verse 8.) it had been possible previously; Ph. ii. 28. *σπουδαιοτέρως ἔπεμψα αὐτόν* sc. than I should have done, had you not been made uneasy by the news of his illness (verse 26.); i. 12. *τὰ κατ' ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν more* (much more) for the advancement than, as we feared, for the hindrance, etc.; Jo. xiii. 27. *ὃ ποιεῖς ποίησον τάχιον* more quickly than you seem disposed to do, hasten the execution, see Lücke *in loc.* (Senec. Agamn. 965. *citius* interea mihi edissere, ubi sit gnatus, comp. *ocius* Virg. Aen. 8, 554.). In 1 Tim. iii. 14. *τάχιον* (*ἐλπίζων ἐλθεῖν πρός σε τάχιον*) is mostly rendered as the Positive (*ἐν τάχει* Lchm. is a correction), while some take it as equivalent to *ὡς τάχιστα*. The meaning is: I write this to thee, though I hope to come sooner than to make this notice necessary. The reason of his writing, notwithstanding, is contained in *ἐὰν δὲ βραδύνω*, etc., comp. verse 15. Heb. xiii. 19. that I might be restored to you sooner (than would be the case without your prayers);[1] xiii. 23. if he come sooner (than the date of my departure); Rom. xv. 15. *τολμηρότερον ἔγραψα ὑμῖν* more strongly than, from your Christian progress (verse 14.), might be necessary. On Mr. ix. 42. see Fr. *in loc.* Acts xviii. 26. does not require explanation. In 1 Cor. vii. 38. the relation between the Positive *καλῶς ποιεῖ*, and the Comparative *κρεῖσσον ποιεῖ*, is manifest from verse 36. Likewise *περισσοτέρως*, so much used by Paul, never occurs without a comparison. Its force is obvious in 2 Cor. i. 12. ii. 4. vii. 13. xi. 23. Ph. i. 14. Gal. i. 14. Heb. ii. 1. vi. 17.; but in 1 Th. ii. 17. *περισσ. ἐσπουδάσαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν*, etc., the ground of the comparison lies in the clause: *ἀπορφανισθέντες ἀφ' ὑμῶν πρὸς καιρὸν ὥρας*. The bereavement of their personal intercourse for a time (which Paul indicates by the touching term *ἀπορφανισθέντες*), had made his regret stronger than it would have been, but for the Christian affection by which they were united. In 2 Pet. i. 19. the import of *βεβαιότερον* is not to be determined from merely grammatical analogy; but the discordant explanations, urged even by the most recent expositors, show how obscure the reference here really is. On the other hand, there can be little doubt that,

[1] Böhme has correctly rendered the sense of the passage, but maintains in his commentary: *non est comparat. stricte intelligendus.*

after μείζονες, must be understood—"than those τολμηταὶ αὐθάδεις." On Eph. iv. 9. see Mey.

Acts xvii. 21. λέγειν τι καὶ ἀκούειν καινότερον is peculiarly characteristic. The Comparative indicates that they desired to know something *newer* (than even what was deemed new), and was fitted to represent in a very lively manner the thirst of the Athenians after news. Generally, however, the Greeks employed the Comparative (usually νεώτερον) in asking the news; thus denoting not merely new (Positive), but something still more fresh than what had, up to that moment, been considered the latest news. Her. 1, 27. Eurip. Orest. 1327. Aristoph. av. 254. Theophr. ch. 8, 1. Lucian. asin. 41. D. Sic. Exc. Vat. p. 24. Plat. Protag. 310 b. and Euthyphr. c. 1. see Stallb. *in loc.*

In Mt. xviii. 1. (Mr. ix. 14. Luke ix. 46. xxii. 14.) τῶν ἄλλων at once suggests itself as the complement. Μέγιστος would have implied three or four degrees of rank among the Twelve (Ramshorn lat. Gr. 316.). In the same way, in Mt. xi. 11. ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τ. οὐρ., that is, ὁ μικρότερος (τῶν) ἄλλων, the Comparative appears to have been designedly preferred, as corresponding to the preceding μείζων, comp. Diog. L. 6, 5. ἐρωτηθεὶς τί μακαριώτερον ἐν ἀνθρώποις, ἔφη, εὐτυχοῦντα ἀποθανεῖν, Bauer glossar. Theodoret. 455. Boisson. Philostr. 491. Other expositors after μικρότερος understand Ἰωάννου τοῦ βαπτιστοῦ. See, in general, Mey. Likewise in Acts xvii. 22. κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ, ὡς does not appear to belong to the Comparative as an intensive particle, but the passage must be rendered: In all respects (at every step) I perceive you are a more religious people (than others, sc. ἄλλων, as the Athenians were known to be. See the expositors *in loc.*). The word θεωρῶ was designedly chosen, comp. verse 22.; and θεωρεῖν ὡς, though unusual, can hardly be considered an impropriety.

Note 1. It has been maintained that πρῶτος is used for the Comparative (πρότερος), when only two are spoken of, as: Rev. xxi. 1. εἶδον οὐρανὸν καινὸν - - ὁ γὰρ πρῶτος οὐρανός etc. *prius* coelum; Heb. x. 9. ἀναιρεῖ τὸ πρῶτον, ἵνα τὸ δεύτερον στήσῃ, Mt. xxi. 36. ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων, Acts i. 1. 1 Cor. xiv. 30. This would be the case only if the Latin analogy were to be followed. In Greek, however, even when there is a distinct reference to two only, it is quite usual to employ πρῶτος, δεύτερος, instead of πρότερος, ὕστερος (comp. Jacobs Aelian. anim. II. 38.). Likewise πρῶτος with the Genitive, as in Jo. i. 15. 30. πρῶτός μου (comp. Ael. anim. 8, 12.), and the Adverb (xv. 18.) πρῶτον ὑμῶν, is properly not *prior me, prius vobis.* The Superlative includes the Comparative, as is remarked by Hm. on Eurip. Med. ed. Elmsley p. 343. Graecos ibi superlativum pro compar. dicere, ubi haec duo simul indicare volunt, et maius quid esse alio et omnino maximum. Comp. also Fr. Rom. II.

421. not. In reference to Luke ii. 2. *αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου*, even recent expositors erroneously maintain that *πρώτη* is used for *προτέρα*, and that this Comparative governs the Genitive *ἡγεμον.* etc., *took place before Q. was governor.* The most natural rendering is: This, the first, took place when Q. was governor. Had the meaning been different, Luke would have employed phraseology not merely ambiguous, but awkward and ungrammatical. Even Huschke (on the census taken at the time of the birth of Christ, Bresl. 1840. 8.) has not succeeded in his attempt to adduce a really similar construction. He merely proves (what everybody admits) that *πρῶτος* is followed by the Genitive of a noun. The blunder of Tholuck (in his Credibility of the Gospel history, p. 184.), in regarding Jer. xxix. 2. in the Sept. as a parallel, has been pointed out by Fr., as above.

Note 2. Two correlative Comparatives, as in Rom. ix. 12. *ὁ μείζων δουλεύσει τῷ ἐλάσσονι* (Sept.), comp. 1 Cor. xii. 22. 2 Cor. xii. 15., or with a word expressing proportion, or the extent of difference, as in Heb. i. 4. *τοσούτῳ κρείττων γενόμενος ὅσῳ διαφορώτερον κεκληρονόμηκεν ὄνομα* (x. 25.), require no explanation. Comp. Xen. C. 7, 5, 7. Mem. 1, 4, 10. Plato Apol. 39 d.

In the N. T. no instance occurs of two Comparatives connected by *ἤ*. On the other hand, we find Positives with *μᾶλλον* 2 Tim. iii. 4. *φιλήδονοι μᾶλλον ἢ φιλόθεοι.*

5. In Comparative sentences, sometimes a part is compared not to a corresponding part, but to a whole (Bhdy 432.), as: Jo. v. 36. *μαρτυρίαν μείζω τοῦ Ἰωάννου, a witness (testimony) greater than John*, that is, greater than that of John. So Her. 2, 134. *πυραμίδα καὶ οὗτος ἀπελείπετο πολλὸν ἐλάσσω τοῦ πατρός, i.e.* than that of his father; and Lucian. salt. 78. *τὰ δι' ὀμμάτων φαινόμενα πιστότερα εἶναι τῶν ὤτων δοκεῖ.* There is here no proper ellipsis (as the earlier philologists supposed). Otherwise the expressions employed would have been, *τῆς τοῦ Ἰ., τῆς τοῦ πατρός*,[1] etc. It is much more natural to regard the construction in question as a condensed form of expression quite in accordance with the genius of the Greek language, and of frequent occurrence, not merely in connection with a proper Comparative (Hm. Vig. 717. Schaef. Melet. 127. Mtth. 1016.), but also in less formal comparative sentences. Franke Demosth. p. 90. Weber Demosth. p. 399. Fr. Conjectan. I. 1 sqq. and Mr. p. 147. see § 63. As to Latin, comp. Juven. 3, 74. sermo promptus et *Isaeo tor-*

[1] Only when several such parallel passages follow each other, is the Article omitted in the last, as: Plat. Gorg. 455 e. *ἡ τῶν λιμένων κατασκευὴ ἐκ τῆς Θεμιστοκλέους συμβουλῆς γέγονε, τὰ δ' ἐκ τῆς Περικλέους, ἀλλ' οὐκ ἐκ τῶν δημιουργῶν.* Comp. *Siebelis* Pausan. IV. 291.

rentior, Cic. ad Brut. 1, 12. Orat. 1, 44., and in Hebrew, Isaiah lvi. 5. (1 Ez. iii. 5.). Mt. v. 20. ἐὰν μὴ περισσεύσῃ ὑμῶν ἡ δικαιοσύνη πλεῖον τῶν γραμματέων etc. may also be explained in the same unstrained manner. Jesus could in strict propriety speak of a certain δικαιοσ. γραμμ. Their conduct, and the estimation in which they were held by the people, justified the use of this honourable term צַדִּיק. On the other hand, 1 Cor. i. 25. τὸ μωρὸν τοῦ θεοῦ σοφώτερον τῶν ἀνθρώπων, is easily accounted for, without the usual (and forced) solution (Pott, Heydenreich, Flatt, *in loc.*): The foolishness of God is wiser than men (are); that is, what appears foolishness in God's arrangements, is not only wisdom, but outshines all the wisdom of men.

SECTION XXXVI.

OF THE SUPERLATIVE.

1. We find, in elevated style, one instance of the Positive with a substantive denoting a class, instead of the Superlative: Luke i. 42. εὐλογημένη σὺ ἐν γυναιξίν, *blessed* (art) *thou among women.* This comes very near a Hebrew construction (Gesen. Lg. 692.), with the following import: Among women thou art the only one, that can be called blessed; the blessedness of others cannot be compared to thine: hence, with rhetorical emphasis, *highly blessed.* This is not without parallel in Greek poetry, though the passages adduced by Kühnöl are not satisfactory, as: Eurip. Alcest. 473. ὦ φίλα γυναικῶν (ὦ φιλτάτα), see Monk *in loc.*, Aristoph. ran. 1081. ὦ σχέτλι' ἀνδρῶν, still more Pind. Nem. 3, 80. (140.) αἰετὸς ὠκὺς ἐν πετανοῖς, comp. also Himer. orat. 15, 4. οἱ γενναῖοι τῶν πόνων, and Jacobs Ael. anim. II. 400. It is otherwise as to Mt. xxii. 36. ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; which kind (?) of commandment is great in the law? so that others may seem insignificant in comparison,— not precisely the *greatest*, see BCrus. *in loc.* Likewise in Luke x. 42. τὴν ἀγαθὴν μερίδα ἐξελέξατο, the Positive is not used for the Superlative. The meaning is: She has chosen the *good* part (in reference to the kingdom of Heaven; that which alone truly deserves *this* name). Fr. Conject. I. 19. is mistaken. In Mt. v. 19. ὃς δ' ἂν ποιήσῃ - - οὗτος μέγας κληθήσεται, μέγας means *great*,

a great one, not exactly *the greatest* (opposed to ἐλάχιστος which precedes). Comp. Hm. Aeschyl. p. 214.

2. Of the well-known Hebrew mode of expressing the Superlative: קֹדֶשׁ קָדָשִׁים, עֶבֶד עֲבָדִים, only the following examples occur in the N. T.: Heb. ix. 3. ἡ (λεγομένη) ἅγια ἁγίων *the most holy place* (which, however, as it had become a permanent designation, scarcely comes under this head), Rev. xix. 16. βασιλεὺς βασιλέων, κύριος κυρίων, *the highest* king, Lord, 1 Tim. vi. 15. None of these expressions is a pure Hebraism. In the Greek poets we find such repetitions of adjectives (used substantively), as: Soph. Electr. 849. δειλαία δειλαίων, Oed. R. 466. ἄῤῥητ' ἀῤῥήτων, Soph. Phil. 65., κακὰ κακῶν Soph. Oed. C. 1238. see Bhdy 154. Wex Antig. I. 316. The phrase βασιλεὺς βασιλέων is a most natural and emphatic expression for ὁ μέγιστος βασιλεύς. Comp. Aeschyl. suppl. 524. ἄναξ ἀνάκτων, and, even as a technical designation, Theophan. contin. 127. 387. ὁ ἄρχων τῶν ἀρχόντων. See also Hm. Aesch. p. 230. Georgi vind. 327. and Nova Biblioth. Lubec. II. 111 sq. In reference to the kindred expression οἱ αἰῶνες τῶν αἰώνων, see the passages in the Concordance.

3. What were formerly called Hebraistic circumlocutions for the Superlative,[1] are, for the most part, either,

a. Figurative expressions which are peculiar to no particular language, and the explanation of which comes under the department of N. T. rhetoric; or,

b. Constructions entirely unconnected with the Superlative, as: *a.* Heb. iv. 12. ὁ λόγος τοῦ Θεοῦ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον, Mt. xvii. 20. ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως the *least* faith possible, iv. 16. καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου in the *darkest* shadow. Comp. Mt. xxviii. 3. Rev. i. 14. xviii. 5. *b.* Col. ii. 19. αὔξησις τοῦ Θεοῦ, not: glorious, extraordinary, increase, but: increase produced by God (comp. 1 Cor. iii. 6.); 2 Cor. i. 12. ἐν ἁπλότητι καὶ εἰλικρινείᾳ Θεοῦ, not: perfect sincerity, but sincerity

[1] See, especially, *Pasor* Grammat. p. 298 sq. The Hebrew mode of expression גָּדוֹל גָּדוֹל, is used likewise by the later Greek poets. See *Boisson.* Nic. Eugen. p. 134. 383. Comp. Sept. σφόδρα σφόδρα Ex. i. 12. Judith iv. 2. On the Rosetta inscription 19. we find μέγας καὶ μέγας. Essentially the same is the expression (μικρὸν) ὅσον ὅσον Heb. x. 37. *a very little while* (*Hm.* Vig. 726.), literally, *little how very, how very!* In Greek authors it occurs with a substantive annexed, as in Aristoph. vesp. 213. ὅσον ὅσον στίλην *as big* (that is, as small) *as a drop*; hence = *quantillum.* The simple ὅσον with an attributive Genitive occurs in Arrian. Indic. 29, 15. σπείρουσιν ὅσον τῆς χώρης. The passages adduced by *Wetst.* and *Lösner* as parallel do not establish the propriety of ὅσον ὅσον, but merely of the simple μικρὸν ὅσον. On the other hand, comp. Isa. xxvi. 20.

effected, restored by God; Jas. v. 11. τέλος κυρίου, not, glorious end, but the end which the Lord reserved (for Job); Rev. xxi. 11. πόλις ἔχουσα τὴν δόξαν τοῦ Θεοῦ, not, highest degree of splendour, but simply and strictly, the splendour of God; see Ewald *in loc.*; 1 Th. iv. 16. σάλπιγξ Θεοῦ, not, great or far-sounding trumpet (σάλπιγξ φωνῆς μεγάλης Mt. xxiv. 31.), but trumpet of God, that is, trumpet which sounds at God's command, or, generally, as it is without the Article, a trumpet as used in the service of God (in Heaven); so also Rev. xv. 2. κιθάραι τοῦ Θεοῦ harps of God, as they sound in Heaven (to the praise of God), comp. 1 Chr. xvi. 42. — Rom. i. 16. δύναμις Θεοῦ means, as expositors have long been agreed, the power of God (power which God exerts); and there is no ground for charging Bengel with having intended to render that Hebraism by "*magna et gloriosa.*" He merely, in referring to 2 Cor. x. 4., gives prominence, in his usual manner, to two qualities which a *virtus dei* will exhibit. Lastly, ἀστεῖος τῷ Θεῷ Acts vii. 20., used in reference to Moses, does not express the Superlative degree, but much rather *intensity*. It is nearly equivalent to *beautiful before* (in the judgment of) *God*, that is, *admodum formosus* (comp. 2 Cor. x. 4. and Sturz Zonarae glossae sacrae P. II. Grimmae 1820. 4. p. 12 sqq.). In Hebrew לְאֱלֹהִים and לִפְנֵי יְהוָה are used precisely in the same manner (Gesen. Lg. 695.). Comp. Gen. x. 9. Jon. iii. 3. (Sept. πόλις μεγάλη τῷ Θεῷ). See Fischer proluss. 231 sqq. Wolle de usu et abusu αὐξήσεως nominum divinor. sacrae, in his comment. de parenthesi sacra, p. 143 sqq.; only it must be remarked, the use of the Dative in this manner is not, in itself, a Hebraism, comp. Heind. Plat. Soph. 336. Ast Plat. legg. p. 479 a.

Haab (S. 162.) is quite mistaken in maintaining that the word Χριστός, annexed to a substantive, merely gives intensity to its signification, as, *e.g.*, Rom. ix. 1. 2 Cor. xi. 10. ἀλήθεια Χριστοῦ, ἐν Χριστῷ *unquestionable truth*. Some expositors would even translate Col. ii. 18. θρησκεία τῶν ἀγγέλων *cultus perfectissimus*. Comp. 2 Sam. xiv. 20. σοφία ἀγγέλου.

Note. The strengthening of the Superlative by πάντων (Weber Demosth. p. 548.) occurs in the N. T. only, Mr. xii. 28. πρώτη πάντων, comp. Aristoph. av. 473.

SECTION XXXVII.

OF NUMERALS.

1. In expressing a particular day of the week, εἷς is used for the ordinal numeral πρῶτος, as: Mt. xxviii. 1. εἰς μίαν τῶν σαββάτων, Mr. xvi. 2. πρωΐ τῆς μιᾶς σαββάτων, Luke xxiv. 1. Jo. xx. 1. 19. Acts xx. 7. 1 Cor. xvi. 2. The passages which have been quoted, as analogous, from Greek authors, merely prove that εἷς is used to denote the first unit in divisions and enumerations (Weber Demosth. p. 161.), when δεύτερος or ἄλλος, or the like, follows, as: Her. 4, 161. Thuc. 4, 115. Herod. 6, 5, 2 sqq. (Georgi vindic. 54 sqq.).[1] In these quotations εἷς no more stands for πρῶτος than, in Latin, unus, when followed by alter, tertius, etc., stands for primus (comp. also Rev. ix. 12. with xi. 14. and Gal. iv. 24.). In the quotation from Her. 7, 11, 8. εἷς retains its proper signification, and probably as in Paus. 7, 20, 1., where Sylb. renders it by *una*.[2] The preceding use of the numeral is Hebraistic (Ewald krit. Gr. 496.). On the Talmud, see Wetsten. I. 544. In the Sept. comp. Ex. xl. 2. Num. i. 1. 18. Ezra x. 16. 2 Macc. xv. 36. In classical Greek a parallel occurs in combinations of numbers, as: εἷς καὶ τριηκοστός (Her. 5, 89.) *one and thirtieth*. In modern languages, too, the cardinal numeral is used, mainly for brevity, in expressing the year, page, etc., as: *in the year one thousand eight hundred and fifty-eight, page forty*.

For the cardinal *one* the Singular of a substantive is sometimes used alone, as: Acts xviii. 11. ἐκάθισεν ἐνιαυτὸν καὶ μῆνας ἓξ (Joseph. antt. 15, 2, 3.), Rev. xii. 14. τρέφεται ἐκεῖ καιρόν (but Jas. iv. 13.). This, however, is not an ellipsis (comp. § 26, 1.), as the number one is implied in the Singular. A similar usage is common to all languages.

2. In 2 Pet. ii. 5. we find an abbreviated use of the ordinal: ὄγδοον Νῶε - - ἐφύλαξε Noah as eighth, that is, with seven others. The same construction occurs in Plat. legg. 3, 695 c. λαβὼν τὴν ἀρχὴν ἕβδομος, Plutarch. Pelop. c. 13. εἰς οἰκίαν δωδέκατος κατελθών, Appian. Pun. p. 12. (2 Macc. v. 27.), comp. also Schaef. Plu-

[1] Also *Foertsch* observ. in Lysiam p. 37. has been able to adduce only passages of this kind. On Diog. L. 8, 20. see *Löbeck* Aglaopham. p. 429.

[2] *Chishull* antiq. asiat. p. 159. translates μιᾷ τῆς βουλῆς: die concilii *prima*.

tarch. V. 57. and Demosth. I. 812. Greek authors usually add *αὐτός*. See Kypke II. 442. Mtth. 1037.

3. Cardinals repeated assume a *distributive* signification, as: Mr. vi. 7. *δύο δύο ἤρξατο ἀποστέλλειν*, *binos* misit, *in pairs*, two and two. Instead of this repetition of *δύο*, *κατά* or *ἀνὰ δύο* would be used in classical Greek (Krü. 75.).[1] The latter occurs, *e.g.*, in Luke x. 1., and in Mr. as above, according to the correction of Cod. D. The repetition of cardinals is properly Hebraistic (see Gesen. Lg. 703. Gen. vii. 3, 9., and thence Leo Gramm. p. 11.), and the simplest form of expressing distribution, comp. Lob. pathol. p. 184. It is employed, however, in Greek (poetry), as: Aeschyl. Pers. 981. *μυρία μυρία*, *i.e. κατὰ μυριάδας*. In Mr. vi. 39. 40. *ἐπέταξεν αὐτοῖς ἀνακλῖναι πάντας συμπόσια συμπόσια - - ἀνέπεσον πρασιαὶ πρασιαί*.

The following expressions are singular: *ἀνὰ εἷς ἕκαστος* Rev. xxi. 21. and *εἷς καθ' εἷς* (or *καθεῖς*) Mr. xvii. 19. Jo. viii. 9. (like *ἓν καθ' ἕν*), *ὁ καθ' εἷς* Rom. xii. 5. (3 Macc. v. 34.), for which Greek authors use *καθ' ἕνα* (1 Cor. xiv. 31. Eph. v. 33.). Yet comp. *ἀνὰ τέσσαρες* Plut. Aem. 32. (see, however, Held), *εἷς καθεῖς* (Bekker writes *καθείς*) Cedren. II. 698. 723., *εἷς παρ' εἷς* Leo Tact. 7, 83. and simply *καθεῖς* Theoph. contin. p. 39: and 101., and other quotations from late writers in Wetst. I. 627. also Intpt. ad Lucian. Soloec. 9. In these phrases the preposition has merely the force of an adverb. Hm. de partic. *ἄν* p. 5. sq. A different view is taken by Döderlein, Pr. de brachylogia serm. gr. et lat. (Erlang. 1831. 4.) p. 10.

4. It is usually stated, that, in combinations of numbers, *καί* is inserted when the smaller number precedes, but is omitted when that is not the case (Mtth. 339. comp. the Inscript. in Chishull antiq. asiat. p. 69 sq.) comp. 1 Cor. x. 8. Jo. vi. 19. Acts i. 15. vii. 14. xxvii. 37. Rev. iv. 4. xix. 4.[2] This rule, particularly the latter part of it, must be received with reserve (Schoem. ad Isaeum 332. Krü. 74.). There are at least several undoubted exceptions from it in the N. T., as: Jo. ii. 20. *τεσσαράκοντα καὶ ἓξ ἔτεσιν* (without Var.), v. 5. *τριάκοντα καὶ ὀκτὼ ἔτη* (according to preponderating authority), Gal. iii. 17. Luke xiii. 11. 16. Acts xiii. 20. Rev. xi. 2. Similar instances occasionally occur in Greek authors, as: Her. 8, 1. *εἴκοσι καὶ ἑπτά*, Thuc. 1, 29. *ἑβδομήκοντα καὶ πέντε*, Dion. Hal. IV. 2090. *ὀγδοήκοντα καὶ τρεῖς*. In Sept. comp. 1 Kings ix.

[1] For this *ἀνά* the Syriac version always employs the reduplication of the numeral. On the other hand, we find in Act. apocryph. *ἀνὰ δύο δύο*.

[2] Three numerals are sometimes found thus combined, as: Rev. vii. 4. *ἑκατὸν τεσσαράκοντα τέσσαρες* xiv. 3. xxi. 17. Jo. xxi. 11. *ἓκ. πεντήκοντα τρεῖς*.

28. xv. 10. 33. xvi. 23. 28. Gen. xi. 13. (in Jud. x. 4. Tdf. has, in one verse, given τριάκοντα καὶ δύο and τριάκοντα δύο πώλους).

5. When ἐπάνω is joined to a cardinal to denote *above, more than*, the cardinal does not take a Genitive after it, but is itself put in the case required by the verb in the sentence, as: Mr. xiv. 5. πραθῆναι ἐπάνω τριακοσίων δηναρίων, 1 Cor. xv. 6. ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς. Precisely similar anomalies occur in Greek authors, as: with ἔλαττον Plato legg. 9. 856 d. μὴ ἔλαττον δέκα ἔτη γεγονότας (Thuc. 6, 95.), πλέον (Paus. 8, 21, 1.), περί (Zosim. 2, 30.), εἰς or ἐς (Appian. civil. 2, 96., but comp. Sturz Lex. Xen. II. 68.), μέχρι (Aeschin. fals. leg. 37. ed. Bremi), ὑπέρ (Plut. virt. mul. 208. Lips. Jos. antt. 18, 1, 5.). See Lob. Phryn. 410 sq. Gieseler in Rosenmüller Repert. II. 139 ff. Sommer in the allg. Schulzeit. 1831. S. 963. Latin constructions such as occisis *ad* hominum millibus quatuor, Caes. b. gall. 2, 33., from the historians, are sufficiently known.

Note 1. That the Neuters δεύτερον, τρίτον, etc., signify also *twice, thrice*, etc., it is superfluous to remark. They are sometimes accompanied with τοῦτο, as: τρίτον τοῦτο ἔρχομαι 2 Cor. xiii. 1. *this is the third time I come*, or, *now I am coming for the third time*, comp. Her. 5, 76. τέταρτον τοῦτο.

Note. 2. For the numeral adverb ἑπτάκις we find the cardinal, in Mt. xviii. 22. in the expression ἑβδομηκοντάκις ἑπτά *seventy times seven* (times), comp. in Sept. Gen. iv. 24. and שֶׁבַע Ps. cxix. 164. (for שֶׁבַע פְּעָמִים) Ewald 498. The preceding passage of Mt. strictly means: seventy times (and) seven, that is, 77 times; but this would not suit the sense. That ἕως is not to be joined to ἑπτά, but to ἑβδομηκ., is obvious from the preceding ἕως ἑπτάκις. How differently numeral adverbs are expressed in the Sept. may be seen from the following passages: Ex. xxxiv. 23. Deut. xvi. 16. 2 Kings vi. 10. Neh. vi. 4. 2 Sam. xix. 43.

CHAPTER FOURTH.

OF THE VERB.

SECTION XXXVIII.

OF THE ACTIVE AND MIDDLE VOICES.

As, on the one hand, Active transitive verbs assume an intransitive (in appearance *reflexive*) signification, so, on the other, many intransitive verbs become transitive (causative).

This takes place sometimes by composition, as: διαβαίνειν Heb. xi. 29., παρέρχεσθαι Luke xi. 42.; and sometimes by simple adaptation, as: μαθητεύειν τινά[1] Mt. xxviii. 19. (θριαμβεύειν τινά 2 Cor. ii. 14.?), βασιλεύειν τινά 1 Sam. viii. 22. 1 Kings i. 43. Isa. vii. 6. 1 Macc. viii. 13. (Lob. Soph. Aj. 385.). See § 32, 1.

Those transitive verbs which are frequently or even generally employed as intransitive, receive various acceptations that may be easily understood from the following examples: ἄγειν (ἄγωμεν let us go), παράγειν Mt. xx. 30. 1 Cor. vii. 31., περιάγειν Acts xiii. 11., βάλλειν Acts xxvii. 14. (throw, put, itself, set in), ἐπιβάλλειν Mr. iv. 37. (beat into), ἀποῤῥίπτειν Acts xxvii. 43. (throw themselves), κλίνειν Luke ix. 12. (incline itself, decline), ἐκκλίνειν Rom. xvi. 17., ἀνατέλλειν, βλαστάνειν, αὐξάνειν (Lob. Soph. Aj. p. 89 sq. 382 sqq.), στρέφειν Acts vii. 42., ἀναστρέφειν Acts v. 22., and especially ἐπιστρέφειν (return); ἐκτρέπειν, παραδιδόναι Mr. iv. 29. 1 Pet. ii. 23. (commit, give up, surrender, himself), ἀπέχειν (be at a distance), ἐπέχειν Acts xix. 22. (hold back, retain, himself, *i.e.* stay), ὑπερέχειν, σπεύδειν. In the N. T. ἀνακάμπτειν, προκόπτειν are always intransitive. In all these cases the Greeks understood no supplementary word (not even ἑαυτόν), but expressed by the verb the action simply: *he rushed (leaped) into the sea, he turned;* where, however, though no object is mentioned, the reader may apply the action reflexively to the subject. See, in general, Bos Ellips. p. 127 sqq. Mtth. 1100 ff. Bhdy 339 f. Krü. 134 f. Poppo Thuc. I. 186. Fr. Mr. p. 138. On διδόναι and its compounds in particular, see Jacobs Philostr. p. 363., and on παρέχειν Ast Plat. polit. p. 470. Wyttenb. Plut. mor. 1. 405.

[1] Under this comes also προστάττειν τινά *to commission one*, Acta apocr. p. 172.

Jo. xiii. 2. τοῦ διαβόλου βεβληκότος εἰς τὴν καρδίαν, must not be referred to this head. The received reading, or that adopted by Lchm. and Tdf., may be followed. At all events, βάλλειν has an Active signification. See Kypke.

Many verbs have some of their tenses transitive (causative), and the rest intransitive. One of these is ἵστημι with its compounds (Bttm. II. 207.), of which it is sufficient to remark, that the 1. Aor. Pass. σταθῆναι Mr. iii. 24. and the 1. Fut. σταθήσομαι Mt. xii. 25. 46. have the intransitive meaning, *stand*, and that in Acts xxvii. 28. the 1. Aor. διαστήσαντες signifies *put back* (intransitively). Comp. Malal. 2. p. 35. στήσας for στάς. In Heb. xii. 15. (Sept.) even φύειν in the Pres. is intransitive (Iliad. 6, 149.).

In 1 Pet. ii. 6. περιέχει ἐν τῇ γραφῇ *is contained* in Scripture, περιέχει appears to have rather a passive than an intransitive signification. Comp. Joseph. antt. 11, 4, 7. Malal. 9. 216. 18. 449. see Krebs observ. 198.

On the impersonal use of certain verbs (in 3d per. Sing.), as βροντᾷ, λέγει, φησί, see § 58.

2. The Middle Voice (of transitive verbs)[1] refers back the action to the agent, either

a. Simply as the *immediate* object, as: λούομαι *I wash myself*, κρύπτομαι *I conceal myself* Jo. viii. 59., ἀπάγχομαι *I hang myself* Mt. xxvii. 5., παρασκευάζομαι 1 Cor. xiv. 8.;[2] or

[1] See *L. Küster* de vero usu verborum medior. ap. Graecos, and *J. Clerici* diss. de verbis Graecor. mediis, both reprinted in the work of *Dresig*, to which we refer below. *Hm.* emend. rat. p. 178. *Bhdy* 342 ff. *Rost* 562 ff. *Krü.* 140 ff. are more logical. Especially comp. *Poppo* Progr. de Graecor. verbis mediis, passivis, deponentibus rite discernendis. Frcf. a. V. 1827. 4., and *Mehlhorn's* critique on it in *Jahn's* Jahrb. 1831. I. 14 ff.; *Sommer* in *Jahn's* Jahrb. 1831. II. 36 ff.; *J. H. Kistemaker* de origine ac vi verbor. depon. et medior. gr. ling. in the Classical Journal No. 44. (Dec. 1820.), No. 45. (March 1821.). A Monographia on this subject in reference to the N. T. may be recommended, entitled: *S. F. Dresigii* commentar. de verbis med. N. T. nunc prim. editus cura *J. F. Fischeri*. Lips. (1755.) 1762. 8. On the whole, scholars have hitherto represented too many verbs as Middle; for such verbs as are *constantly* used in the 1. Aor. as Passive, may be fairly regarded as Passive, since, in Greek as well as in Latin, the Passive may be used as a Reflexive. Such are κινέομαι, ἐγείρομαι, διακονεῖσθαι, ἀγνίζεσθαι, μεθύσκεσθαι, δογματίζεσθαι (Col. ii. 20.), ἀτιμάζεσθαι (*Fr.* Rom. I. 72.); συσχηματίζεσθαι, undoubtedly a Passive, is not used in a Middle sense, as *moveri*, etc., in Latin. Under this head come still more appropriately ὀρέγεσθαι (*appetitu ferri*), βόσκεσθαι *pasci*, etc.; also αἰσχύνεσθαι. Comp., in general, Rost's preface to the third edition of Greek Lexicon, p. 9. and his Gramm. p. 270. *Sommer*, as above.

[2] What verbs regularly express this reflexive meaning by the Middle, must be gathered from observation. In many (we should rather say, in most, see Rost, 563.) cases, the reflexive sense is expressed not by the Middle verb, but a reflexive pronoun, ἑαυτόν, etc., annexed, see Bttm. 122, 2. Thus in Mt. viii. 4. δεικνύειν ἑαυτόν is used to denote *show himself*, comp. Her. 3, 119. In the N. T. ἀποκτείνειν ἑαυτόν is always employed to express *kill himself*. Comp. further, Jo. xxi. 18. 1 Cor. iii. 18. 2 Th. ii. 4. 1 Jo. i. 8. (as opposed to Passive Mt. xxiii

b. Mediately, in as far as the action is done *to* or in any way *for* the agent, as: ἐξαγοράζομαι *I buy* (off) *for myself,* προέχομαι *I hold myself before* (Fr. Rom. I. 171.), νίπτομαι τὰς χεῖρας *I wash my hands,* Mr. vii. 3., σπάομαι τὴν μάχαιραν xiv. 47., εἰσκαλοῦμαι Acts x. 23. *I call in for myself,* ἀπωθέομαι *I push away in reference to myself* (from me). Comp. still περιποιεῖσθαι, κομίζεσθαι, καταρτίζεσθαι, ἐπικαλεῖσθαι (θεόν) Fr. Rom. II. 403. and the following passages: Mt. vi. 17. Luke vi. 7. x. 11. Acts v. 2 f. ix. 39. xviii. 18. xix. 24. xxv. 11. Gal. iv. 10. 1 Pet. v. 5. 2 Th. iii. 14. Heb. x. 5.

Sometimes a verb is used in the Active Voice to denote material, and in the Middle to denote mental objects, as: καταλαμβάνειν *to seize,* καταλαμβάνεσθαι *to comprehend,* ἀναπτέναι *put up,* ἀνατίθεσθαι. The same probably applies to διαβεβαιοῦσθαι 1 Tim. i. 7. Tit. iii. 8. comp. Aristot. rhet. 2, 13. On προβλέπεσθαι see below, No. 5. At other times a new meaning appears in the Middle, as: πείθομαι *I persuade myself,* i.e. *I obey,* ἀπολύομαι *solvo me,* i.e. *discedo,* παύομαι I cease, φυλάσσομαί τινα *I guard one in reference to myself,* i.e. I beware of him;[1] παραιτοῦμαί τι (I deprecate something *in my own behalf*) *I decline,* has quite an active import. Αἱροῦμαι I take for *myself, I choose,* ἀπειπάμην τι *I renounced* 2 Cor. iv. 2., ἐκτρέπομαί τι 1 Tim. vi. 20., ἀποδίδομαί τι (I deliver something from myself) *I sell something,* ἀποκρίνομαι (I give out a decision in reference to myself) I answer, ἐπικαλοῦμαι καίσαρα Acts xxv. 11. (I call to the Emperor in my own behalf) *I appeal to.* Λυτρόω properly means, I let go free, acting as master; but λυτροῦμαι is, I for myself procure the liberty of another's captive, Luke xxiv. 21.

When such Middle verb is construed with any accusative of a thing or quality belonging to the agent, a pronoun is sometimes added to the substantive, as: Mt. xv. 2. οὐ νίπτονται τὰς χεῖρας αὐτῶν, Rom. ix. 17. ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου (in Greek authors ἐπιδείκνυμαι is often so used, Engelhardt Plat. Lach. p. 9. Schoem. ad Plutarch. Agid. p. 144.), Acts vii. 58. ἀπέθεντο

12. 1 Cor. xi. 31., or to Active Luke ix. 25. xxiii. 35.), see *Küster* de verb. med. p. 56. Lexicographers should no longer defer an accurate investigation of the whole subject. See *Poppo,* as above, p. 2. note. *Krü.* 146.

[1] Φυλάσσεσθαι as a Middle means also *sibi* (aliquid) *custodire* (Heind. Plat. Gorg. p. 323.), and was used in reference to an individual whom one retained in his mind, by Hesiod. op. 263. 561. On the other hand, in the sense of *(legem) sibi observare,* as in Luke xviii. 21. according to the reading of several Codd. (ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητος), it does not occur in classical Greek, but frequently in the Sept. Yet in Luke xviii. 21. the best established reading is ἐφύλαξα.

τὰ ἱμάτια αὐτῶν (where Tdf., without sufficient authority, omits the pronoun), Heb. vi. 17. Eph. ii. 7. 1 Pet. iv. 19. In such instances the pronoun is redundant, and Greek authors usually dispense with it, which the N. T. writers also frequently do, as in Acts ix. 39. Mr. vii. 3. xiv. 47.

From the usage under *b.* is likewise 2 Cor. iii. 18. ἡμεῖς πάντες - - τὴν δόξαν κυρίου κατοπτριζόμενοι to be explained: as if *sibi* intueri, (for ourselves) beholding the glory of the Lord (as in a glass), like Philo II. 107. Rom. iii. 25. ὃν προέθετο ὁ θεὸς, etc., has been considered by most recent expositors as in the Middle Voice, yet Philippi seems to have reached the true explanation of the passage more nearly than Fr.

3. The Middle, lastly, denotes an action that takes place by order or with the permission of the subject,—a relation expressed in German by the auxiliary verb (*sich*) *lassen*, and in Latin usually by *curare* (comp. Sommer in Seebode krit. Biblioth. 1828. II. 733.), as: ἀδικεῖσθαι *to allow himself to be wronged*, and ἀποστερεῖσθαι to *allow* himself to be robbed (both occur in 1 Cor. vi. 7.), ἀπογράφεσθαι to allow himself to be enrolled Luke ii. 1. Comp. further βαπτίζεσθαι, γαμεῖσθαι, etc. Examples of Middle verbs that, in this case, too, assume a new and independent transitive signification, are: δανείζομαι pecuniam mutuo dandam sibi curare, i.e. *mutuam* sumere Mt. v. 42., μισθοῦμαι I allow myself to hire something, i.e. *I hire, lease*, Mt. xx. 1.

In some Middle verbs the reflexive meaning is combined with the *reciprocal* (Krü. 143.), as: βουλεύεσθαι *to consult among themselves* Jo. xii. 10., συντίθεσθαι *to fix, settle among themselves, agree* Jo. ix. 22., κρίνεσθαι *be at law, litigate* 1 Cor. vi. 1. (whether also in a quotation from Rom. iii. 4.?).

4. Though the import of the Middle is definite and special, yet, in practice, even the best Greek authors often interchange the Middle and the Passive, not only

a. In those tenses the forms of which coincide with the Passive (the Present, Imperf., Perf., and Pluperf.), see Bttm. I. 368., and in the 1. Aor. Passive of φοβεῖσθαι, κοιμᾶσθαι, πορεύεσθαι, ἁγνίζεσθαι (Acts xxi. 24. 26. comp. also § 39, 2.), used as Middle; but

b. Some tenses peculiar to the Middle assume a Passive signification. These are the Future (Monk Eurip. Hippol. p. 169. Lips. Boisson. Eunap. p. 336. Poppo Thuc. I. I. 192. Stallb. Plat. Crit. 16. and rep. II. 230. Isocrat. Areopag. ed. Benseler p. 229. Weber

Demosth. p. 353.),[1] and, though far more rarely, and, especially in Prose, not beyond question, the Aorist (d'Orville Charit. p. 358. Abresch Aristaen. p. 178. Mtth. 1107. and ad Eurip. Hel. 42. yet comp. Schaef. Gnom. 166. Lob. 320.).

This usage, it has been thought, occurs in the N. T., as: Gal. v. 12. ὄφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς, yet here the Middle affords a very good sense (see Winer's Comment. *in loc.*); 1 Cor. x. 2. καὶ πάντες ἐβαπτίσαντο, which, however (see Mey.), may be very fairly rendered: *they all allowed themselves to be baptized* (the reading ἐβαπτίσθησαν, which is found in very good Codd., is probably an emendation). The same applies to 1 Cor. vi. 11. ἀπελούσασθε. In Acts xv. 22. ἐκλεξαμένους, even if it were to be joined to ἄνδρας, would not be equivalent to ἐκλεχθέντας (see Kühnöl *in loc.* Schwarz Comm. p. 499.), but would retain the Middle signification: who allowed themselves to be chosen, who with special consent accepted the mission. Ἐκλεχθέντας would mean: who were chosen, even *without their consent.*[2] But it is more probable that ἐκλεξαμένους should be referred to ἀπόστολοι and πρεσβύτεροι, and translated: *after they had chosen from among themselves persons.* See Elsner observ. I. 429. comp. § 61.

5. The Active is sometimes employed in Greek authors, where the Middle form might be expected (Poppo Thuc. I. I. 185. Locella Xen. Eph. p. 233. Bttm. Soph. Philoct. p. 161. Siebelis Pausan. I. 5. Weber Demosth. 252 sq.).

From the N. T., however, the following passages have been erroneously referred to this head: 2 Cor. xi. 20. εἴ τις ὑμᾶς καταδουλοῖ if one bring you into bondage unto himself (sibi). The Apostle wished to say generally: if he bring you into bondage (under the yoke), make you slaves. Bringing under the yoke is expressed; but *how* and to *what*, must be gathered from the context. Likewise, in Luke xii. 20. the Active is used with strict propriety: ἀπαιτοῦσιν ἀπὸ σοῦ *they require of thee* (*is required of thee*) (where only the taking away of the ψυχή was to be expressed). On the other hand, we sometimes find, at least in the text rec., ποιεῖν, where classic Greek authors would have employed ποιεῖσθαι[3] (Küster p. 37 sqq.

[1] According to *Sommer* as above, the Fut. Middle was, in all probability, originally a Passive tense, and afterwards, on account of its more convenient form, preferred to the Fut. Pass. Comp. Rost 561 f.

[2] So probably Plutarch orator. vit. 7. (V. 149. Lips.) πιστευσάμενος τὴν διοίκησιν τῶν χρημάτων.

[3] In Mr. ii. 23. ὁδὸν ποιεῖν (where Codd. vary) is perhaps not put for ὁδὸν ποιεῖσθαι Her. 7, 42. (according to πορείαν ποιεῖσθαι Luke xiii. 22.), as the mean-

67. sqq. Dresig p. 401 sqq. Krü. 141.), as: *συνωμοσίαν ποιεῖν* Acts xxiii. 13. (Polyb. 1, 70, 6. Herod. 7, 4, 7.), *μονὴν ποιεῖν* Jo. xiv. 23. (Thuc. 1, 131. and Poppo), *πρόθεσιν ποιεῖν* Eph. iii. 11.[1] But in the first two passages Lchm. has restored the Middle. Likewise *εὑρίσκειν* is used in the meaning of *consequi* for *εὑρίσκεσθαι*, see Fr. Mt. p. 390.[2] Occasionally the Middle and Passive are interchanged,[3] as: Luke xv. 6. *συγκαλεῖ τοὺς φίλους*, verse 9. *συγκαλεῖται τὰς φίλας* etc. according to Lchm. (Tdf. has the Active here also).[4] It depended on the writer (Franke Demosth. p. 95.), whether he would say, *called them together to himself*, or, generally, *call them together*, the latter being perfectly intelligible. Comp. also Jas. iv. 2 f. *αἰτεῖτε καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε*, 1 Jo. iii. 22. comp. v. 14 f.[5] See Mtth. 1096. (Foertsch Lys. p. 39.).[6] In 1

ing *make a journey* is here not quite admissible. The expression must be distinctly rendered: *they made by plucking ears a pathway in the field. Lchm.*, in accordance with his theory, has printed *ὁδοποιεῖν*.

[1] The Middle of *ποιεῖν* seldom occurs in the N. T. (almost exclusively in the Acts and Paul's Epistles), but then it always clearly exhibits a Middle signification. As the lexicons do not usually distinguish the Middle and Active tenses, we shall here annex the passages in which the Middle of *ποιεῖν* occurs: Acts i. 1. *τὸν πρῶτον λόγον ἐποιησάμην*, viii. 2. *ἐποιήσαντο κοπετόν*, xxv. 17. *ἀναβολὴν ποιεῖσθαι*, xxvii. 18. *ἐκβολὴν ποιεῖσθαι*, Rom. i. 9. Eph. i. 16. 1 Th. i. 2. Phil. 4. *μνείαν τινὸς ποιεῖσθαι*, 2 Pet. i. 15. *μνήμην τινὸς ποιεῖσθαι*, i. 10. *ἐκλογὴν ποιεῖσθαι βεβαίαν*, Jude 3. *σπουδὴν ποιεῖσθαι*, Ph. i. 4. 1 Tim. ii. 1. *δέησιν ποιεῖσθαι*, Rom. xv. 26. *κοινωνίαν ποιεῖσθαι*, Eph. iv. 16. *τὸ σῶμα τὴν αὔξησιν ποιεῖται*, Heb. i. 3. *δι' ἑαυτοῦ καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν*. To illustrate Greek usage, much has been collected by *Dresig*, p. 422 sqq. See also *V. Fritzsche* Aristoph. I. 538 sq. The distinction between the Active and the Mid. has been stated by *Blume* ad Lycurg. p. 55. thus: Est *ποιεῖν*, quotiescunque accusativus substantivi abstracti accedit, *aliquid efficere, parare, faciendum curare, verursachen, zu Stande bringen, veranstalten, ποιεῖσθαι ipsum facere* cum substantivis junctum periphrasin facit verbi, quod aut notatione aut certe notione nomini apposito conveniat. On *λόγον ποιεῖν* and *ποιεῖσθαι*, see *Weber* Demosth. p. 295.

[2] In regard to Jo. v. 5. *ἦν ἄνθρωπος - - τριακ. καὶ ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ* it cannot be said that *ἔχων* is put for *ἐχόμενος*. With more reason might *ἔχειν ἐν ἀσθεν.* be considered equivalent to *ἔχειν ἀσθενῶς* (*κακῶς*). But according to verse 6. *ἔχων* is clearly to be joined as an Active verb to *ἔτη*.

[3] The distinction between the Active and the Middle is very forcibly marked, *e.g.* in Dion. H. IV. 2088. *τόν τε ἀετὸν ἀνεσωσάμην, καὶ τὸν στρατοπεδάρχην ἔσωσα*.

[4] Along with *καταλαμβάνεσθαι πόλιν*, etc. (*to take, capture*), *καταλαμβάνειν* is also used. Comp. Schweighäuser Lexic. Polyb. p. 330.

[5] In Mr. xiv. 47. we find *σπασάμενος τὴν μάχαιραν*, but in Mt. xxvi. 51 *ἀπέσπασε τὴν μάχαιραν αὐτοῦ*.

[6] To this may be referred also those Actives, accompanied by the reflexive pronoun, for which the Middle are also actually used in a reflexive sense, as: *ταπεινοῦν ἑαυτόν* Ph. ii. 8. Mt. xviii. 4. comp. *ταπεινοῦσθαι* Jas. iv. 10. (*Wetst.* II. 271.), *δουλοῦν ἑαυτόν* 1 Cor. ix. 19., *ζωννύειν ἑαυτ.* Jo. xxi. 18., *γυμνάζειν ἑαυτ.* 1 Tim. iv. 7. etc. But in all these passages the reflexive pronoun is put antithetically (*Krü.* 146.), and in Jo. 21. *e.g.* the Middle would be improper. *Κείρειν ἑαυτ.* would mean, shear *himself*, *κείρεσθαι shear* himself. Besides, where

Cor. ix. 5. περιάγεσθαι might be more appropriate. Περιάγειν τινά signifies to lead about for exhibition, or to conduct, 2 Macc. vi. 10. Pol. 12, 4, 14. To lead about *with one* (in one's company), is expressed by περιάγεσθαι. Probably, however, the Active is used in this sense in Xen. C. 2, 2, 28. Besides, it would not be surprising, that foreigners, not possessing a complete practical perception of Greek propriety of expression, should sometimes fail to observe the precise shade of meaning conveyed by the Middle Voice; particularly as, even among native Greeks, strict accuracy in the use of that Voice often depended on the taste and attention of individual writers. In Acts xxviii. 3. we find the Active (yet not without Var.) for the Middle (see Passow), an instance of a usage peculiar to later Greek.

In such cases as Mt. xxvi. 65. διέρρηξε τὰ ἱμάτια αὐτοῦ, Acts xiv. 14. might have been expressed also in Greek by διερρήξατο τὰ ἱμάτια, see above. Yet the former is not unusual, Bhdy 348. The distinction between παρέχειν and παρέχεσθαι (Rost 564. Krü. 141. comp. Küster No. 49.) is not uniformly observed even by native Greeks, yet the peculiar force of the Middle will be easily recognised in Acts xix. 24. Col. iv. 1. Tit. ii. 7. In Acts xvi. 16. ἐργασίαν πολλὴν παρεῖχε τοῖς κυρίοις αὐτῆς μαντευομένη the Active is more appropriate than the Middle, as the damsel procured gain actually, but not designedly.

6. On the other hand, the Middle occurs with ἑαυτῷ Jo. xix. 24. διεμερίσαντο ἑαυτοῖς (for which we find Mt. xxvii. 35. διεμερίσαντο alone), comp. Xen. C. 1, 4, 13. 2, 1, 30. Lycurg. 11, 8. 17, 3., and with ἑαυτόν, instead of the Active with ἑαυτόν (Plat. Protag. p. 349 a. Blume Lycurg. p. 90.). As to Tit. ii. 7. σεαυτὸν παρεχόμενος τύπον it may be remarked, that the Middle, in the sense of *prove one's self* (in regard to any mental or moral quality), was so usual, that the writer employed it even where σεαυτόν (on account of τύπον) had to be expressed. Comp. Xen. C. 8, 1, 39. παράδειγμα - - τοιόνδε ἑαυτὸν παρείχετο. Other examples of the Middle with ἑαυτῷ, ἑαυτόν, see Schaef. Dion. Hal. p. 88. Bornem. Xen. Anab. 76 sq. Bhdy 347. Mehlhorn, as above, 36. Poppo Thuc. I. I. 189. comp. also Epiphan. I. 380. ὁπλισάμενος ἑαυτόν. In Tit. i. 5. ἐπιδιορθώσῃ, according to the received reading (where, however, better Codd. have ἐπιδιορθώσῃς), would be, in the same way, for the Active. As little of a Middle signification can be recognised in ἀπεκδύεσθαι

the identity of the Passive and Middle form would produce an ambiguity, the Active with ἑαυτόν would be employed.

Col. ii. 15., ἀμύνεσθαι Acts vii. 24. (comp. Dion. H. I. 548.), ἁρμόζεσθαι 2 Cor. xi. 2. (Lössner Observ. p. 320 sq.). Probably also προέχεσθαι Rom. iii. 9. is used for the Active. Similar instances occur in later writers, Schaef. Plutarch. V. 101. Meineke Index ad Cinnam. 244.[1] To this head are usually referred Eph. v. 13. πᾶν τὸ φανερούμενον φῶς ἐστι, and i. 23. τοῦ τὰ πάντα ἐν πᾶσι πληρουμένου. But in the first passage φανεροῦσθαι occurs immediately before as a Passive, and, as the apostle connects the preceding φανερούμενον with φανεροῦται, the former must be taken in the same sense. Accordingly Harless and Mey. *in loc.* have rendered the passage thus: *all things that are exposed are made manifest by the light, for everything that is manifested is light.* In i. 23. πληρουμ. might be taken in a Passive sense (as has been done by Holzhausen); but this, as Harless has very well shown, would create a difficulty in regard to τὰ πάντα ἐν πᾶσι. For this reason I consider πληροῦσθαι Middle (Xen. Hell. 5, 4, 56. 6, 2, 14. Demosth. Polycl. 707 b.), *the fulness of Him who filleth all*, where the Middle signification is not entirely lost: *of Himself* He filleth all. Likewise in Heb. xi. 40. the Middle προβλέπεσθαι is appropriately employed. Προβλέπειν would be the material providing: the Middle denotes mental foresight. Similar is the distinction in Greek authors between προορᾶσθαι and προϊδέσθαι.

The distinction between the Act. and Mid. appears in the use of the verb ἐνεργεῖν, the Active of which is employed by Paul to express personal action (1 Cor. xii. 6. Gal. ii. 8. Eph. i. 11. etc.), and the Middle to denote impersonal (Rom. vii. 5. Col. i. 29. 2 Th. ii. 7. etc.). Hence in 1 Th. ii. 13. ὅς must not be referred to θεός, but to λόγος.

7. From Middle verbs are to be distinguished Deponent. These, under a Passive (a Middle) form, have a transitive or Neuter signification. The Active form of these either does not occur at all (in prose), or has, by usage, entirely the same meaning as the Passive or Middle (Rost 267.[2]), as: δύνασθαι, δωρεῖσθαι, γίγνεσθαι, βιάζεσθαι, ἐντέλλεσθαι, εὔχεσθαι, ἐνθυμεῖσθαι, ἐργάζεσθαι, εὐλαβεῖσθαι, μάχεσθαι, μέμφεσθαι, φείδεσθαι, ἀσπάζεσθαι, ἔρχεσθαι,

[1] The passages collected by *Schweighäuser* in his Lexic. Herod. II. 185. throw much light on the distinctive import of the Middle Voice.

[2] Only in later authors we find *e.g.* the Active of λυμαίνεσθαι, see Passow. On the other hand, the Active of δωρεῖσθαι occurs even in Pindar. Olymp. 6, 131. In the N. T. we find even εὐαγγελίζω, as frequently in the Sept.

ἡγεῖσθαι, ἰᾶσθαι, λογίζεσθαι, προαιτιᾶσθαι, etc. In regard to Deponents it must be remarked that,

a. Though most of them have, in the Aorist, the Middle form (Middle Deponents, as: αἰτιᾶσθαι, ἀσπάζεσθαι, ἐργάζεσθαι, φείδεσθαι), not a few have in that tense the Passive (Passive Deponents), as: βούλεσθαι, δύνασθαι, ἐπιμελεῖσθαι, εὐλαβεῖσθαι, σπλαγχνίζεσθαι, μωμᾶσθαι, etc.

b. Others combine both forms, though then (in prose) either the one or the other form predominates. Among these is ἀρνεῖσθαι, on which (in opposition to Bttm.) see Poppo Thuc. III. IV. 209. In the N. T. only ἠρνησάμην, which, in Greek prose authors, is precisely the rarer form. On the other hand, διαλέγεσθαι has always the Passive Aor. in Biblical Greek.

c. Some Middle Deponents, along with the Aor. (or Perf.) Mid. (with an Active signification), have the Aor. or Perf. Pass. with a Passive signification, as: ἐθεάθην Mt. vi. 1. Mr. xvi. 11. (Thuc. 3, 38.) comp. Poppo Thuc. III. I. 594 sq., along with ἐθεασάμην I *saw*; ἰάθην Mt. viii. 13. Luke vi. 17. (Isa. liii. 5. Plat. legg. 6. 758 d.) and ἴαμαι Mr. v. 29. (on the other hand, ἰασάμην is Active); ἐλογίσθην often (comp. Xen. C. 3, 1, 33.), ἀπεδέχθησαν Acts xv. 4. (Aor. Mid. Luke viii. 40. Acts xviii. 27.) comp. 2 Macc. iii. 9., παρῃτημένος Luke xiv. 19. (Aor. Mid. Heb. xii. 19. 25.), ἐῤῥύσθην 2 Tim. iv. 17. (Aor. Mid. Col. i. 13. 2 Pet. ii. 7. etc.), ἐχαρίσθην 1 Cor. ii. 12. Ph. i. 29. (Plup. Her. 8, 5.; Aor. Mid. often in N. T., see, in general, Rost p. 566.).

d. The Fut. Pass. of λογίζομαι with a Passive meaning occurs in Rom. ii. 26., likewise ἰαθήσεται Mt. viii. 8., ἀπαρνηθήσομαι Luke xii. 9. The Pres. of the first of these is used passively in Rom. iv. 5. comp. Sir. xl. 19. (not 2 Cor. x. 2.); so also of βιάζεσθαι Mt. xi. 12. comp. Poppo Thuc I. 184. III. I. 31.

e. The Perf. Pass. εἴργασμαι is used sometimes actively, as in 2 Jo. 8. (Demosth. Conon. 728 a. Xen. M. 2, 6, 6. Lucian. fugit. 2.), and sometimes passively, as in Jo. iii. 21. (Xen. M. 3, 10, 9. Plat. rep. 8. 566 a.) Rost as above. On the other hand, ἤρνημαι 1 Tim. v. 8., ἐντέταλμαι Acts xiii. 47. (Herod. 1, 9, 23. Pol. 17, 2, 1. 1 Sam. xxi. 2. Tob. v. 1. etc.), and δέδεγμαι Acts viii. 14. have only an Active meaning. See, in general, Bttm. II. 51. Bhdy 341., but especially Poppo in the Progr. mentioned above, and Rost Gramm. p. 266 ff.

That among verbs usually called Deponent there are many which

are really Middle, has been noticed by Rost Gramm. p. 268 f. and Mehlhorn as above, p. 39. In regard to πολιτεύεσθαι this is already admitted. But κτάομαι *I acquire for myself*, ἀγωνίζομαι (Rost 268.), βιάζεσθαι, μεγαλαυχεῖσθαι, and perhaps δέχομαι, ἀσπάζομαι (according to Passow a Deponent), should be also considered Middle, as in all of them a reflexive meaning is more or less apparent. Πληροῦσθαι Eph. i. 23. is by Mey. thought a Deponent, but erroneously. In the N. T. ὑστερεῖσθαι never occurs but as Active. Μαίνομαι and ἡττάομαι, as in Greek authors, have a Passive signification. Sommer as above.

Section XXXIX.

OF THE PASSIVE.

1. When a Greek verb governing the Gen. or Dat. of a person, as πιστεύειν τινί, κατηγορεῖν τινος, is used in the Passive, the noun denoting the person becomes the Nominative (Krü. 137. *e.g.*), as:

a. Gal. ii. 7. πεπίστευμαι τὸ εὐαγγέλιον *i.e.* πεπιστευμένον ἔχω τὸ εὐαγγ. (Activ. πιστεύειν τινί τι), Rom. iii. 2. ἐπιστεύθησαν (the Jews ver. 1.) τὰ λόγια τοῦ θεοῦ, 1 Cor. ix. 17. οἰκονομίαν πεπίστευμαι comp. Diog. L. 7, 34. πιστευθέντες τὴν ἐν Περγάμῳ βιβλιοθήκην, Pol. 3, 69, 1. πεπιστευμένος τὴν πόλιν παρὰ Ῥωμαίων 31, 26, 7. Herod. 7, 9, 7. Demosth. Theocr. 507 c. Appian. civ. 2, 136. Strabo 4, 197. 17, 797. Likewise, in the sense of *believing, trusting in, one* (πιστεύειν τινί), the Passive πιστεύομαι signifies *I am believed*,[1] as, *e.g.* Xen. A. 7, 6, 33. Isocr. Trapez. p. 874. Demosth. Callip. 720 a., βασιλεύομαι Aristot. Nic. 8, 11. (It is otherwise in 1 Tim. iii. 16. ἐπιστεύθη (Χριστὸς) ἐν κόσμῳ, which cannot be referred to πιστεύειν Χριστῷ, but supposes the phrase πιστεύειν Χριστόν, as in 2 Th. i. 10. ἐπιστεύθη τὸ μαρτύριον ἡμῶν refers to πιστεύειν τι, 1 Jo. iv. 16.) Under this head come also the following passages: Acts xxi. 3. ἀναφανέντες τὴν Κύπρον *when it appeared in sight*, i.e. ἀναφάνεῖσαν ἔχοντες τὴν K., Heb. xi. 2. ἐν ταύτῃ ἐμαρτυρήθησαν οἱ πρεσβύτεροι (μαρτυρεῖν τινι) Acts xvi. 2. etc., Heb. xiii. 16. εὐαρεστεῖται ὁ θεός (Bleek *in loc.*), likewise viii. 5. καθὼς κεχρημάτισται Μωϋσῆς (Mt. ii. 12. 22. Joseph. antt. 3, 8, 8.) and Mt. xi. 5. (Luke vii. 22.) πτωχοὶ εὐαγγελίζονται, Heb. iv. 2. The last two passages come under this head; the usual construction is εὐαγγελίζεσθαί τινι (see

[1] The reverse ἀπιστοῦμαι Wisd. xii. 17.

Fr. Mt. p. 395.) and χρηματίζειν τινί (Joseph. antt. 10, 1, 3. 11, 8, 4.). Lastly, also Col. ii. 20. τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε (δογματίζειν τινί 2 Mac. x. 8.) see Mey. In 3 Jo. 12. the Passive μαρτυρεῖσθαι is construed also with the Dative of a person.

b. Only the Passive κατηγοροῦμαι occurs, of verbs governing the Gen., Mt. xxvii. 12. ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων, Acts xxii. 30. τὸ τί κατηγορεῖται ὑπὸ (παρὰ) τῶν Ἰουδαίων (2 Mac. x. 13.). On the other hand, I can find no sufficient reason for taking κεχάρισμαι 2 Cor. ii. 10. for the Passive, as Mey. does.

In Rom. vi. 17. ὑπηκούσατε - - εἰς ὃν παρεδόθητε τύπον διδαχῆς, the construction probably contains an attraction (for ὑπηκ. εἰς τύπον διδαχῆς, ὃν παρεδόθητε, *i.e.* παραδοθέντα ἔχετε). Yet see above, § 24, 2.

Heb. vii. 11. ὁ λαὸς ἐπ' αὐτῆς (ἱερωσύνης) νενομοθέτηται may be referred to νομοθετεῖν τινι: *the people received the law* (founded) *on the priesthood*, comp. viii. 6. On the other hand, the passages quoted from the Sept. as parallel to νομοθετεῖν τινά (τι) do not come under this head, as, in that construction, the verb always signifies: guide one in accordance with the law, as: Ps. cxviii. 33. νομοθέτησόν με τὴν ὁδὸν τῶν δικαιωμάτων σου, xxiv. 8. νομοθετήσει ἁμαρτάνοντας ἐν ὁδῷ. But the Byzantine writers use νομοθετεῖν τινα (in reference to a country or people), as: Malal. p. 72. 194. The regular construction of the Passive occurs in Deut. xvii. 10. ὅσα ἂν νομοθετηθῇ.

2. In the N. T., many verbs which, in classical Greek, have uniformly the 1. Aor. Middle both in form and meaning, take, instead of that, the 1. Aor. Passive (comp. § 38, 4.), as: ἀπεκρίθη[1] (the prevailing form), especially in the Partic. ἀποκριθείς, comp. Sturz dial. alex. p. 148 sq. Lob. Phryn. 148 sq. Schoem. ad Isaeum p. 305. The Middle Aor. ἀπεκρίνατο occurs in Mr. xiv. 61. Luke iii. 16. xxiii. 9. Jo. v. 19. xii. 23. Acts iii. 12., and more frequently in Var., as: Jo. i. 26. xii. 34. xviii. 34.[2] Likewise διεκρίθη is used in Mt. xxi. 21. Mr. xi. 23. Rom. iv. 20.; but ἐκρίθη in a Passive sense in Acts xxvii. 1. According to classical Greek, and even N. T. usage, προσεκλίθη Acts v. 36., ἐνεδυναμώθη Rom. iv. 20., παρεδόθητε vi. 17., ταπεινώθητε 1 Pet. v. 6. Jas. iv. 10., are really Passive Aorists, though by most expositors still taken for Middle. Thus in Latin *servari, delectari,* are used for *servare se, delectare se.* Comp.

[1] Yet we find the form ἀπεκρίθη in the MSS. of Xen. A. 2, 1, 22. On Plato Alc. 2. p. 149 b. see *Phryn.* as above. In authors after the age of Alexander the Great, ἀπεκρίθη occurs frequently.

[2] Of which we find the Fut. ἀποκριθήσομαι Mt. xxv. 37. 45. and in the Sept.

Rost 568.[1] The same remark applies to the 2. Aor. *καταλλαγήτω* 1 Cor. vii. 11. 2 Cor. v. 20. (comp. Rom. v. 10.), and to the Fut. *(προς)κολληθήσεται* Mt. xix. 5. (Eph. v. 31.).

Eph. i. 11. *ἐκληρώθημεν* (see Harl. *in loc.*) and Acts xvii. 4. *προσεκληρώθησαν* are obviously to be taken in a Passive sense.

3. That the Perfect (Mtth. 1097.) and the Plup. Passive have also a Middle signification, has been generally admitted, since what were once regarded as the Per. and Plup. Middle have been exploded by grammarians. Bttm. I. 362. In the N. T. comp.: Acts xiii. 2. (*εἰς*) *ὃ προσκέκλημαι αὐτούς to which I have called them for Myself*, xvi. 10. *προσκέκληται ἡμᾶς ὁ κύριος εὐαγγελίσασθαι αὐτούς the Lord has called us for Himself* etc. (comp. Ex. iii. 18. v. 3.), xxv. 12. *καίσαρα ἐπικέκλησαι thou hast called thyself to Cesar* (*invoked him in thine own behalf*—appealed to him), Rom. iv. 21. *ὃ ἐπήγγελται, δυνατός ἐστι καὶ ποιῆσαι* (*ὁ θεός*), Heb. xii. 26.; Jo. ix. 22. *συνετέθειντο οἱ Ἰουδαῖοι*, 1 Pet. iv. 3. *πεπορευμένους ἐν ἀσελγείαις* (1 S. xiv. 17. 2 Kings v. 25. Job xxx. 28. Zeph. iii. 15. Demosth. Nicostr. 723 c. etc.). On the Perf. Passive of Deponents see § 38, 7.

On the other hand, 1 Pet. iv. 1. *πέπαυται ἁμαρτίας* (which is usually rendered *peccare desiit*, comp. Xen. C. 3, 1, 18.) may be also taken as Passive: *he has rest from sin, preserved from it*, see Kypke *in loc.* Ph. iii. 12., however, by no means comes under this head. *Πολιτεύομαι* (Acts xxiii. 1.) may, according to Poppo's theory, be considered a Deponent, as the Active in an intransitive sense is to be found. Yet see above. In Rom. xiv. 23. *κατακέκριται* was undoubtedly employed by the apostle in a Passive sense.

It is usually supposed that the Perf. Passive is used for the Perf. Active in Acts xx. 13. *οὕτω γὰρ ἦν* (*ὁ Παῦλος*) *διατεταγμένος*, and 2 Pet. i. 3. *τῆς θείας δυνάμεως - - τὰ πρὸς ζωὴν δεδωρημένης* (comp. Jensii lectt. Lucian. p. 247.). But in the first passage, *διατ.* is Middle (as in Polyaen. 6, 1, 5. Jos. antt. 4, 2, 3. etc.): *so had he appointed;* and in 2 Pet. i. 3. *δωρέομαι* is a Deponent.[2] Further, comp. Poppo Thuc. I. I. 179 sqq.

[1] The Mid. Aor. of such verbs are usually employed with the Acc. only in the reflexive construction mentioned § 38, 2. Thus *ἐσώθην* means *me servavi* (servatus sum): but *ἐσωσάμην τὸ σῶμα* is *corpus meum* (mihi) *servavi*.

[2] *Markland* (explicatt. vett. aliquot locor. in the Leipsic reprint of his edition of Eurip. supplic. p. 324 sq.) refers to this head the passage, become famous in the Predestination controversy, Acts xiii. 48., though he punctuates it thus: *κ. ἐπίστευσαν, ὅσοι ἦσαν τεταγμένοι, εἰς ζωὴν αἰών.*, and renders it: et fidem professi sunt, quotquot (tempus, diem) constituerant, in vitam aeternam. No unprejudiced expositor could adopt this interpretation.

Note 1. The Fut. Pass. is used in a very singular manner in Acts xxvi. 16. *εἰς τοῦτο ὤφθην σοι, προχειρίσασθαί σε ὑπηρέτην καὶ μάρτυρα, ὧν τε εἶδες, ὧν τε ὀφθήσομαί σοι.* Agreeably to the parallelism, the passage might be translated: *what thou hast seen, and what I will cause thee to see,* ὀφθήσομαι being taken in a causative sense (see Doederl. Soph. Oedip. C. p. 492. Bornem. in Rosenm. Rep. II. 289.). The other rendering, followed in general by Schott, Kühnöl, Heinrichs, Mey., de Wette, would, on the whole, be more suited to the context, and be much simpler than the former. It is: *de quibus* (in reference to which) or *quorum causa tibi porro apparebo.* As to ὧν for ἅ by attraction, see 24, 2.

Note 2. As in Hellenistic many verbs are used transitively (see above), which in classic Greek are Neuter, expositors occasionally attribute this causal meaning to the Passive, regarding it as equivalent to the Hebrew Hophal. No instance, however, produced is convincing or even plausible. The antithesis in Gal. iv. 9. *γνόντες θεόν, μᾶλλον δὲ γνωσθέντες ὑπ' αὐτοῦ* requires the passage to be rendered: *knowing God, or rather known* (recognised) *by God,* see Winer's Comment. *in loc.* 1 Cor. viii. 3. *εἴ τις ἀγαπᾷ τὸν θεόν, οὗτος ἔγνωσται ὑπ' αὐτοῦ* should not be translated, as has been done by Erasm., Beza, Nösselt, Pott, Heydenreich, etc.: *is veram intelligentiam consecutus est.* The meaning is: *whoever imagines he knows anything* (here *γνῶσις φυσιοῦσα* is supposed), as yet knows nothing as he ought; but if any one loves God (comp. the preceding words *ἡ ἀγάπη οἰκοδομεῖ*), *he* (has not only known as he ought to know, but) *is known by Him* (God), (is even an object of the highest and truest, that is, of divine knowledge). In 1 Cor. xiii. 12. *ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην,* the latter undoubtedly refers to the knowledge of God, and Nösselt has correctly rendered the passage: then we shall know all (not *ἐκ μέρους,* not as if *ἐν αἰνίγματι*), even as perfectly as God knows us.[1] It cannot be shown from Biblical Greek that *γινώσκειν* denotes *cognoscere facere, edocere;* and perhaps Pott had not entirely made up his mind, when he quoted Jo. v. 42. Rom. ii. 18. This meaning, however, meets us in a passage adduced by Stephanus in his Thesaur. from Demosth. cor. (p. 345 c.): *ὡμολόγηκε νῦν γ' ὑμᾶς ὑπάρχειν ἐγνωσμένους ἐμὲ μὲν λέγειν ὑπὲρ τῆς πατριδος, αὐτὸν δ' ὑπὲρ Φιλίππου.* It disappears, however, if we read, as *Dissen* does, on the authority of a Cod., *ἡμᾶς*: *nos esse cognitos* (i.e. de nobis constare), *me quidem verba facere pro patria,* etc.

Note 3. Sometimes it is doubtful whether any particular form be Middle or Passive. The decision is grammatical only in as far as it can be shown, that the verb in question either is never used in a

[1] A similar antithesis of the Active and Passive occurs in Ph. iii. 12 f. Comp. Arrian. Epict. 3, 23, 8. *δύναταί τις ὠφελῆσαι καὶ ἄλλους μὴ αὐτὸς ὠφελημένος;* Liban. ep. 2.

Passive or Middle sense, or that in the Middle it has an Active signification. Hence in Rom. i. 24. ἀτιμάζεσθαι is properly regarded as Passive. The same applies to οἰκοδομεῖσθαι 1 Cor. viii. 10., παύεσθαι 1 Pet. iv. 1., ἀνανεοῦσθαι Eph. iv. 23. On the other hand, 1 Cor. i. 2. οἱ ἐπικαλούμενοι τὸ ὄνομα τοῦ κυρίου can only be taken as Middle. In other passages the decision must be gathered from the context, as in 2 Cor. ii. 10., where κεχάρισμαι (Mey. is of the opposite opinion) is to be regarded as Middle, and Rom. iii. 9., where προέχεσθαι clearly cannot be Passive. On other occasions, the known usage of the writer will determine, as in Eph. vi. 10. in respect to ἐνδυναμοῦσθε.

Section XL.

OF THE TENSES.

1. In regard to the Tenses of the verb, N. T. grammarians and expositors[1] have exhibited very great misapprehensions.[2] In general, the Tenses[3] are employed in the N. T. with exactly the same respective import as in Greek authors.[4] The Aorist simply expresses the past (what was once merely present and momentary), and is the Tense usually employed in narration. The Imperfect and Pluperfect always denote secondary events connected, in respect to time, with the principal event. The Perfect joins the past and the present, representing a fact as *now* past. Strictly and properly, none of these Tenses ever stands for another, as commentators pre-

[1] Comp. *Bertholdt* Einleit. VI. 3151: "In the use of the Tenses, it is well known that the N. T. writers paid little regard to the rules of grammar."

[2] Partly owing to the reception of parallel passages, which, it was thought, were to be considered also grammatically alike. The abuse of parallelism in exposition should at length be specially cleared up.

[3] The three principal Tenses in Greek are the Present, the Perfect, and the Future: *Plut.* Isid. c. 9. ἐγώ εἰμι τὸ γεγονὸς καὶ ὂν καὶ ἐσόμενον comp. Odyss. 16, 437.

[4] Comp., besides the grammatical works already well known (especially *Hm.* emend. rat. p. 180 sqq. *Schneider* Vorles. über griech. Gramm. I. 239 ff. *Krü.* 147 ff.), *L. G. Dissen* de temporibus et modis verbi graeci. Gött. 1808. 4. *H. Schmidt* doctrinae tempor. verbi gr. et lat. expositio histor. Hal. 1836–1842. 4 Abthl. 4. An earlier dissertation by *G. W. Oeder* Chronol. grammat. Gött. 1743 (in *Pott* Sylloge VII. 133 sqq.) is of little use. On the other hand, the *enall. temp.* was combated in *A. zum Felde* de enall. praes. temp. in S. S. usu. Kil. 1711. 4. and in *Woken's* work, mentioned above (p. Note .), also the views of Aristides in *Georgi* vind. 252.

tend.[1] Every apparent interchange of Tenses (comp. Georgi Vind. p. 252 sqq. Hierocrit. I. 58 sq.) can be accounted for on satisfactory grounds, particularly rhetorical, or is to be attributed to a sort of inaccuracy peculiar to the language of the people, which did not express notions of time with entire precision (Krü. 158 f.). The latter occurs chiefly in the interchange (or combination) of those Tenses which, like the Preterite, denote a principal relation of time.

2. Accordingly the Present Tense, which, conformably to fixed rules and principles (comp. Jo. vii. 52.), expresses present time in all its aspects,

a. Is used only in appearance for the Future, when, exactly as in Latin, German, English, etc., an action still future is mentioned as already present, either because it is unalterably determined, or is about to take place by some unchanging arrangement, as: Mt. xxvi. 2. *οἴδατε, ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται* (*is* the Passover) *καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι* (is delivered, an event fixed by Divine decree), Jo. xiv. 3. *ἐὰν πορευθῶ -- πάλιν ἔρχομαι καὶ παραλήψομαι* (xxi. 23.), Mt. xvii. 11. *Ἠλίας μὲν ἔρχεται* (a point of Jewish Christology) *καὶ ἀποκαταστήσει πάντα* comp. Jo. vii. 42., Luke xii. 54. *ὅταν ἴδητε τὴν νεφέλην ἀνατέλλουσαν ἀπὸ δυσμῶν, εὐθέως λέγετε· ὄμβρος ἔρχεται* (in reference to a meteorological principle gathered from observation and experience), Col. iii. 6. *δι' ἃ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας* (according to the laws of God's moral government), Heb. iv. 3. 1 Cor. iii. 13. xv. 2. Eph. v. 5. Hence the expression *ἔρχεται ὥρα ὅτε*, used by Jesus Jo. iv. 21. xvi. 2., and the Jewish designation *ὁ ἐρχόμενος* (הַבָּא) for the Messiah. Hence also the phrase in John *ὅπου εἰμὶ ἐγώ*, followed by the Fut., Jo. xii. 26. xiv. 3. xvii. 24. may be referred to the same rule, if we do prefer the literal rendering, *where I am*, where I have my true home. It would be a mistake, in translating this passage, to use the Future, as the Present is more appropriate. Comp. Poppo Thuc. I. I. 153. Krü. 149., and, as to Latin, Ramshorn p. 401. In other passages the Present is employed to denote what is just about to take place,—what one is intending to effect, and what he has already made the necessary preparations

[1] The arbitrary interchange of Tenses (enallage temporum) is considered a Hebraism, as it supposed that in Hebrew the Preterite is indiscriminately used for the Future, and *vice versa*. But the fallacy of this opinion has been shown by *Gesenius* (Lehrgeb. S. 760 sqq.), and still more distinctly by *Ewald* (Krit. Gr. 523 ff.).

to do (*Hm.* Vig. 746. and Soph. Oed. C. 91. Bekker specim. Philostr. p. 73 sq. Schoem. ad Isaeum p. 202.), as: Jo. x. 32. διὰ ποῖον αὐτῶν ἔργον λιθάζετέ με (they had already taken up stones), Jo. xiii. 6. κύριε, σύ μοῦ νίπτεις τοὺς πόδας; (he had already prepared to wash them) xiii. 27.,[1] xvi. 17. (ὑπάγω) xvii. 11. xxi. 3. 1 Cor. xii. 31. 2 Cor. xiii. 1. Rom. xv. 25. See, in general, Held Plutarch. Tim. p. 335 sq.

Many passages have been referred to this head with still less plausibility. In Jo. iii. 36. the thought would be weakened, if ἔχει were taken for ἕξει. The notion which John attached to ζωή admits, and almost requires, the Present. The expression ἔχειν ζωὴν αἰώνιον might, accordingly, be appropriately applied to one who is not as yet in the enjoyment of eternal life, but who, in the certain hope of attaining it, is already as it were in *possession* of it.[2] In accordance with this, Jo. v. 26. Mt. v. 46. have been accurately explained by Fr. On the other hand, we must not with him regard Mt. iii. 10. as a general maxim: *every tree which bringeth not forth good fruit, is hewn down* (is usually hewn down). Οὖν connects these words with ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται, and must be rendered with a special reference to δένδρα preceding: *the axe is already put to the root of the trees; accordingly every tree, etc.*, is (will be), to a certainty, hewn down; *i.e.* from the fact of the axe's being already put to the root of the tree, it may be inferred what is to be the fate of the bad trees. In 1 Cor. xv. 35. πῶς ἐγείρονται οἱ νεκροί the resurrection of the dead is to be understood, not as a future event, but a doctrine: *In what manner does the resurrection of the dead, according to thy teaching, take place?* comp. verse 42. In the same way we can say: Christ *is* the Judge; the punishments of the damned *are* eternal. In like manner Mt. ii. 4. ποῦ ὁ Χριστὸς γεννᾶται (as if, where is the birthplace of the Messiah?) and Jo. vii. 52. In 2 Cor. v. 1. οἴδαμεν, ὅτι, ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους καταλυθῇ, οἰκοδομὴν ἐκ θεοῦ ἔχομεν, the Future, ἕξομεν, would not have been precisely appropriate. The instantaneous entrance into a new habitation, the moment the καταλύεσθαι takes place, is intended to be expressed. In Mt. vii. 8. the Present (of what usually occurs, Krü. 148.), in a remark generally verified, is connected with the Future, comp. Rom. vi. 16. Gal. ii. 16. On the other hand, in Mt. iii. 11. the Present and the Future (of one about to come) are deliberately distinguished: the Present refers to the

[1] Ὃ ποιεῖς, ποίησον τάχιον quod (jam) facis, quo jam occupatus es, id (fac) perfice ocius. Comp. Arrian. Epict. 4, 9, 18. ποίει ἃ ποιεῖς, 3, 12, 1., and Senec. benef. 2, 5. fac, si quid facis. See *Wetsten.* I. 931. The injunction here is not conveyed in the verb, but in the adverb annexed.

[2] In what immediately follows, the Apostle very accurately distinguishes the Fut. from the Present.

known, permanent, and now present, personality; the Future, βαπτίσει, to a particular function which He is to execute. Lastly, in the parallel passages Mt. xxiv. 40. and Luke xvii. 34. we find in the former the Present, ὁ εἷς παραλαμβάνεται, but in the latter the Future, εἷς παραληφθήσεται. In the one passage the fact expressed by the Fut. is, by a vivid conception, regarded as present; in the other, it is described as entirely future. Comp. Jo. xvi. 14. 15. Heb. i. 11.

b. It is employed for the Aor. as a purely historical tense, when, in vivid narration, a past event is represented as taking place at the present moment (Longin. c. 25. Mtth. 1135 f. comp. Zumpt lat. Gramm. S. 431.), as: Jo. i. 29. τῇ ἐπαύριον βλέπει - - καὶ λέγει (verse 32. καὶ ἐμαρτύρησεν), i. 44. εὑρίσκει Φίλιππον καὶ λέγει (formerly ἠθέλησεν) comp. 46. xiii. 4 f., Mt. xxvi. 40. ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὑρίσκει αὐτοὺς καθεύδοντας. Such a Present is often introduced abruptly between Aorists, as: Jo. ix. 13. xviii. 28. xix. 9. Acts x. 11. Mr. v. 15. Sometimes the Present and Aorist are combined in the same verse, as: Mr. vi. 1. ix. 2. xi. 15. Jo. xx. 6. 19. In the first three Gospels, one Evangelist uses the Present, while, in the corresponding narrative, another employs the Aorist. With Mt. xxi. 13. compare Mr. xi. 27 f.; and with Mt. xxii. 23. comp. Mr. xii. 18. This Present occurs even in the Apocalyptic visions, as: Rev. xi. 9. xii. 2. As to the Sept., in which this usage is extremely rare, see Thiersch p. 187.

Suddenness in a series of past events is indicated with striking effect by the Present in Mt. ii. 13. ἀναχωρησάντων αὐτῶν ἰδοὺ ἄγγελος κυρίου φαίνεται κατ' ὄναρ, etc. Similar instances occur in Xen. Hell. 2, 1, 15. Cyr. 4, 6, 4. 10. 5, 4, 3. Ages. 2, 19–20. Thuc. 1, 48. 2, 68. Paus. 1, 17, 4. 9, 6, 1. Arrian. Al. 7, 17, 5. Dion. H. IV. 2113. Achill. Tat. 4, 4. p. 85. Jacob's Xen. Ephes. 5, 12. p. 113. comp. Abresch Aristaen. p. 11 sq. Ast Plat. Phaedr. p. 335. Ellendt Arrian. Al. II. 68.

c. Sometimes a Past Tense is included in the Present (Mdv. 108.), when, for instance, a verb expresses a state which commenced at an earlier period, but still continues—a state in its whole duration, as: Jo. xv. 27. ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστέ, viii. 58. πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμί (comp. Jer. i. 5. πρὸ τοῦ με πλάσαι σε ἐν κοιλίᾳ, ἐπίσταμαί σε, Ps. lxxxix. 2.) 2 Pet. iii. 4. 1 Jo. iii. 8. To this head may be referred likewise Acts xxv. 11. εἰ μὲν ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι (comp. Xen. C. 5, 2, 24.). Ἀδικῶ, however,

denotes a quality existing in reference to the judge, as ascertained and declared by him, ἄδικός εἰμι. Bhdy 370. Mtth. 1137. In Jo. viii. 14. there is first an Aorist and then a Present: οἶδα πόθεν ἦλθον - - ὑμεῖς δὲ οὐκ οἴδατε, πόθεν ἔρχομαι.

In 1 Jo. iii. 5. the sinlessness of Jesus is considered as still present to faith (see Lücke); but in Acts xxvi. 31. οὐδὲν θανάτου ἄξιον ἢ δεσμῶν πράσσει does not refer to Paul's past conduct, but to his general character and views: *this man* (as so simple an enthusiast) *does nothing unlawful or wicked.* See Bengel *in loc.* (Kühnöl's explanation is erroneous). Comp. Jo. vii. 51. Recent expositors are of opinion that in Heb. ii. 16. ἐπιλαμβ. is not to be taken as a Past Tense (Georgi vind. 25. Palair. 479.). Likewise εἰσίασιν in ix. 6. is not purely a Pres. In 1 Cor. xi. 30. κοιμῶνται is properly translated by Bengel *obdormiunt.* Later critics have all either rendered it as a Past Tense, or taken no notice of it. Yet even in Byzantine writers κοιμᾶσθαι signifies only to *fall asleep, expire,* and not *to be dead.* On παράγεται, in 1 John ii. 8. see Lücke. In regard to Jo. v. 2. no expositor of any judgment would admit the possibility that ἐστί could be put for ἦν. On the other hand, the use of the Present does not necessarily prove that the locality is still as described by the writer. Comp. Schoem. Plutarch. Agid. p. 135 sqq.

The Present may appear to stand for the Imperfect in *dependent* clauses, as: Jo. ii. 9. οὐκ ᾔδει, πόθεν ἐστίν, iv. 1. ἤκουσαν οἱ φαρισαῖοι, ὅτι Ἰησοῦς - - ποιεῖ καὶ βαπτίζει, Mr. v. 14. ἐξῆλθον ἰδεῖν, τί ἐστι τὸ γεγονός, xii. 41. xv. 47. Jo. i. 40. v. 13. 15. vi. 5. 24. 64. Luke vii. 37. xix. 3. Acts iv. 13. ix. 26. x. 18. xii. 3. Heb. xi. 8. 13. The Preterite, found in most of these passages according to a greater or smaller number of Codd., is a manifest correction; and the use of the Pres. in such cases is a pure Greek construction (see Vig. p. 214 sq. comp. below § 41. b. 5.), and properly consists in a combination of the *oratio recta* and *oratio obliqua* (Porson Eurip. Orest. p. 36. Lips.),[1] comp. Pol. 5, 26, 6. 8, 22, 2. and 4. Ael. 2, 13 ext. Long. past. 1, 10. and 13. In these passages the Imperf. or the Aor. might have denoted that what was inquired into or heard, had already taken place, at the moment of the inquiry or report, comp. Jo. ix. 8. οἱ θεωροῦντες αὐτὸν τὸ πρότερον, ὅτι τυφλὸς ἦν, Luke viii. 53. Mt. xxvii. 18. Acts iv. 13.

3. The Imperfect, as in Greek prose authors (Bhdy 372 f. Krü. 149 ff.), denotes,

a. A past action relatively to another simultaneous action, which, at the time past in question, was still going on (Bremi Demosth.

[1] On the still more extended use of the Present for a Preterite in parenthetical clauses, see *Bttm.* Gr. § 124. Note 6. and ad Philoct. p. 129.

p. 19.), as: Luke xiv. 7. ἔλεγε - - ἐπέχων, πῶς τὰς πρωτοκλισίας ἐξελέγοντο *how they* (then) *chose*, xxiv. 32. ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, Acts viii. 36. ὡς ἐπορεύοντο κατὰ τὴν ὁδόν, ἦλθον ἐπί τι ὕδωρ, x. 17. xvi. 4. xxii. 11. Luke vi. 19. Jo. v. 16. xii. 6.

b. A continuous or statedly repeated action in past time (Mtth. 1117. 1133. Schoem. ad Plut. Agid. p. 137.), as: Jo. iii. 22. ἐκεῖ διέτριβε μετ' αὐτῶν καὶ ἐβάπτιζεν, Rom. xv. 22. ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν, 1 Cor. x. 4. ἔπινον γὰρ ἐκ πνευματ. ἀκολουθούσης πέτρας (where ἔπιον denotes simply the past and completed action; but ἔπινον the continuation of it during the journey through the wilderness), xiii. 34. χωρὶς παραβολῆς οὐκ ἐλάλει (during His ministry), comp. Luke v. 15. vi. 23. viii. 41. 52. xvii. 28. xxiv. 14. 27. Mt. xxvii. 39. Mr. i. 7. 31. Jo. v. 18. vii. 1. xi. 5. xiii. 22 f. xii. 2. xxi. 18. Acts vi. 1. 7. (Thuc. 1, 29.) ix. 20. xi. 20. xviii. 25. xxvi. 1. 11. Rev. i. 9. 1 P. iii. 5. 2 P. ii. 8. Heb. xii. 10. Col. iii. 7. etc. So Xen. A. 1, 2, 18. 4, 5, 18. 5, 4, 24. 6, 3, 3. Mem. 1, 1, 5. Apol. Socr. 14. Accordingly, the Imperfect denotes a custom or usage, as: Mr. xv. 6. κατὰ ἑορτὴν ἀπέλυεν αὐτοῖς ἕνα δέσμιον, xiv. 12. (Demosth. Phil. 2. 27 b.) comp. Hm. Vig. 746.

c. An action commenced in time past but not yet completed[1] (Schaef. Demosth. I. 337. and Plutarch. IV. 398. Poppo Thuc. III. I. 646. Engelhardt Plat. Menex. p. 282. Maetzner Antiph. p. 220. Schoem. ad Isaeum p. 178.), Luke i. 59. ἐκάλουν αὐτὸ - - Ζαχαρίαν (the mother objects, and he is called John), as: Mt. iii. 14. ὁ δὲ Ἰωάννης διεκώλυεν αὐτόν, comp. 15., Acts vii. 26. συνήλλασσεν αὐτοὺς εἰς εἰρήνην (Moses) comp. verse 27. (according to good Codd. see Fritzsche de crit. conformat. p. 31.). Similar instances occur in Eurip. Iph. T. 360. Herc. f. 437. Her. 1, 68. Thuc. 2, 5. Demosth. Mid. 396 b. Xenoph. A. 4, 5, 19. Mem. 1, 2, 29. Paus. 4, 9, 4. comp. Held Plutarch. Timol. p. 337. note. On the other hand, Heb. xi. 17. (προσέφερεν) does not come under this head; but Gal. i. 13. would, if πορθεῖν be rendered by *destroy*; yet see Winer's Comment. *in loc.*

d. In the historical style, the Imperfect is sometimes in appearance used for the Aorist, when events are described at which the narrator was present, as: Luke x. 18. ἐθεώρουν τὸν σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα. The narration thus becomes

[1] *Hm.* Soph. Aj. 1106.: in eo, quod quis voluit facere, nec tamen perfecit, quod aptius adhiberi tempus potest, quam quod ab ea ipsa ratione nomen habet, imperfectum? Comp. *Mdv.* 112.

more graphic and animated than if the facts had been expressed by the Aorist, which simply relates, condensing them into one point of time. Comp. also Acts xvi. 22. ἐκέλευον ῥαβδίζειν (comp. Jacobs Achill. Tat. p. 620.) *they gave orders* (while I was present) etc. (Mtth. 1117.). Accordingly this may be referred to No. 1. Comp. Hm. Soph. Oed. C. p. 76. Soph. Aj. p. 139. Poppo Thuc. I. I. 155. Ellendt Arrian. Al. I. 225. Schoem. Plut. Agid. p. 84. 142. Mtth. 1138. Bhdy 373. In no case is this Tense to be necessarily supposed to be used for the Pluperfect; yet see Poppo as above, Bornem. Xen. Anab. p. 5. Krüger Dion. H. p. 304. In Acts iv. 13. ἐθαύμαζον ἐπεγίνωσκόν τε αὐτοὺς, ὅτι σὺν τῷ Ἰησοῦ ἦσαν must be closely taken together: they marvelled and recognised (roused by their amazement to more minute observation) *that*, etc. Kühnöl's explanation is erroneous, in following Raphel annot. II. 37.

In many passages Codd. vary between the Imperfect and Aorist, as: Mr. vi. 12. xiv. 70. (see Fr. *in loc.*) Acts vii. 31. viii. 17., as, in Greek authors, the forms of these two Tenses are often interchanged (comp. Boisson. Eunap. p. 431. and Philostr. her. p. 530.), and sometimes there is very little difference in the meaning (Schaef. Plutarch. IV. 346. Siebelis Pausan. IV. 290.). It often depends on the writer whether he is to regard the action as momentary or as continued,—as a point or a line in time, Kühner II. 74. (Mt. xxvi. 59. ἐζήτουν μαρτυρίαν - - καὶ οὐχ εὗρον, but Mr. xiv. 55. καὶ οὐχ εὑρισκον, comp. Mt. xix. 13. with Mr. x. 13.); and thus, particularly in (later) Greek writers, the Imperfect of verbs of *saying*, *going*, *sending* is not unfrequently used, where the Aorist might appear requisite, Poppo Thuc. III. I. 570 sq. Held Plutarch. Tim. p. 484 sq. comp. Mr. ii. 27. iv. 10. v. 18. vii. 17. x. 17. Luke iii. 7. vii. 36. viii. 9. 41. x. 2. Acts iii. 3. ix. 21.

We find both the Imperfect and the Aorist with appropriate distinction in Luke viii. 23. κατέβη λαῖλαψ - - καὶ συνεπληροῦντο καὶ ἐκινδύνευον, Mr. vii. 35. xi. 18. Jas. ii. 22. Mt. xxi. 8 f. Jo. vii. 14. xii. 13. 17. xx. 3. Acts xi. 6 f. xxi. 3. (Jon. i. 5.) Philem. 13. 14. 1 Cor. xi. 23. (as the Imperfect and Perfect in 1 Cor. xiii. 11.) comp. Thuc. 7, 20. 44. Xen. A. 3, 4, 31. 5, 4, 24. Plutarch. Agis 19. Arrian. Al. 2, 20, 3.[1] Reisig Soph. Oed. C. p. 254 sq. Stallb. Plat. Phaed. p. 29. Ellendt Arrian. Al. II. 67 sq.

The Imperfect might appear to be put for the Present (yet see

[1] The following instances are peculiarly appropriate: Diod. S. Exc. Vat. p. 25. 9 sqq. ὁ Κροῖσος μετεπέμπετο ἐκ τῆς Ἑλλάδος τοὺς ἐπὶ σοφίᾳ πρωτεύοντας - - μετεπέμψατο δὲ καὶ Σόλωνα, etc. Comp. also Plat. Parmen. 126 c. ταῦτα εἰπόντες ἐβαδίζομεν καὶ κατελάβομεν τὸν Ἀντιφῶντα etc., and so LXX. Num. xxxiii. 38 f. ἀνέβη Ἀαρὼν καὶ ἀπέθανεν - - Ἀαρὼν ἦν τριῶν καὶ εἴκοσι καὶ ἑκατὸν ἐτῶν, ὅτε ἀπέθνησκεν.

Mehlhorn Anacr. p. 235 sq. comp. Fuhr Dicaearch. p. 156 sq.) in Col. iii. 18. *ὑποτάσσεσθε τοῖς ἀνδράσιν, ὡς ἀνῆκεν, ἐν κυρίῳ*, ut par *est*, and in Eph. v. 4. (*μὴ ὀνομαζέσθω ἐν ὑμῖν*) *αἰσχρότης ἢ μωρολογία ἢ εὐτραπελία, ἃ οὐκ ἀνῆκεν* (immediately before, *καθὼς πρέπει*) Var. It must be rendered: ut oportebat, ut par erat, as was proper, as it behoved (for the past and hitherto), see Mtth. 1138. Bornem. Schol. p. 181., as in every such exhortation the point properly consists in this, that what is recommended had not hitherto been observed[1] (Krü. 150.). Comp. § 41. a. 2. As to Eph. as above, see Mt. xxvii. 54., where, in the same way, *ἦν* refers to one already dead: *He was the Son of God.*

4. The Perfect is employed in strict accordance with its proper import, when the past is expressed with relation to the present; that is, when something past is represented as just now (at present) completed: *I have commanded*, my command is at present one previously given.[2] Here the performance of the action is usually, but not necessarily, conceived as continued (Krü. 151.). The following instances strikingly illustrate the rule: Luke xiii. 2. *δοκεῖτε, ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας - - ἐγένοντο, ὅτι τοιαῦτα πεπόνθασιν that the Galileans were sinners because they have suffered*, i.e., not that they suffered merely in time past (then the Aor. would have been employed), but that they are among those historically recorded as having been cut off by a violent death; iv. 6. *ὅτι ἐμοὶ παραδέδοται* (*ἡ ἐξουσία*), that is, I am in possession of it, after having received it, commissam habeo potestatem (the Aorist would denote *it was delivered to me*, which would leave it uncertain whether the possession of it still continued); v. 32. *οὐκ ἐλήλυθα καλέσαι δικαίους I am not here* (on earth), *in order to*, etc. (in Mt. ix. 13. the fact is related; *οὐκ ἦλθον I came not*, I was not sent, etc.) comp. vii. 20. 50., Rom. vii. 2. *ἡ ὕπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ* is bound (accordingly belongs to), Gal. ii. 7. *πεπίστευμαι τὸ εὐαγγέλιον concreditum mihi habeo*, etc. (his apostolic functions continue, he is still in

[1] To take *ἀνῆκεν*, as *Huther* does, for a Perfect with the meaning of the Present, is as unnecessary as it is grammatically incongruous. Should *καθῆκεν*, *προσῆκεν* be also regarded as Perfects? Must it be concluded that in these forms the Perfect *ἧκα*, once not in use, was adopted even in Attic? Besides, no passage can be adduced to show that these words necessarily have the meaning of a Present.

[2] *Hm.* emend. rat. p. 186.: *γέγραφα* tempus significat praeteritum terminatum praesenti tempore ita, ut res, quae perfecto exprimitur, nunc peracta dicatur, illudque jam, peractam rem esse, praesens sit. *Poppo* in his Progr. Emendanda et supplenda ad Matthiaei gram. gr. (Frkf. as above 1832.) S. 6. thus defines the natural import of the Perfect: actionem plane praeteritam, quae aut nunc ipsum seu modo finita est aut per effectus suos durat, notat.

the exercise of his apostleship), likewise 1 Th. ii. 4. *καθὼς δεδοκιμάσμεθα ὑπὸ τοῦ θεοῦ πιστευθῆναι τὸ εὐαγγέλιον*, 1 Cor. xi. 15. *ἡ κόμη ἀντὶ περιβολαίου δέδοται* (*γυναικί*) *she has* (by a fixed arrangement of nature) *hair for*, etc., Heb. x. 14. *μιᾷ προσφορᾷ τετελείωκεν εἰς τὸ διηνεκὲς τοὺς ἁγιαζομένους* (where the contrast *μιᾷ* - - *τετελείωκεν* must not be overlooked), Jo. xix. 22. *ὃ γέγραφα, γέγραφα*, Mr. x. 40. xi. 21. xvi. 4. Luke xiii. 12. Jo. vii. 19. 22. viii. 33. xiii. 12.[1] xv. 24. xix. 30. xx. 21. Acts viii. 14. Rom. iii. 21. v. 2. ix. 6. 1 Cor. ii. 11. iv. 4. vii. 14 f. 2 Cor. iii. 10. vi. 11. Col. ii. 14. iii. 3. Heb. i. 4. iii. 3. vii. 6. 14. viii. 6. 13. ix. 18. 26. xii. 2. 1 Jo. v. 9 f. 3 Jo. 12. 1 P. iv. 1. Rev. iii. 17. Hence the very frequent use of *γέγραπται*, or *κεχρημάτισται* Heb. viii. 5. or *εἴρηκε* Heb. i. 13. iv. 4. etc.[2] We find the Perfect and Aorist joined together (comp. Weber Demosth. 480.) in Luke iv. 18. *ἔχρισέ με εὐαγγελίσασθαι, ἀπέσταλκέ με κηρῦξαι He anointed me* - - and *hath sent me* (the former viewed as what took place once; the latter, as still present in its effects), Mr. xv. 44. *Πιλᾶτος ἐθαύμασεν εἰ ἤδη τέθνηκε· καὶ* - - *ἐπηρώτησεν αὐτόν, εἰ πάλαι ἀπέθανε* (the latter referring to the event, the act of dying; the former, to the effect, the state of being dead), Heb. ii. 14. *ἐπεὶ τὰ παιδία κεκοινώνηκε σαρκὸς καὶ αἵματος, καὶ αὐτὸς μετέσχε* (by His incarnation) *τῶν αὐτῶν*, 1 Cor. xv. 4. *ὅτι ἐτάφη* (an event that once took place, long past) *καὶ ὅτι ἐγήγερται τῇ τρίτῃ ἡμέρᾳ* (continues in its effects in the new life of Jesus), 2 Cor. i. 19. Acts xxi. 28. Jo. viii. 40. iv. 38. xiii. 3. 1 Jo. i. 1.[3] The following passages also are appropriate illustrations: Col. i. 16. *ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα* (the act of creation) - - *τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται* (doctrinal view of the completed and now existing creation) Jo. xvii. 14. xx. 23. (Mey.) 1 Cor. xv. 27. Col. iii. 3. The Perfect simply for the Aorist in narration occurs in Rev. v. 7. *ἦλθε καὶ εἴληφε* (*τὸ βιβλίον*) without Var., viii. 5. The Perfect is used purely with the signification of an Aorist, particularly in later writers (especially the Scholiasts Poppo Thuc. III. II. 763.) Schaef. Demosth. I. 468. Wyttenbach Plut. Mor. I. 321 sq. (Lips.) Lehrs quaestion. epic. p.

[1] *Γινώσκετε, τί πεποίηκα ὑμῖν*; where the finished action (*ἔνιψα*) is represented, according to its symbolical import, as exerting its influence on the present. Comp. xv. 18.

[2] Likewise in 2 Cor. xii. 9. *εἴρηκέ μοι· ἀρκεῖ σοι ἡ χάρις μου* the Perfect refers to a statement (of the Lord's), which was to be expressed as not merely having been made, but as still in force (*He has declared to me*, and I must rest satisfied with the declaration). I do not perceive why Rückert should here find anything strange. Mey. is now right.

[3] Comp. Lucian. dial. d. 19. 1. *ἀφώπλισας αὐτὸν καὶ νενίκηκας.*

274. Index to Petr. Patric. in the Bonn edition, p. 647. Bhdy 379. Less remarkable is 2 Cor. xi. 25. - - ἔλαβον, ἐῤῥαβδίσθην - - ἐλιθάσθην - - ἐναυάγησα, νυχθήμερον ἐν τῷ βυθῷ πεποίηκα, Heb. xi. 28. πίστει πεποίηκε τὸ πάσχα καὶ τὴν πρόσχυσιν τοῦ αἵματος (Aorists here precede and follow). In such statements of detached facts, it was a matter of indifference whether the Aorist or the Perfect should be employed (I was stoned, I suffered shipwreck, I have passed one day, etc.). In Mr. iii. 26. after ἀνέβη nobody will take μεμέρισται for an Aorist, because in verse 25. the Aor. μερισθῇ occurs.

The Perfect is used for the Present,

a. Only in as far as such Perfect denotes an action or state whose commencement and occasion were completed in time past (Hm. Vig. 748.), as: Jo. xx. 29. ὅτι ἑώρακάς με, πεπίστευκας, where the origin of his (still existing faith) is indicated, iii. 18. xi. 27.; v. 45. Μωϋσῆς, εἰς ὃν ἠλπίκατε, in whom you have (placed your hope) hoped, and still hope (in quo repositam habetis spem vestram). Similar instances are, 2 Cor. i. 10. εἰς ὃν ἠλπίκαμεν, 1 Tim. vi. 17. Jude 6. As to ἑώρακα Jo. ix. 37. etc., see Note further on. 2 Tim. iv. 8. ἠγαπηκότες τὴν ἐπιφάνειαν αὐτοῦ having loved, still love. The Plüper. of such verbs has naturally the signification of the Imper. Luke xvi. 20. To this head we must by no means refer Jo. i. 34. κἀγὼ ἑώρακα καὶ μεμαρτύρηκα, where the latter Perfect appears to denote that the testimony borne by John at the baptism of Christ remains firm and valid: *I have seen and I have testified.* Essentially the same explanation applies to Heb. vii. 6. (9.), where it is manifest that more than one fact is intended to be expressed.

b. After clauses which convey a supposition (εἰ, ἐάν with a Fut. or Aor., seldom with a Partic.), to express an action *still future*, but immediately expected, and so view it as having already taken place,[1] as: Eurip. El. 686. εἰ παλαισθεὶς πτῶμα θανάσιμον πεσεῖ, τέθνηκα ἐγώ, Soph. Philoct. 75. and Liv. 21, 43. si eundem animum habueritis, *vicimus*, comp. Poppo Thuc. I. I. 156. Ast Plat. Polit. p. 470. Hm. Aristoph. nub. p. 175 sq. Matthiae Eurip. Med. p. 512. and Gr. 1125 f. Krü. 152. In the N. T. see Rom. xiv. 23. ὁ διακρινόμενος, ἐὰν φάγῃ, κατακέκριται *is condemned*, the sentence of con-

[1] The N. T. does not contain a clear and distinct instance of the Hebrew prophetic Perfect (*Gesen.* Lg. 764.), which in the Sept. is usually rendered by a Future. Akin to it is the usage of the Greek Augurs, who first employ the Fut., and then the Aorist, Iliad. 4, 158 sqq. Pind. Pyth. 4, 56. Isthm. 5, 51. see *Böckh* not. crit. p. 462.

demnation has been (at the same moment) and remains pronounced against him, he lies under condemnation, iv. 14. 1 Cor. xiii. 1. 2 Pet. ii. 19. 20., and with a Participle Jo. iii. 18. *ὁ μὴ πιστεύων ἤδη κέκριται*, Rom. xiii. 8. On the other hand, the Perfect is not used for the Fut. Jo. v. 24. *μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν*. The passage contains no reference to a future event, but to something that has really commenced (*ἔχει ζωὴν αἰώνιον*). Comp. 1 Jo. iii. 14. Lücke Comment. II. 52. Further, in Jo. xvii. 10. Christ *προληπτικῶς* uses the word *δεδόξασμαι* in reference to future disciples, viewed, by anticipation, as already existing, comp. xvi. 11. xiv. 7.; but *καὶ ἀπ' ἄρτι γινώσκετε αὐτὸν καὶ ἑωράκατε αὐτόν* must be rendered: *from this time ye know Him and ye have seen Him*, not with Kühnöl: eum mox accuratius cognoscetis et quasi oculis videbitis, comp. Demosth. Lacrit. 597 a. *ἀνθρώπῳ, ὃν ἡμεῖς οὔτε γινώσκομεν οὐδ' ἑωράκαμεν πώποτε*. See, further, Lücke *in loc.*

In Jas. v. 2. *ὁ πλοῦτος ὑμῶν σέσηπε, καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν* the Perf. is not put for the Pres. or Fut.; but the case indicated by the Apostle in *ταλαιπωρ. ὑμῶν τ. ἐπερχόμ.* is viewed as already present, and, consequently, the *σήπειν* of riches as already completed. In Jo. xvii. 22. *δέδωκα* does not signify *tribuam*. Christ contemplates His life as already terminated, His disciples having already assumed His place. In Luke x. 19. *δέδωκα* and *δίδωμι* would be equally appropriate. Tdf. justly prefers the former reading.

That the Perf. is used also for the Plup. (which is not impossible), Haab p. 95. erroneously attempts to prove from Jo. xii. 7. *εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ τετήρηκεν αὐτό*. Here *τετήρηκεν* is to be regarded as strictly a Perfect (*she has kept it*, and has thus used it now), as Jesus meant figuratively that *this* anointing was part of the preparation for His interment. The reading, however, is doubtful.

That the Perfects (and Aorists) of many verbs have inherently, and according to established grammatical usage, the signification of the Present, is well known; and is explained by the (inchoative) primary meaning of these verbs (Fr. Rom. I. 254. Bengel on Rom. iii. 23.), as: *κέκτημαι I possess*,[1] from *κτάομαι I acquire*; *κεκοίμημαι*

[1] In the N. T. this verb, in other Tenses besides the Perfect, is occasionally translated by *possess*. Luke xviii. 12. should be rendered, of all *I acquire*, quae mihi redeunt; and xxi. 19. by perseverance *acquire*, or you *will acquire*, your souls; they will then, for the first time, become your true property, not to be taken away. Schott now explains the passage right. As to 1 Th. iv. 4., see de Wette. Yet *κτῶμαι* appears to signify *possideo* in Aesop. 142, 2. As to *κοιμῶνται* 1 Cor. xi. 30., which is usually considered equivalent to *κεκοίμηνται*, see above, § *c.*

(I have fallen asleep) *I am asleep*, from κοιμάομαι *I fall asleep*; οἶδα *I know*, from εἴδω *I see*; ἕστηκα *I stand*, from ἵστημι *I place*, properly, *I have placed myself* (hence also 2 Th. ii. 2. ἐνέστηκεν ἡ ἡμέρα τοῦ Χρ. comp. Palair. *in loc.*, Rom. ix. 19. τίς ἀνθέστηκε, *who resists Him?* comp. xiii. 2., 2 Tim. iv. 6. ἐφέστηκε); likewise ἔοικα Jas. i. 6. 23. The Plup. of such verbs then naturally becomes equivalent to an Imperfect, as: εἱστήκεισαν Mt. xii. 46., ᾔδειν Jo. ii. 9. xx. 9., etc. Also κέκραγα, from κράζειν, has the meaning of a Present (Jo. i. 15.), see Bttm. II. 57. Bhdy 279., and ἑώρακα sometimes signifies; *I* (have looked, and) *see* Jo. ix. 37. 1 Jo. iv. 20. But in Ph. iii. 7. ἥγημαι (Mtth. 1139.) is to be taken as properly a Preterite antithetical to ἡγοῦμαι verse 8. *Vice versa*, ἥκω means, *I have come, I am here* (Mtth. 1136.) Jo. ii. 4. iv. 47. 1 Jo. v. 20., exactly as ἀκούω may sometimes be rendered by *audisse* 1 Cor. xi. 18. (Xen. A. 5, 5, 8. Mem. 3, 5. 9. Plat. Gorg. 503 c. Philostr. Apoll. 2, 8. s. Lucian. fug. 7. Ast Plat. legg. p. 9 sq. Franke Demosth. p. 62.). This, however, is the case only when the hearing continues.* We also say: *I hear thou art sick*, comp. 2 Th. iii. 11. and Schoem. Plutarch. Cleom. p. 246.[1] To denote the act of hearing completed in time past, a Greek must say ἀκήκοα. Ἀπέχω, in the same way, may be translated by *accepisse*, Mt. vi. 2. 5. 16. Ph. iv. 18., properly, *I have received in full* (Wyttenbach Plutarch. Mor. II. 124. Palair. p. 25.).

5. The Aorist (E. A. Fritsch de aoristi vi ac potest. Frcf. 1837. 4. H. Schmidt der griech. Aorist in s. Verhältnissen zu d. übrigen Zeitformen. Halle 1845. 8.) is used,

a. In narration for the Plup. (Poppo Thuc. I. I. 157. Jacob Lucian. Toxar. p. 98. and Lucian. Alex. p. 106. Kühner Gr. II. 79.): as,

α. In secondary clauses in which time is specified, as: Acts v. 24. ὡς ἤκουσαν τ. λόγους - - διηπόρουν, Luke vii. 1. ἐπειδὴ ἐπλήρωσεν τὰ ῥήματα - - εἰσῆλθεν (ii. 39. xxii. 66. Jo. vi. 16. ix. 18. xiii. 12. xxi. 9. Acts xxi. 26.) comp. Thuc. 1, 102. οἱ Ἀθηναῖοι - - ἐπειδὴ ἀνεχώρησαν - - ξύμμαχοι ἐγένοντο Aesch. ep. 1. p. 121 c. Mdv. 113 f.

β. In relative clauses, as: Acts i. 2. ἐντειλάμενος τοῖς ἀποστόλοις οὓς ἐξελέξατο, ix. 35. Jo. xi. 30. iv. 45. 46. Luke xix. 15. xxiv. 1. Mdv. 114. Aorists are thus to be rendered also in clauses with ὅτι, as: Jo. vi. 22. See the Expositors. The reason of this usage is, that the Greeks (who in such cases seldom or never employed the Plup. Bhdy 380.) viewed the occurrence merely as past, without reference to any other occurrence also past. The Aor. is

[1] Exactly in the same way πυνθάνομαι means, *I understand*, Demosth. Calipp. p. 719 c. etc.

thus used in independent clauses, when they contain supplementary remarks, Mt. xiv. 3 f. Whether this also applies to Jo. xviii. 24. cannot be decided on merely grammatical grounds. In Mt. xxvi. 48. ἔδωκεν is probably not to be rendered as a Plup. (Fr.) see BCrus. and Mey.

With very great want of judgment, Haab S. 95. (comp. also Pasor S. 235.) refers to this head a number of other passages, in which either the Aor. retains its peculiar import, or where some degree of discrepancy in the statements of different Evangelists should not be arbitrarily removed, as: Jo. xviii. 12. *συνέλαβον τὸν Ἰησοῦν.* According to the other Evangelists (Mt. xxvi. 50 f. Mt. xiv. 46.) the seizing and binding preceded Peter's striking in with his sword. John, however, would seem to imply that Peter used his sword at the moment the soldiers were about to lay hands on Jesus. As to Mt. xxvii. 37. *καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην* de Wette very appropriately remarks: "This, in regard to the matter of fact, is to be considered a Plup., but according to the expression is strictly a Perfect. *The narrator here does not exactly observe the order of the time.* That the Evangelist does not exactly follow the order of time, is obvious besides from his first stating that the soldiers sat down to watch the body of Christ, and then bringing in the crucifixion of the two thieves: *τότε σταυροῦνται, κ.τ.λ.* Should this also be regarded as a Plup.?" In Mr. iii. 16. ἐπέθηκε *τῷ Σίμωνι ὄνομα Πέτρον* is not to be translated by *imposuerat.* Mark had not yet recorded the circumstance, and the omission must not be as a matter of course supplied from John (i. 43.). Also in Acts vii. 5. ἔδωκεν is not to be taken as a Plup. This is manifest from the antithesis: *He did not give him - - but He promised.* It is equally unnecessary to take Aor. as a Plup. in Acts iv. 4. viii. 2. xx. 12.[1] As to Mr. xvi. 1. comp. it with Luke xxiii. 56. see Fr.

It cannot be distinctly shown, from any passages that could be adduced, that the Aorist stands for the Perfect. Luke i. 1. *ἐπειδήπερ πολλοὶ ἐπεχείρησαν - - ἔδοξε κἀμοί* must be rendered in the narrative style: *as many undertook - - I too determined,* etc. (as many had undertaken, etc. - - I too thought proper). So also ii. 48. *τέκνον, τί ἐποίησας - - ἐζητοῦμέν σε.* The following passages would, in appearance, go further to establish the alleged point: xiv. 18. *ἀγρὸν ἠγόρασα,* 19. *ζεύγη βοῶν ἠγόρασα,* etc., Ph. iii. 12. *οὐχ ὅτι ἤδη ἔλαβον ἢ ἤδη τετελείωμαι,* Jo. xvii. 4. *ἐγώ σε ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον ἐτελείωσα,* etc. But in all these the action is viewed as filling only one point of time past, as simply a past event (in

[1] *Markland* (explicatt. vett. aliq. loc. in the Leipzig reprint of his edition of Suppl. Eurip. p. 326.) erroneously refers to this head, Mt. xxviii. 17. *οἱ δὲ ἐδίστασαν,* on which see Valcken. annot. crit. p. 350.

Luke, as above, a past action is contrasted with a present: I bought a field, a yoke of oxen, etc). In Ph. as above, ἔλαβον seems peculiarly to denote the reaching of the mark as an event in reference to place, while τετελ. indicates its consequences. Likewise in Rom. xiv. 9. Rev. ii. 8. the Aorists simply state facts, and the Perfect here could not in any way be referred to the death of Christ. In Mr. xi. 17. the Perf. is now in the Text; but the Aorist also would be appropriate, see Fr. As to Greek usage, comp. Böckh Pind. III. 185. Schaef. Eurip. Phoen. p. 15. Mtth. 1118. It often depends on the writer which of the two Tenses he is to use, as the distinction between them is sometimes very inconsiderable, comp. Xen. Mem. 1, 6, 14. Dion. H. IV. 2320. Alciphr. 3, 46. The Codd. occasionally vary, as also passages in Greek authors. See *e.g.* Jacobs Achil. Tat. p. 434. 566., as well as variations in the N. T. between the Aorist and the Perfect, *e.g.* Jo. vi. 32. 1 Cor. ix. 15.[1]

b. It is only in appearance that the Aorist is used for the Future (Hm. Vig. p. 747. comp. above 4. *b.*[2]), *e.g.* Jo. xv. 6. ἐὰν μή τις μείνῃ ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλῆμα in such case (should such a thing happen) *it is cast away*, not, *it will be cast away* (its not abiding has the instantaneous consequence: whoever has fallen away from Christ, resembles a branch broken off and thrown away). With βληθῆναι the Presents συνάγουσιν etc. are connected. Comp. as to these passages Hm. de emend. p. 192 sq. and Vig. as above.—Rev. x. 7. ὅταν μέλλῃ σαλπίζειν, καὶ ἐτελέσθη τὸ μυστήριον, in the mouth of the angel describing the future, denotes: *then the mystery is finished*, 1 Cor. vii. 28. Comp. Eurip. Med. 78. ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσοίσομεν νέον παλαιῷ, Plat. Gorg. 484 a. The Aor. never occurs in this sense without an antecedent clause.—Jo. xvii. 18. ἀπέστειλα is = *I sent* them *forth* (referring to the election of the apostles). xiii. 31. Jesus says: *Now is the Son of Man glorified*, the traitor Judas having gone away, and, as it were, completed his treason. Mr. iii. 21. ἐξέστη = the Present *insanit*, comp. verse 22. Jude 14. is a *verbatim* quotation from (the Greek) book of Enoch, and the coming of Christ is represented as having already taken place.—In Rom. viii. 30. the ἐδόξασε is used, because he in behalf of whom

[1] If, in Mt. xxi. 20., πῶς be taken as an exclamation = *quam*, ἐξήρανται might have been expected instead of ἐξηράνθη, as in Mr. xi. 21. according to good Codd. But the latter passage is not entirely parallel, and Mt. xxi. 20. might perhaps be rendered: *How did the fig-tree wither suddenly?* They desire an explanation of what, according to this Evangelist's narrative, had taken place before their eyes. The disciples allude to the fact of ξηραιν., and not the consequences.

[2] In 1 Cor. xv. 49. ἐφορέσαμεν might seem to stand for the Future; but Paul places himself in the point of view of the Parusia, and speaks, by way of narration, of life passed on earth.

God has completed the δικαιοῦν, has also obtained from him the δοξάζεσθαι (though he will only enter subsequently on the actual possession of the δόξα).

1. In no part of the N. T. does the Aorist express what *is wont to be done* (Schaef. Demosth. I. 247. Wex Antig. I. 326. Mdv. 110.). In Luke i. 51. God's μεγαλεῖα are spoken of as already accomplished, only the respective parallel members must not be taken in too strictly historical a meaning.—Jo. viii. 29. οὐκ ἀφῆκέ με μόνον ὁ πατήρ = *the Father left me not alone* (on the earth), that is, He granted me, after having sent me (πέμψας), also (hitherto) His unceasing aid.—In 1 Jo. ii. 27. it is equally unnecessary to take ἐδίδαξεν as denoting *wont to teach:* Lücke, in his second edition, has correctly explained the passage. As to Rom. viii. 30. see above.—Heb. x. 5. 6. is a *verbatim* quotation from Ps. xl., and refers to Christ's εἰσερχ. εἰς τὸν κόσμον as a fact. Heb. i. 9. (Sept.) ἠγάπησας δικαιοσύνην etc. contains the reason for the annexed διὰ τοῦτο ἔχρισέ σε ὁ Θεός, and both Aorists are used quite appropriately.—Jas. i. 11. ἀνέτειλεν ὁ ἥλιος σὺν τῷ καύσωνι καὶ ἐξήρανε τὸν χόρτον etc., might rather be referred to this head (comp. 1 Pet. i. 24.), as has already been done by Piscator. But the Aorists merely state matters of fact as having taken place, and indicate the rapid succession of the whole series: *the sun rose, and* (immediately) *withered,* etc. (Bornem. Xen. Apol. p. 53.), —scarcely was the sun risen, when it withered. Moreover, passages such as Eph. v. 29. exhibit the transition to this use of the Aorist, which can easily be traced to the primary import of that Tense (Hm. de emend. rat. 187.).—In Jas. i. 24. κατενόησεν ἑαυτὸν καὶ ἀπελήλυθε καὶ εὐθέως ἐπελάθετο ὁποῖος ἦν we find neither the Aorists nor the Perfect put for the Present, but the case supposed for illustration in verse 23. assumed as matter of fact, and the Apostle falling into the strain of narration.

2. Quite gratuitously, Pott maintains that in 1 Cor. ix. 20. ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος the Aor. is used for the Present. The Apostle states how he had hitherto acted. Heumann on 1 Cor. iv. 18., and many expositors on Jas. ii. 6. ἠτιμάσατε (which even Gebser renders by the Present), have made the same mistake. Tholuck's present view of Jo. xv. 8. ἐδοξάσθη is more correct than what he previously entertained. The Aorist is there *proleptic,* as in Eph. ii. 6. Rom. viii. 30.—In Mt. iii. 17. (xii. 18. xvii. 5. 2 Pet. i. 17.) Sept. the Aorist may be taken according to its natural import: He obtained my approval, He gave me delight; see Mey.—Hm. Vig. 746. No. 209. treats merely of poetic usage, and his remarks have, with great discrimination, been rendered still more clear and precise by Moller in the Zeitschrift f. Alterth.-Wiss. 1846. nr. 134–36.

In epistles ἔγραψα is used for γράφω, as scripsi in Latin, in reference to the epistle which is being written. In the same way ἔπεμψα *misi* is used, under the impression that to the receiver of

the epistle πέμπω has become ἔπεμψα. As to the latter, comp. in the N. T. Acts xxiii. 30. Ph. ii. 28., ἀνέπεμψα Ph. 11., perhaps also συνεπέμψαμεν 2 Cor. viii. 18. (Demosth. ep. 3. Alciphr. 3, 30. and 41.), as similar, ἠβουλήθην 2 Jo. 12. On the other hand, 1 Cor. v. 11. cannot, by any means, be quoted for an instance of this use of ἔγραψα. That Aorist rather refers either to a previous epistle (1 Cor. v. 9. 2 Cor. ii. 3. 4. 9. vii. 12. 3 Jo. 9.), or alludes to an epistle already concluded (Rom. xv. 15. Phil. 19. Gal. vi. 11. 1 Pet. v. 12.), or to a portion already finished of the epistle in hand (1 Cor. ix. 15.) 1 Jo. ii. 21. 26. v. 13. For an epistle in course of being written, γράφω is more usual (1 Jo. ii. 12. 13. 1 Cor. iv. 14. xiv. 37. 2 Cor. xiii. 10., etc.). As to 1 Jo. ii. 13 f. see Lücke. This use of the Aor. (or Perf.) for the Pres. is not strictly observed even in Greek writers. Comp. Diog. L. 7, 9. See Wyttenbach Plut. Moral. I. 231 sq. Lips.

3. Lastly, we have to remark that the Aor. is never employed *de conatu*[1] (Kühnöl) Mr. ix. 17. ἤνεγκα τὸν υἱόν μου. These words denote: I brought my son to Thee (and I set him before Thee). That Jo. xi. 44. is not to be understood *de conatu*, has been perceived by Kühnöl himself; and Tholuck very properly takes no notice of such a proposed interpretation of the passage.

6. The Future[2] does not always denote mere futurity, but sometimes what is possible, as futurity and possibility are closely allied, and what may or should take place (moral possibility), Hm. Vig. p. 747. Jacob Lucian. Tox. p. 134. Krü. 156. This is particularly the case in questions. Owing, however, to the great resemblance between the Future and the Conjunct. of the Aor., and the variations in MSS., all passages in question are not fully established. Luke xxii. 49. κύριε, εἰ πατάξομεν ἐν μαχαίρᾳ *should we smite*, etc.? (properly, shall we (with Thy permission) smite, wilt Thou allow us to smite? Comp. Eurip. Io 771. εἴπωμεν ἢ σιγῶμεν; ἢ τί δράσομεν;) Rom. x. 14. πῶς οὖν ἐπικαλέσονται, εἰς ὃν οὐκ ἐπίστευσαν; *how can they call*, etc.? iii. 6. ἐπεὶ πῶς κρινεῖ ὁ θεὸς τὸν κόσμον; Jo. vi. 68. Mt. xii. 26. 1 Tim. iii. 5. 1 Cor. xiv. 16. (Plat. Lys. 213 c. τί οὖν δὴ χρησόμεθα, Lucian. Tox. 47. πῶς οὖν - - χρησόμεθα τοῖς παρρῦσι). On the other hand, in Mt. vii. 24. ὁμοιώσω retains the distinctive import of the Fut., as τόλμησω in Rom. xv. 18.—In Rom. v. 7. something is expressed which was never likely to take place. 1 Cor.

[1] *Schaef.* Plut. IV. 398. declares himself against *Hm.* Soph. Aj. 1105. Yet comp. *Hm.* Iphig. Taur. p. 109.

[2] The 3. Fut. Pass. occurring once (Luke xix. 40.) in not a few Codd. κεκράξομαι stands for the 1. Fut., which in this verb is not in use, and has not the meaning which this form has elsewhere (Mtth. 1118 f. Mdv. 114. Janson de graeci serm. paulo post futuro. Rastenburg 1844. 4.).

viii. 8. contains a similar instance.—In Rom. vi. 1. and 15. the Conjunctive is the preferable reading, as in Luke iii. 10. Jo. vi. 5.; but in Rom. vi. 2. the authority for ζήσομεν predominates, and the Future here forms a distinct contrast to the Aor. ἀπεθάνομεν. Mr. iv. 13. and 1 Cor. xiv. 7. are strict Futures. In Mt. vii. 16. ἐπιγνώσεσθε does not contain a precept (ye *shall*), but a simple statement of what time would bring about: by their fruits ye will know them (in the course of your observations). Rom. vi. 14. expresses an assurance which is essentially connected with the Apostle's reasoning. 1 Cor. xv. 29. ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν should perhaps be rendered: else (if Christ is not risen) what will they do (begin) who are baptized for the dead (are they in such case baptized)? The Pres. ποιοῦσιν is manifestly a correction. The phrase τί οὖν ἐροῦμεν always means *quid dicemus*, and not *quid dicamus?* 1 Cor. xiv. 15. προσεύξομαι τῷ πνεύματι, προσεύξομαι δὲ καὶ νοΐ is not a resolution, but a Christian maxim the believer intends to follow. The Fut. is better authenticated than προσεύξωμαι, which is perhaps only a correction. In 2 Cor. iii. 8. ἔσται refers to future δόξα. As to such phrases as θέλεις ἑτοιμάσομεν and τί αἱρήσομαι οὐ γνωρίζω, where the Conjunctive also would be suitable, see § 41. *a.* 4. and *b.* 4.

In the phrase ἐρεῖ τις *dicat* aliquis 1 Cor. xv. 35. Jas. ii. 18. the Fut. denotes a merely supposed case. The Greek idiom is here more precise than the Latin: *some one will say*, I suppose, expect, the objection. So ἐρεῖς οὖν *dices igitur* Rom. ix. 19. xi. 19. Heb. xi. 32. ἐπιλείψει με διηγούμενον ὁ χρόνος is decidedly to be taken as a Future: Time (I foresee) will fail me (*deficiet* me tempus, Philostr. her. p. 686. ἐπιλείψει με ἡ φωνή, comp. also longum *est* for the German and Latin idiom longum *esset* etc.[1]). Also Luke xi. 5. τίς ἐξ ὑμῶν ἕξει φίλον καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου the Fut. is appropriately used. When the interrogative form is dropped, the ordinary Future remains: None of you will go to his friend at midnight (such an emergency will never take place). Lastly, it has to be remarked, that in Mt. v. 39. 41. xxiii. 12. the notion of possibility is connected rather with ὅστις than with the Fut. In Jas. ii. 10., however, the best Codd. have the Conjunctive. It would be altogether incongruous to explain the Future as indicating purely a wish Rom. xvi. 20. Ph. iii. 15. iv. 7. 19. Mt. xvi. 22.

As to the use of Fut. for the Imperative, see § 43, 5.

[1] The case is different, when the thought is expressed with ἄν in the Optative, as in Dion. H. 10. 2086. ἐπιλείποι ἄν με ὁ τῆς ἡμέρας χρόνος.

Some critics strangely maintain, that the Fut. is used for the Preterite in Rev. iv. 9. ὅταν δώσουσι τὰ ζῶα δόξαν - - τῷ καθημένῳ ἐπὶ τοῦ θρόνου - - πεσοῦνται οἱ εἴκοσι τέσσαρες πρεσβύτεροι, etc. The passage must be rendered: *When* (whenever) *the beasts shall give glory - - shall fall down.* On the other hand, the Fut., in expressing general truths, sometimes very nearly assumes the import of the Present, as: Gal. ii. 16. ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σάρξ Rom. iii. 20. This, however, is a rule which, since the introduction of Christianity, *continues to be in force* in the world. The same construction, substantially, occurs also in Rom. iii. 30. ἐπείπερ εἷς ὁ θεός, ὃς δικαιώσει περιτομὴν ἐκ πίστεως etc., where δικαιοῦν is regarded as an act of God constantly thus realised. In Luke i. 37. ἀδυνατήσει is found in a quotation from the Old T. in reference to what is true at all times (Theocr. 27, 9. see Hm. emend. rat. p. 197.) comp. Rom. vii. 3. But in Mt. iv. 4. ζήσεται from Deut. viii. 3. rather denotes a rule established by God: *shall live.*

Note 1. The connection of different Tenses by καί (Poppo Thuc. I. I. 274 sq. Reisig Oed. Col. 419. Jacobs Achill. Tat. p. 700. Stallb. Plat. Euthyphr. p. 59 a.), which we have already illustrated by examples, is partly accidental,—as, when an author is writing without rigorous precision, any one of several Tenses may be employed without any difference in the sense; and partly intentional (Heb. ii. 14. 1 Cor. x. 4. xv. 4. Jas. i. 24. Jo. iii. 16. etc.). The former, perhaps, is the case in Rev., as: iii. 3. xi. 10. xii. 4. xvi. 21. etc. In none of these passages is there any impropriety in the use of the Tenses. Besides, were any anomaly found in such combination of Tenses (as, *e.g.* Eichhorn Einl. ins N. T. II. 378.), it would only be attributable to defective skill in writing Greek. See Winer's exeget. Studien I. 147 f.

Note 2. In the significations above elucidated, the Tenses are used only in the Indicative and Participle (Hm. emend. p. 189.). In the other Moods, that is, the Conjunctive, Optative, Imperative, the Aorist rarely denotes past time (1 Pet. iv. 6.?), but rapid accomplishment or completion at once (comp. Pres. and Aor. Jo. iii. 16.) Hm. Vig. 748. without reference to any definite time, Rost 587. Mdv. 109.

MOODS.

SECTION XLI.

OF THE INDICATIVE, CONJUNCTIVE, AND OPTATIVE.[1]

According to Hermann, these Moods are distinguished from each other as follows :—

The Indicative denotes an *actual*, while the Conjunctive and Optative denote a purely *possible*, state or occurrence. The Conjunctive expresses *objective* possibility (the reality of the state or occurrence depending on circumstances);[2] the Optative, *subjective* possibility (a pure conception, as a wish),[3] Hm. emend. rat. I. 205 sqq. ad Vig. 901 sq., also de particula ἄν p. 76 sq.[4] Comp. also Schneider Vorles. I. 230 ff.[5]

With Klotz ad Devar., we have adopted this theory, as nothing more unexceptionable has yet been propounded. The theory of Madvig, at least, is not more satisfactory.

In the N. T. these Moods are, in the main, employed with strict propriety. Only, the Optative, as in the later Greek authors, who did not aim at classic refinement, is partially set aside (more than in Josephus), and in certain constructions is superseded by the Conjunctive.[6]

[1] Comp. *K. H. A. Lipsius* comm. de modorum usu in N. T. P. I. Lips. 1827. 8.

[2] " In conjunctivo sumitur res experientia comprobanda - - ; conjunctivus est debere quid fieri intelligentis ac propterea exspectantis quid eveniat," *Hm.* partic. ἄν p. 77.

[3] *Klotz* Devar. II. 104. : Optativus modus per se non tam optationis vim in se continet, quam cogitationis omnino, unde proficiscitur etiam omnis optatio. *Hm.* partic. ἄν p. 77. : Optativus est cogitantis quid fieri, neque an fiat neque an possit fieri quaerentis.

[4] P. 77. : Apertum est, in indicativo veritatem facti ut exploratam respici, in conjunctivo rem sumi experientia comprobandam, in optativo veritatis rationem haberi nullam, sed cogitationem tantummodo indicari. How *Kühner* combines this distinction between the Conjunctive and Optative with the peculiar *temporal* import of each, cannot be here explained in detail (Griech. Gr. II. 87 f.).

[5] In the following works views quite different from this are maintained : *W. Scheuerlein* über den Charakter des Modus in der gr. Sprache. Halle 1842. 4. (Progr.). *W. Bäumlein* über die gr. Modi und die Partikeln κεν u. ἄν. Heilbronn 1846. 8. (s. *Jahn* Jahrb. Bd. 47. S. 353 f. u. Zeitschr. f. Alterthumswiss. 1848. 104–106. 1849. 30–33.). *Aken* Grundzüge der Lehre von Tempus u. Modus im Griech. Güstrow 1850. 4. Comp. also *Doederlein* on Moods and Conjunctions, in his Reden u. Aufsätzen. Erlangen 1843. 8. nr. 9.

[6] In the living popular language of Greece the Optative is not in use ; and it is still a question how far, if at all, it was used in the popular speech of the ancient Greeks. In most civilised countries, certain forms and expressions, peculiar to the refined diction of the educated, are wanting in the language of the people.

a. IN INDEPENDENT SENTENCES.

2. The use of the Indicative in independent sentences is extremely simple in Greek. In reference to the N. T., we have, on this head, but two peculiarities to point out.

a. The Imperfect Indic. is sometimes employed, as in Latin (Zumpt p. 446.), where in Germ. or English the Conjunctive would be used, as: 2 Cor. xii. 11. ἐγὼ ὤφειλον ὑφ' ὑμῶν συνίστασθαι debebam commendari *I ought to have been commended of you*, Mt. xxv. 27. ἔδει σε βαλεῖν *thou oughtest to have put* etc. (2 Cor. ii. 3. Acts xxiv. 19. xxvii. 21.), Mt. xxvi. 9. ἠδύνατο τοῦτο πραθῆναι etc., xxvi. 24. καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη *it would have been better*, satius erat, 2 Pet. ii. 21. κρεῖττον ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης (Aristoph. nub. 1215. Xen. Anab. 7, 7, 40. Philostr. Apoll. 7, 30. Lucian. dial. mort. 27, 9. Diog. L. 1, 64.), Acts. xxii. 22. οὐ γὰρ καθῆκεν αὐτὸν ζῆν *he should not have been permitted to live* (he ought to have been put to death long ago), non debebat or debuerat vivere, comp. Mtth. 1138 f. Stallb. Plat. Symp. p. 74. The Greek and Latin writers here merely indicate what, independently of circumstances, *was proper*, what *should* or *should not* have taken place; and the reader, by combining this absolute statement with the actual fact, infers the implied disapproval of the latter. In German or English we express the same meaning by starting from the present state of the matter, and, through the use of the Conjunctive, disapproving what occasioned it. Both Moods are appropriate. It must not, however, be supposed that, in such Greek constructions, there is an omission of ἄν. Such expressions exclude, in the Greek mind, every contingency, according to which any particular case should or should not have existed. See Hm. partic. ἄν § 12. Ἐβουλόμην etc. vellem, without ἄν, is to be explained somewhat differently, as: Acts xxv. 22. ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι *I too should have liked to hear the man* (the account of him having awakened my curiosity), Aristoph. ran. 866. Aeschin. Ctesiph. 274 b. Arrian. Epict. 1, 19, 18. Lucian. dial. mort. 20, 4. abdic. 1. Char. 6. etc. Here is expressed, not a wish previously excited by another circumstance, *volebam*, but a wish still felt by the speaker. This, however, is not directly stated by him, *volo*, as the gratifying of it does not depend purely on his will (1 Tim. ii. 8. 1 Cor. xvi. 7. Rom. xvi. 19. etc.). Neither can the wish here be expressed by ἐβουλόμην ἄν, for that would imply the counterpart, *but I will not*, Hm. partic. ἄν p. 66 sq., nor by what is

much weaker, *βουλοίμην ἄν* (Xen. Oec. 6, 12. Krü. 163.), *velim, I should like;* but definitely: *I felt a wish*, and should do so still, could it be gratified, Bhdy p. 374. Kühner II. 68. (a conditional clause being understood.).[1] So also Rom. ix. 3. *ηὐχόμην γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου* optarem ego etc., and Gal. iv. 20. see Winer's Comment. *in loc.* (It is otherwise in 2 Cor. i. 15. Phil. 13. 14., where the Aorists express what actually took place, and in 2 Jo. 12. *ἠβουλήθην.*)

In Jo. iv. 4. etc. *ἔδει* is to be taken as an ordinary Imp. Indic., denoting a real fact. On the contrary, in Heb. ix. 26. *ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν* the particle *ἄν* might have been expected, as something that, according to a certain supposition, must have taken place, is expressed. The Codd., however, do not give it, and its omission is immaterial. Comp. Hm. Eurip. Bacch. p. 152. Bhdy 390. see § 42, 2. In Rom. xi. 6. 1 Cor. vii. 14. v. 10. the Indicatives Pres. are usually rendered as Conjunctives. The meaning, however, of the first two passages is simply this: *then* (in that case, that is, if *ἐξ ἔργων*) *grace is no longer grace, then* (in the case of the husband's not being sanctified by the wife) *are your children unclean.* In 1 Cor. v. nearly all the better Codd. have *ὠφείλετε*. See, further, Ast Plat. legg. p. 162 sq. Stallb. Plat. Euthyphr. p. 57.

In 1 Cor. vii. 7. *θέλω πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτόν* the Ind. Pres. is not used, as Pott maintains, for *θέλοιμι* or *ἤθελον*. Paul actually entertained this wish, directing his attention merely to the advantage that would thus accrue to men, becoming Christians, and not to the obstacles. Had he referred to these, he would have said: *I could wish*, or *I could have wished, velim* or *vellem*. Baumgarten has accurately explained the passage. In the same way we must explain 1 Cor. vii. 28., where, according to Pott, *φείδομαι* is equivalent to *φειδοίμην ἄν*.

All recent expositors have correctly explained 2 Cor. xii. 9. *ἀρκεῖ σοι ἡ χάρις μου*, which Luther inaccurately rendered: *be satisfied with my grace.* Intensity of signification of another kind has been ascribed to the Indic. in 1 Cor. v. 7: *καθώς ἐστε ἄζυμοι* esse *debetis.* This rendering, however, is quite unwarranted. See Mey.

3. The Ind. Pres. sometimes occurs also in indirect questions, when, in Latin, the Conjunctive would be used, as: Jo. xi. 47. *τί ποιοῦμεν; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ*, quid faciamus?

[1] Schoemann ad Isaeum p. 435. takes a different view: Addita particula *ἄν* voluntatem significamus a conditione suspensam: *vellem, si liceret;* omissa autem particula etiam conditionis notio nulla subintelligitur, sed hoc potius indicatur, vere nos illud voluisse, etiamsi omittenda fuerit voluntas, scilicet quod frustra nos velle cognovimus. This, however, might not be applicable to all passages.

what can we do? what *is to be done?* Lucian. pisc. 10. asin. 25. The Ind., however, here strictly denotes that something must undoubtedly be done. The question τί ποιῶμεν invites deliberation (comp. Acts iv. 16.). On the contrary, τί ποιοῦμεν implies that *something* is to be done, and inquires *what* that is. On this (rhetorical) Ind. Pres., which mainly occurs in conversation or public speaking, see Heind. Plat. Gorg. p. 109. and Theaet. p. 449. Stallb. Plat. rep. I. 141. Bhdy 396.

The Greeks carry this still further. They even say, *e.g.*, πίνομεν *we are drinking*, i.e. *we are to drink*, when the cup has been lifted up (Jacobs Achill. Tat. p. 559.). To this head, however, Gal. vi. 10. ἐργαζόμεθα τὸ ἀγαθόν, which is the reading in good Codd. and which Lchm. has printed, can hardly be referred. See Mey. As to Jo. xxi. 3. comp. § 40, 2.

The meaning of 1 Cor. x. 22. ἢ παραζηλοῦμεν τὸν κύριον; which Schott still renders by the Conjunctive, is probably: *or do we provoke God?* is our conduct fitted to awaken God's wrath? Παραζ. expresses, not what may have taken place in time past (as even Rück. has explained it), but what is actually taking place. Rom. viii. 24. ὃ βλέπει τις, τί καὶ ἐλπίζει; is not (Schott) quare insuper speret? The passage unquestionably means, not: *he may no longer hope for;* but, *he no longer hopes for.* On the Ind. Fut. for the Conjunctive, see § 40, 6.

The Indicatives in Jas. v. 13. κακοπαθεῖ τις ἐν ὑμῖν, - - ἀσθενεῖ τις ἐν ὑμῖν, denoting a case represented as real, are attended with no difficulty: *some one is afflicted among you,* - - *some one is sick among you,* etc. Demosth. cor. 351 c. (where a point of interrogation is superfluous, Krü. 160.). In Greek authors, even a Preterite is used in this way, Mtth. 1155.

4. The Conjunctive is used in independent clauses,

a. When an exhortation or resolution (conjunct. adhortativus) is expressed, as: Jo. xiv. 31. ἐγείρεσθε, ἄγωμεν ἐντεῦθεν xix. 24., 1 Cor. xv. 32. φάγωμεν καὶ πίωμεν, αὔριον γὰρ ἀποθνήσκομεν, Ph. iii. 15. ὅσοι οὖν τέλειοι, τοῦτο φρονῶμεν, 1 Th. v. 6. γρηγορῶμεν καὶ νήφωμεν, Luke viii. 22. The Codd. occasionally vary between the Conjunct. and the Fut. Heb. vi. 3. 1 Cor. xiv. 15. Jas iv. 13., but in the first two passages there is preponderating evidence in favour of the Conjunctive.—Sometimes the Conjunctive is used,

b. In undetermined questions (conjunct. deliberativus, Mtth. 1170. Bhdy 396. Kühner II. 102.), as: Mr. xii. 14. δῶμεν ἢ μὴ δῶμεν; *should we give or not give?* Rom. vi. 1. ἐπιμένωμεν τῇ

ἁμαρτίᾳ; 1 Cor. xi. 22.; also in the 3d and 2d Pers., as Luke xxiii. 31. εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται; and Mt. xxvi. 54. πῶς πληρωθῶσιν αἱ γραφαί; *how should the Scriptures be fulfilled?* xxiii. 33. πῶς φύγητε (Jo. v. 47. Var.). Under this head comes the Conjunctive used in certain set phrases, as: Luke ix. 54. θέλεις εἴπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ; (Hm. de ellips. p. 183.) *wilt Thou that we* etc. Mt. xiii. 28. xxvi. 17. Mr. xiv. 12. Luke xxii. 9. Comp. Eurip. Phoen. 722. βούλει τράπωμαι δῆθ' ὁδοὺς ἄλλας τινάς; Xen. Mem. 2, 1, 1. βούλει σκοπῶμεν; Aesch. Ctesiph. 297 c. Lucian. dial. m. 20, 3. See also Mt. vii. 4. ἄφες ἐκβάλω τὸ κάρφος etc. 1 Cor. iv. 21. It is a mistake to supply, in such cases, ἵνα or ὅπως (Lehmann Lucian. III. 466.). In some passages, Codd. have the Fut., which, in these phrases, Greek authors do employ, though not very frequently. See Lob. Phryn. p. 734. and Fr. Matth. p. 465. 761. (in the Sept. see Heb. viii. 5.) comp. *e.g.* Ex. xxv. 40. ὅρα ποιήσεις κατὰ τὸν τύπον etc.

In questions, the Fut. instead of the Conjunct. deliber. of 3d Pers. is, according to the testimony of the Codd., frequently employed in the N. T. See above, § 40, 6. Even in Rom. x. 14 f. it is to be retained, though, in Greek authors, the Conjunctive, in this person too, not unfrequently occurs (Stallb. Plat. Men. p. 103. Krü. 161.): Soph. Aj. 403. ποῖ τις φύγῃ; Oed. Col. 170. ποῖ τις φροντίδος ἔλθῃ; (1. Pers. verse 311.) Plato Soph. 225 a. Arrian. Epict. 3, 22, 96. In Luke xi. 5. the Fut. Ind. and the Conjunctive are connected— τίς ἐξ ὑμῶν ἕξει φίλον καὶ πορεύσεται πρός αὐτόν - - καὶ εἴπῃ αὐτῷ; see Mtth. 1171. Hm. partic. ἄν p. 87. Stallb. Plat. Phileb. p. 26. and Phaed. p. 202. Bornem. Luc. p. 147. Bmln. p. 182.

Regarding Jas. iv. 15. ἐὰν ὁ κύριος θελήσῃ καὶ ζήσωμεν (ζήσομεν) καὶ ποιήσωμεν (ποιήσομεν) τοῦτο ἢ ἐκεῖνο a learned controversy has been carried on between Fritzsche (Leipz. Literatur-Zeit. 1824. S. 2316. and n. krit. Journ. V. S. 3 ff.) and Bornem. (n. krit. Journ. VI. S. 130 ff.). The former would make the secondary clause begin at καὶ ποιήσομεν (for this reading is to be preferred); the latter would make it begin at καὶ ζήσωμεν (retaining also ποιήσωμεν). The former renders the passage: *if the Lord will and we live, we shall do this or that;* the latter: *if it please the Lord, let us seek to be supported, let us do this or that.* Every one must feel that there is something incongruous in the expression: *Please God, we shall live;* and B. himself has perceived this, as he translates ζήσ.: *we shall use life.* But this explanation appears forced, and not warranted by Biblical usage. There is nothing remarkable in the occurrence of καί at the beginning of the Apodosis (2 Cor. xi. 12.). In regard to this, I agree with Fr. On the other hand, he was wrong in maintaining that ποιήσομεν is *far* better established than ζήσομεν.

Critical authorities are nearly equal. Only, from Cod. Meerm. (by Dermout) *ποιήσομεν* (but not *ζήσομεν*) has been adduced. As, in the words in question, a mistake in transcribing might very easily occur, we should perhaps adopt as the most likely reading: *ἐὰν ὁ κύριος θελήσῃ καὶ ζήσωμεν, καὶ ποιήσωμεν* etc. (verse 13.).

5. The Optative is used, in independent clauses, when a wish is to be expressed, as: Acts viii. 20. *τὸ ἀργύριόν σου σὺν σοὶ εἴη εἰς ἀπώλειαν*, Rom. xv. 5. Phil. 20. *ἐγώ σου ὀναίμην*, 1 P. i. 2. 2 P. i. 2. 1 Th. iii. 11 f. v. 3. 2 Th. iii. 5. (in 2 Cor. ix. 10. 2 Tim. ii. 7. the Futures are to be restored, as is the Imperat. *λαβέτω* in Acts i. 20.). As to the Sept. see some remarks in Thiersch p. 101. Comp. 1 Kings viii. 57. Ps. xl. 3. Tob. v. 14. x. 12. xi. 16.

Instead of the Optative, the Hebrew frequently employs a question to denote a wish, as: 2 Sam. xv. 4. *τίς με καταστήσει κριτήν utinam quis me constituat!* This construction, however, occurs also in Greek poets. Fr. Rom. II. 70. Yet it is on insufficient grounds that Rom. vii. 24. *τίς με ῥύσεται* etc. has been taken as a wish expressed in the form of a question. A question expressive of perplexity and conscious helplessness is here peculiarly appropriate, and requires no *μετάβασις εἰς ἄλλο γένος*.

b. USE OF THESE MOODS IN DEPENDENT CLAUSES.

1. The particles of design, *ἵνα* and *ὅπως* (which, however, both signify *quo modo, ut;*—regarding *μή* see below, § 56.), are quite naturally construed with the Conjunctive and Optative (according to distinction, above pointed out, between the two Moods), as design refers to the future, and, consequently, to something still to be carried into effect. They could only take the Indic. of the Future, unless some incongruity existed in the writer's conceptions.[1]

In the N. T. these particles are usually followed by

a. The Conjunctive, and then *α.* not only after the Present, as: Mt. vi. 2. *ποιοῦσιν - - ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων*, 2 Tim. ii. 4. *οὐδεὶς στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις, ἵνα τῷ στρατολογήσαντι ἀρέσῃ*, 10. *πάντα ὑπομένω διὰ τ. ἐκλεκτούς, ἵνα καὶ αὐτοὶ σωτηρίας τύχωσι* (Mr. iv. 21. Luke viii. 12. Rom. xi. 25. 1 Jo. i. 3. Heb. ix. 15. 1 Cor. vii. 29. Gal. vi. 13.; the Conjunctive here denoting [Hm. Vig. 850.] what is regarded as something actually about to take place,—what is actually and immediately in view, consequently as objectively possible),—and after the Im-

[1] See, in general, *Franke* in the Darmstädter Schulzeit. 1839. S. 1236 ff. *Klotz* Devar. II. 615 sqq.

perat. and the Fut., as: 1 Tim. iv. 15. ἐν τούτοις ἴσθι, ἵνα σου ἡ προκοπὴ φανερὰ ᾖ, Mt. ii. 8. ἀπαγγείλατέ μοι, ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ, v. 16. xiv. 15. Acts viii. 19. xxiii. 15. 1 Cor. iii. 18. 1 Jo. ii. 28., Jo. v. 20. μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε, Ph. i. 26.; also after the Conjunct. adhort. or deliber., as in Rom. iii. 8. Luke xx. 14. Jo. vi. 5. etc.,—all in accordance with the preceding remarks, and quite in conformity to the rule (Hm. Vig. 850.);—but also β. after the Preterite, when it denotes a really past time[1] (comp. Gayler de partic. gr. sermon. negat. p. 176 sq.), and there occasionally exists a reason for selecting *this* Mood instead of the Optative (Hm. Vig. 791. Krü. 166.).[2] Accordingly, in the following passages the Conjunctive may denote an action still *continued* in itself or its results, or frequently recurring (Hm. Vig. 850. and ad Eurip. Hecub. p. 7. Heind. Plat. Protag. § 29. Stallb. Plat. Crit. p. 103. Ast Plat. legg. p. 93. Klotz Devar. II. 618.): 1 Tim. i. 16. ἠλεήθην, ἵνα ἐν ἐμοὶ πρώτῳ ἐνδείξηται Ἰ. Χριστὸς τὴν πᾶσαν μακροθυμίαν, ver. 20. οὓς παρέδωκα τῷ σατανᾷ, ἵνα παιδευθῶσι μὴ βλασφημεῖν, Tit. i. 5. κατέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ λείποντα ἐπιδιορθώσῃ, ii. 14. ὃς ἔδωκεν ἑαυτὸν περὶ ἡμῶν, ἵνα λυτρώσηται ἡμᾶς, Rom. vi. 4. συνετάφημεν αὐτῷ, ἵνα - - καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν, 1 Jo. iii. 5. ἐφανερώθη, ἵνα τὰς ἁμαρτίας ἡμῶν ἄρῃ, ver. 8. ἐφανερώθη, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου, v. 13. ταῦτα ἔγραψα ὑμῖν, ἵνα εἰδῆτε, comp. Luke i. 4. (Plat. Crit. 43 b. rep. 9. 472 c. legg. 2. 653 d. Xen. Mem. 1, 1, 8. Aelian. 12, 30.). In other passages, *e.g.* Acts v. 26. ἤγαγεν αὐτούς, - - ἵνα μὴ λιθασθῶσιν, Acts ix. 21. εἰς τοῦτο ἐληλύθει, ἵνα - - ἀγάγῃ, the Conjunctive may denote an intended result, *of the occurrence of which the speaker entertains no doubt whatever*, comp. Mr. viii. 6. ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθῶσι (*that they might* - - which they could not possibly hesitate to do) xii. 2., Acts xxv. 26. προήγαγον αὐτὸν ἐφ' ὑμῶν, ὅπως τῆς ἀνακρίσεως γενομένης σχῶ τί γράψω. (The Optative would express the design of effecting an uncertain result, Mtth. 1182. 1184.) Lastly, the construction in Mt. xix. 13. προσηνέχθη αὐτῷ τὰ παιδία, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς, Mr. x. 13. προσέφερον αὐτῷ παιδία, ἵνα ἅψηται αὐτῶν is probably to be accounted for by the fact that the Greeks sometimes produce, in a narration, the pre-

[1] For where a Perfect in meaning stands for a Present, ἵνα or ὅπως with the Conjunctive cannot be out of the way, Jo. vi. 38. Luke xvi. 26. Acts ix. 17. 1 Jo. v. 20.

[2] Many other distinctions have been laid down by *Wex* in the epist. crit. ad Gesenium (Lips. 1831. 4.) p. 22 sqq. It may, however, be asked whether such minute distinctions are in accordance with the genius of a lively language.

cise statements of a third party, or, at least, employ the same Moods that he would have used, had he been present (Heind. Plat. Protag. p. 502. 504. Poppo Xen. Cyrop. p. 189 sq. and Thuc. I. I. 141 sq.). Accordingly, the rendering here must be: *that* he may, instead of he might (Optative), lay, etc. The reader is thus more vividly made as it were a beholder of the scene described (Klotz as above, p. 618 sq. 682.). Comp. Jo. xviii. 28. Mt. xii. 14. As, however, β. the Optative in indirect discourse, so frequent in classic authors, never occurs in the N. T., it cannot be supposed that the sacred writers intentionally made this nice distinction. They, no doubt, unconsciously avoided employing the Optative where a classical author would have to a certainty employed it (*e.g.* Jo. iv. 8. vii. 32. Luke vi. 7. xix. 4. 2 Cor. viii. 6. Heb. ii. 14. xi. 35. etc.). In fact, in later Greek the Optative gradually fell into disuse, and in popular speech was probably never used as in written Attic, if used at all. Plutarch, for instance, usually employs the Conjunctive[1] where in standard Attic the Optative would have been used. The same use of the Conjunctive for the Optative characterises the Hellenistic, as may be seen from every page of the Sept., the Apocryphal and Pseudepigraphic writings, etc. (Thilo Act. Thom. p. 47.).

b. Particles of design are also followed by the Ind. Fut. (after a Pres. and Perf. comp. Hm. Vig. 851.), as: Rev. xxii. 14. μακάριοι οἱ ποιοῦντες τὰς ἐντολὰς αὐτοῦ, ἵνα ἔσται ἡ ἐξουσία αὐτῶν etc. (the Conjunctive immediately follows), iii. 9. vi. 11. xiv. 13. (Var.), Jo. xvii. 2. ἔδωκας αὐτῷ ἐξουσίαν - - ἵνα - - δώσει αὐτοῖς (al. δώσῃ), 1 Pet. iii. 1. 1 Cor. xiii. 3. (Var.) Gal. ii. 4. (Var.). Comp., further, the Var. Rev. xiii. 16. (on the other hand, in the O. T. quotation Eph. vi. 3. the construction in question is directly followed by ἔσῃ, which must not be supposed to depend on ἵνα. In the same way may be explained also the Var. ἐξαναστήσει and καθίσεσθε in Mr. xii. 19. and Luke xxii. 30.). The Fut. never occurs in the N. T. with ὅπως (for ὅπως - - ζήσεται Mr. v. 23. has little authority), but in Greek authors, is not unfrequent, as: Xen. A. 3, 1, 18. Theophr. char. 22. Isocr. perm. 746. Dem. Mid. 398 b. Soph. Philoct. 55. comp. Bornem. Xen. Anab. p. 498. Klotz as above, p. 683 sq. Gayler de partic. negat. p. 211. 321. Rost 647 f. The Fut. then usually denotes a *continued* state, while the Aor. Conjunct. expresses an instantaneous event. This construction with ἵνα also appears to

[1] Even in early authors particles of design are more frequently construed with the Conjunctive after a Preterite than was formerly admitted. See *Bremi* Lys. exc. 1. p. 435 sqq.

Elmsley Eurip. Bacch. p. 164. unquestionable. See, on the other hand, Hm. Soph. Oed. Col. 155. and de partic. ἄν p. 134. Klotz Devar. II. 630. In all the passages referred to this head, ἵνα is to be rendered by *ubi* or *where*. Instances of this construction actually occur in Later writers (Cedren. II. 136.), the Fathers (Epiph. II. 332 b.), and the Apocryphal writings (Evang. apocr. p. 437. Thilo apocr. 682.) comp. Schaef. Demosth. IV. 273. In the N. T. this Mood, in accordance with the preceding remarks, is pretty well established, though, owing to Itacism, the forms of the Ind. and of the Conj. might easily have been interchanged by transcribers. *c.* The connecting of ἵνα with the Pres. Ind.,[1] of which two instances occur almost without Var.—1 Cor. iv. 6. ἵνα μάθητε - - ἵνα μὴ φυσιοῦσθε, and Gal. iv. 17. ζηλοῦσιν ὑμᾶς - - ἵνα αὐτοὺς ζηλοῦτε; are very remarkable; as the Pres. Ind. after a particle of design seems illogical. Hence Fr. Matth. p. 836 sq. maintained that in both passages ἵνα is not the Conjunction, but the Adverb *ubi*. This view was taken up by Mey., after Fr. had adopted a different reading in the first passage (Fritzschior. Opusc. p. 186 sqq.)[2] According to Fr. the rendering should be: *whereby you* (then) *are not puffed up,—in which case you are zealous in regard to them.* But, besides the fact that in the whole compass of the Greek Bible ἵνα never once occurs as an Adverb, the Pres. in both passages would be surprising, and, in the first passage, οὐ was perhaps to be expected. Moreover, in both passages, as Mey. himself admits, ἵνα, denoting design, is quite in accordance with the Apostle's meaning. For these reasons it appears to me that ἵνα with the Ind. Pres. is to be regarded as an impropriety of Later Greek.[3] The passage from Acta Ignat. ed. Ittig. p. 538. does not furnish satisfactory proof, as ἀπολοῦνται might be taken for the Attic Fut. In Geopon. 10, 48, 3. Himer. 15, 3. the Ind. may perhaps have been written instead of the Conjunctive. On the other hand, in later works, ἵνα with the Ind. Pres. occurs so frequently as to preclude the supposition that every instance is a mistake of transcribers. See Malal. 10. p. 264. ἐπιτρέψας ἵνα πάντες - - βαστάζουσιν, 12. p. 300. ἐποίησε κέλευσιν ἵνα - - χρηματίζουσι, Acta Pauli et Petri 7. προάγει, ἵνα μία πόλις ἀπόλλυται, 20. ἐδίδαξα ἵνα τῇ τιμῇ ἀλλήλους προηγοῦνται,

[1] Valckenaer's Note on 1 Cor. confounds the Indic. Preterite, Future, and Pres., and is, consequently, useless.

[2] He adopted ἵνα μὴ - - φυσιοῦσθαι for ἵνα μὴ - - φυσιοῦσθε. See, on the other hand, Mey.

[3] Modern Greek, *e.g.* in the Confess. Orthod., usually puts the Ind. after 'νά or διὰ 'νά.

Acta Pauli et Thecl. p. 45. *ἵνα γάμοι μὴ γίνονται ἀλλὰ οὕτως μένουσιν*, Evang. apocr. p. 447.[1] This construction is supposed to occur even in the N. T., good Codd. having Jo. xvii. 3. *ἵνα - - γινώσκουσι*. Either Paul actually wrote thus (yet see Bengel on 1 Cor. iv.), or the forms were introduced in these passages by transcribers at an early date. It is worthy of remark, however the case may be, that in both instances the verb ends in *ω*.

When the Optative (after a Pres.) follows *ἵνα*, as in Eph. iii. 16. *κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα τοῦ κυρίου - - ἵνα δῴη ὑμῖν* etc. (where, however, very good Codd. have *δῷ*), *ἵνα* is not properly a particle of design; but the sentence which it commences expresses the object of a wish and prayer (*that He may give*), and the Opt., as modus optandi, is even on this account selected. See Harless on Eph. i. 17. Besides, the Opt. is used after *ἵνα* or *ὅπως*, *that, in order to*, when it depends on a clause expressive of a wish, Soph. Philoct. 325. and Aj. 1200. see Hm. on the latter passage, and Wex epist. crit. p. 35. (In Eph. as above, it is unnecessary, with Lchm. and Fr. Rom. III. 230., to read *δώῃ*, an Ionic Conjunctive not sufficiently established in the N. T.)

2. In *hypothetical* sentences four kinds of construction occur (Hm. Vig. 834. 902.):[2]

a. A simple supposition: *if thy friend come, give him my regards* (the case is put as one that will be found real). Here *εἰ* is used with the Indic., quae particula per se nihil significat praeter conditionem, Klotz Devar. 455. comp. p. 487.

b. Condition with assumption of objective possibility (where the result will decide whether or not the condition is to be realised): *if thy friend come* (I do not know whether he will come, time will show). Here *ἐάν* (*εἰ ἄν* see Hm. partic. *ἄν* p. 95 sqq.) with the Conjunctive is used.

c. Condition assumed as *subjectively* possible—a mere supposition:

[1] Xen. Athen. 1, 11. *ἵνα λαμβάνων μὲν πράττει* (which Sturz still adduces in his Lexic. Xenoph.) was long ago changed into *λαμβάνωμεν πράττει*. See Schneider *in loc.*

[2] See also ad Soph. Antig. 706. ad Soph. Oed. C. 1445. ad Eur. Bacch. 200. *Klossmann* de ratione et usu enuntiator. hypothet. linguae gr. Vratisl. 1830. *Kiesling* 2 Programm. de enunciatis hypothet. in lingua gr. et lat. Cizae 1835. 45, 4. *Recknagel* zur Lehre von den hypothetischen Sätzen mit Rücksicht auf die Grundformen derselben in der griech. Sprache. Nürnberg 1843 ff. III. 4. Besides, it can easily be conceived that, in many sentences, either *εἰ* or *ἐάν* might be used with equal propriety, the selection depending on the writer's impressions. The later writers are not at pains to distinguish the one from the other. It is worthy of remark, that Euclid almost always uses *ἐάν* with the Subjunctive of a case of pure geometry.

if thy friend should come (the case being conceivable and probable), *I might present my respects to him.* Here εἰ with the Optative is used.

d. Condition believed to be contrary to the fact: *were there a God, He would govern* (but there is not, says the Atheist). Had there always existed a God, He would have prevented evil (but there has not). Here εἰ is construed with the Ind., the Imperf. being used first, and then the Aor. or (much more rarely) the Plup. (Krü. 170.); and, in consequent clauses, one of these tenses. Why even a Preterite may be used has been explained by Hm. Vig. 821., comp. with this Stallb. Plat. Euthyphr. p. 51 sq. In general, see Klotz Devar. p. 450 sqq.

For ἐάν we sometimes find, as in Jo. xii. 32. xvi. 33. xx. 23. Luke iv. 7. (where, however, Tdf. has made no remark), in good Codd. (as B) ἄν, respecting which comp. Hm. Vig. 812. 822. It is by no means rare in Greek authors, even in Attic, though these prefer ἤν, which does not occur in the N. T.

The diction of the N. T. will be found entirely in accordance with the preceding rules.

a. α. Mt. xix. 10. *εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου - - οὐ συμφέρει γαμῆσαι,* 1 Cor. vi. 2. ix. 17. Rom. viii. 25. Col. ii. 5. (praes. seq. praes.); Mt. xix. 17. *εἰ θέλεις εἰσελθεῖν εἰς τὴν ζωήν, τήρει τὰς ἐντολάς,* viii. 31. xxvii. 40. Jo. vii. 4. 1 Cor. vii. 9. (praes. seq. imper.); Rom. viii. 11. *εἰ τὸ πνεῦμα τοῦ ἐγείραντος Ἰησοῦν - - οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας - - ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν,* Mt. xvii. 4. Acts xix. 39. Jo. v. 47. (praes. seq. fut.); 1 Cor xv. 16. *εἰ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται, if the dead do not rise* (I assume the case), *then is Christ not risen,* xiii. 1. 2 P. ii. 20. [Rom. iv. 14.] (praes. seq. perf.) comp. Demosth. ep. 3. p. 114 b.; Mt. xii. 26. *εἰ ὁ σατανᾶς τὸν σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη* comp. ver. 28. Luke xi. 20. (praes. seq. aor.) comp. Orig. de die domin. p. 3. Jani: *εἰ δὲ τοῦ ἔργου ἀπέχεις, εἰς τὴν ἐκκλησίαν δὲ οὐκ εἰσέρχῃ, οὐδὲν ἐκέρδανας.*—*β.* Acts xvi. 15. *εἰ κεκρίκατέ με πιστὴν τῷ κυρίῳ εἶναι, εἰσελθόντες - - μείνατε* (perf. seq. imperat.); 2 Cor. v. 16. *εἰ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστόν, ἀλλὰ νῦν οὐκέτι γινώσκομεν* (perf. seq. praes. comp. Demosth. c. Boeot. p. 639 a.); Jo. xi. 12. *εἰ κεκοίμηται, σωθήσεται* (perf. seq. fut.) Rom. vi. 5.; 2 Cor. ii. 5. *εἴ τις λελύπηκεν, οὐκ ἐμὲ λελύπηκεν* (perf. seq. perf.); vii. 14. *εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ κατησχύνθην* (perf. seq. aor.).—*γ.* Rom. xv. 27. *εἰ τοῖς πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ ἔθνη,*

ὀφείλουσι etc., 1 Jo. iv. 11. (aor. seq. praes.); Jo. xviii. 23. εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ, Rom. xi. 17, 18. Col. iii. 1. Phil. 18. (aor. seq. imper.); Jo. xiii. 32. εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, xv. 20.[1] (aor. seq. fut.).—*b.* Mt. xxvi. 33. εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι (fut. seq. fut., as Isocr. Archid. p. 280. Porphyr. abstin. 1, 24.); yet in Jas. ii. 11., where, according to the rec. fut. seq. perf., probably the true reading would give Present tenses in the preceding clauses. Such construction with the Fut. would be very nearly equivalent to that with ἐάν (Krü. 171.); yet, *if all shall be offended in Thee*, is a more decisive statement than, *if all should be offended*. In the latter, it is in general still uncertain whether all are to be offended: in the former, this is assumed as a fact (Christ has distinctly assured His disciples of this), comp. Hm. Vig. p. 900. *b.* If an *objective* possibility, with the expectation of a decision, is to be expressed, ἐάν always refers to something future (Hm. Vig. 834.), as: Jo. vii. 17. ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται etc., Mt. xxviii. 14. ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτόν. Hence the consequent clause usually contains a Future (Mt. v. 13. Rom. ii. 26. 1 Cor. viii. 10. 1 T. ii. 15. or, what is equivalent, an Aor. with οὐ μή Acts xiii. 41. Jo. viii. 51 f.) or an Imperat. (Jo. vii. 37. Mt. x. 13. xviii. 17. Rom. xii. 20. xiii. 4.), more rarely a Pres., and then either in the sense of a Fut. (Xen. A. 3, 2, 20.) or denoting something continued, Mt. xviii. 13. 2 Cor. v. 1., or a general maxim, Mr. iii. 27. 1 Cor. ix. 16. Jo. viii. 16. 54. Acts

[1] The only correct rendering of εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσι· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσι is: *if they have persecuted me*, they will persecute you also, etc. The words appear to me simply a special statement of the preceding general truth: οὐκ ἔστι δοῦλος μείζων τοῦ κυρίου αὐτοῦ: your lot will be as mine is; it can only be a repetition of persecution or acceptance. The words, at the moment when uttered, were ambiguous, as Jesus had experienced both persecution and acceptance. The *sequel*, however, shows what Jesus wished to be understood. It must not be overlooked that Jesus speaks of the treachery of the Jews in general, without reference to the exception of individuals. According to a new exposition put forth by Rector *Lehmann* in the Prog. lucubrationum satrar. et profan. Part I. (Lübben 1828. 4.), a *vis proportionalis* is to be attributed to *si*: quemadmodum me persecuti sunt, ita et vos persequentur; quemadmodum (prout) meam doctrinam amplexi observarunt, ita et vestram, etc.; but this import of the particle should have been established by various examples (in Jo. xiii. 14. 32. such force it obviously has *not*). The writer seems to have confounded the simple comparative *ut - - ita* (the parallel points of two reciprocal clauses) with the proportional *prout, inasmuch as*. There is a distinction to be made between these two: In a free translation, the first may be put for *si*, but the latter is not comprehended in the import of *si* or *si;* and every one must perceive that in the passage in question L. has given a twofold meaning to *si*, translating it first by *ut* and then by *prout*. See also *Lücke* in loc.

xv. 1. (Diog. Laert. 6, 44. 10, 152.). Perfects in consequent clauses take the import of the Pres. Rom. ii. 25. vii. 2. Jo. xx. 23. (on Rom. xiv. 23. and Jo. xv. 6. see § 40, 3.). The Aor. in the consequent clause occurs in 1 Cor. vii. 28. ἐὰν δὲ καὶ γήμῃς, οὐχ ἥμαρτες *thou hast not sinned* (thou art not in this case a sinner). Comp. Mtth. 1203. Klotz Devar. II. 451 sq. The Conjunctive depending on ἐάν may be a Conj. Pres. or a Conj. Aor. The latter (altogether the more usual) is, for the most part, exactly rendered in Latin by the Future.

That ἐάν 1 Cor. vii. 11., as Rück. maintains, refers to an event (possibly) already past, is a mistake, comp. Mey. In 2 Cor. x. 8. also Mey. has corrected Rückert's concessive acceptation of ἐάν.

c. Εἰ is used with the Optat. to denote *subjective* possibility (Hm. partic. ἄν p. 97.), and then, *α.* when a condition is conceived as of frequent recurrence (Klotz p. 492. Krü. 172.), as: 1 Pet. iii. 14. εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι even if ye shall suffer. Πάσχειν here is not indicated as a positive future event, but merely as something that may very probably occur, regarded without any reference to definite time (and as may often, in general, be the case). Else only in parenthetical clauses, but with the same reference, as: 1 Cor. xv. 37. σπείρεις - - γυμνὸν κόκκον, εἰ τύχοι (if it should so chance), σίτου (Dem. Aristocr. 436 c. Lucian. navig. 44. amor. 42. Toxar. 4., see Jacob on the last passage, and Wetst. on 1 Cor. xv.), 1 Pet. iii. 17. κρεῖττον ἀγαθοποιοῦντας, εἰ θέλοι τὸ θέλημα τοῦ θεοῦ, πάσχειν comp. Isocr. Nicocl. p. 52.—*β.* After a Preterite, when the condition is represented as the subjective purpose of the agent, as: Acts xxvii. 39. κόλπον τινὰ κατενόουν ἔχοντα αἰγιαλὸν εἰς ὃν ἐβουλεύοντο, εἰ δύναιντο, ἐξῶσαι τὸ πλοῖον, also Acts xxiv. 19. οὓς ἔδει ἐπὶ σοῦ παρεῖναι καὶ κατηγορεῖν, εἴ τι ἔχοιεν πρός με *if they had anything against me* (in their minds), Krü. 171. In Acts xx. 16. the Optat. might, in the same way, be expected; yet even in Greek authors sometimes (and that not merely in standing phrases, as above εἰ δυνατόν ἐστι) in orat. obliq. the Ind. is used, as: Ael. 12, 40. ἐκηρύχθη τῷ στρατοπέδῳ, εἴ τις ἔχει ὕδωρ ἐκ τοῦ Χοάσπου, ἵνα δῷ βασιλεῖ πιεῖν, comp. Engelhardt Plat. apol. p. 156. Further, see below nr. 5. (After ἐάν in orat. obliq. nobody would expect the Opt. in the N. T. Acts. ix. 2. Jo. ix. 22. xi. 57. Bttm. § 126, 8., yet comp. Hm. Vig. 822.)

For examples to *d.* see § 42

The exceptions from these rules in the N. T. text are but very few, and these, for the most part, only occur in particular Codd. They are: *a.* εἰ with the Conjunctive[1] in 1 Cor. ix. 11. εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσωμεν (according to good Codd.), xiv. 5. ἐκτὸς εἰ μὴ διερμηνεύῃ (al. διερμηνεύει) *except he interpret*, Rev. xi. 5. Var. (Sir. xxii. 24.).[2] This Mood after εἰ was long excluded from all editions of Attic authors. It is now admitted to occur even in prose, see Hm. Soph. Aj. 491. and de partic. ἄν p. 96. Poppo Cyrop. p. 209. and Emend. ad Mtth. Gramm. (Frkf. 1832.) p. 17. Schoem. ad Isaeum p. 463. Klotz Devar. II. 500 sqq. The distinction between εἰ with the Conjunctive and ἐάν or ἤν is thus determined by Hm. (de partic. ἄν p. 97. and ad Soph. Oed. R. p. 52 sq. comp. Klotz as above 501.): εἰ puts the condition simply, but with the Conjunctive, as depending on the consequence; so also ἐάν, but less decisively, in as far as ἐάν makes the condition depend on accidental circumstances: *if anyhow* or *perhaps*. The proper rendering of the two passages above quoted would be: ἐκτὸς εἰ μὴ διερμηνεύῃ *nisi si interpretetur*, on which the result will decide, refertur ad certam spem atque opinionem, futurum id esse (vel non esse). On the contrary, ἐάν would make the matter doubtful: *he should perhaps*, which may be the case, *interpret*. This would have been inadequate, as the gift of interpreting did exist, and was frequently exercised. In later prose this Conjunctive became more and more frequent (Jacobs Achill. Tat. p. 681. and Athen. p. 146. Locella Xen. Ephes. p. 185. Jacob Lucian. Tox. p. 53. Jacobitz Index p. 473. Schaef. Ind. ad Aesop. p. 131.), that is, in Byzantine authors (Index to Malalas and Theophanes), and in Hellenistic works (Thilo Acta Thom. p. 23.), and almost uniformly in the Canon. Apost. and the Basilic. (in the Sept. comp. Gen. xliii. 3. 4.). In these writers a fixed distinction between εἰ with the Conjunctive, and the same particle with the Ind., cannot be traced. Many doubt whether such a distinction existed even in standard Attic (Rost S. 632. comp. Mtth. 1210 f.). It is, therefore, uncertain whether or not Paul had in view the nice distinction specified above. *b.* Ἐάν is followed by the Ind. (Klotz p. 468.), and then not solely—*α.* the Ind. Pres. (Sept. Lev. i. 14. Acta apocr. 259.), as, according to good Codd., in Rom. xiv. 8. ἐὰν ἀποθνήσκομεν, τῷ κυρίῳ ἀποθν.,—a general truth: *cum morimur* (without reference to its being decided by the result, whether

[1] Luke ix. 13. means: *unless we should* go and buy some, and the Mood does not depend on εἰ. The same is the case in the phrase ὥσπερ εἰ ἄν Mtth. 1205. Plat. Cratyl. 425 d. εἰ μὴ ἆρα δὴ - - καὶ ἡμεῖς - - ἀπαλλαγῶμεν, would be similar; but others read ἀπάλλαγείμεν.

[2] In 1 Th. v. 10. the rec. text, with all the better Codd., has ἵνα, εἴτε γρηγορῶμεν εἴτε καθεύδωμεν, ἅμα σὺν αὐτῷ ζήσωμεν, where (after a Pret. in the principal clause) a more classical writer would have used in both passages an Opt. Comp. Xen. A. 2, 1, 14. Yet ἵνα with the Conj. is here used according to b. 1., and such construction in secondary clauses is quite proper.

we are to die or not), 1 Th. iii. 8. (in Gal. i. 8. the Ind. has little authority);[1] or the Ind. Fut., as in Jo. viii. 36. ἐὰν ὁ υἱὸς ὑμᾶς ἐλευθερώσει, Acts viii. 31. (where, however, there is preponderant authority for the Conj.), Luke xi. 12. ἐὰν αἰτήσει ὠόν according to many uncial Codd. *cum petet*, not petierit, vi. 34. see Klotz p. 470. 472 sq. The same,—compare Fabric. Pseudepigr. I. 678. 687.,—occurs repeatedly, as in Ex. viii. 21. (Lev. iv. 3.) Malalas 5. p. 136. Cantacuz. 1, 6. p. 30. 1, 54. p. 273. (Basilic. I. 175. Thilo Acta Thom. p. 23. Schaef. ind. ad Aesop. p. 131.), in which passages forms so slightly distinguished from each other hardly admit a positive decision;—but also, β. the Ind. Pret., as in 1 Jo. v. 15. ἐὰν οἴδαμεν without Var. comp. Ephraemius 6298. (even if the Pret. is, in meaning, a Pret. proper, as in Job xxii. 3. Theodoret. III. 267. Malalas 4. p. 71. ἐὰν κἀκείνη ἠβούλετο, Nili ep. 3, 56. ἐὰν εἴδες, Ephraem. 5251.), see Jacobs Act. Monac. I. 147. comp. Hase Leon. Diac. p. 143. Schaef. ad Bastii ep. crit. p. 26. Poppo Thuc. III. I. 313. and III. II. 172.[2]

Sometimes ἐάν and εἰ are connected in two parallel clauses, as: Acts v. 38. 39. ἐὰν ᾖ ἐξ ἀνθρώπων ἡ βουλὴ αὕτη ἢ τὸ ἔργον τοῦτο, καταλυθήσεται (*should it be* from men, and this the result will show), εἰ δὲ ἐκ θεοῦ ἐστιν, οὐ δύνασθε καταλῦσαι αὐτό (if it is of God,—a case I suppose), Luke xiii. 9. κἂν μὲν ποιήσῃ καρπόν· - - εἰ δὲ μήγε - - ἐκκόψεις si fructus *tulerit*; - - sin minus (si non *fert*) etc. (Plat. rep. 7. 540 d.), Gal. i. 8 f. s. Hm. Vig. 834. Jacob Lucian. Tox. p. 143. Weber Dem. p. 473. Comp. Her. 3, 36. Xen. C. 4, 1, 15. Plat. Phaed. 93 b. Isocr. Evag. p. 462. Lucian. dial. m. 6, 3. Dio Chr. 69. 621. In most cases of this nature, εἰ or ἄν repeated might be used with equal propriety, though the choice of the one or the other would obviously depend on the conception of a different relation. See Fr. Conject. I. 25. In two mutually subordinate clauses εἰ and ἄν have a distinct import, as: Jo. xiii. 17. εἰ ταῦτα οἴδατε, μακάριοί ἐστε, ἐὰν ποιῆτε αὐτά, *if you know - - if you do*, and 1 Cor. vii. 36. εἴ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, ἐὰν ᾖ ὑπέρακμος etc. Rev. ii. 5. Comp. Krü. 172.

3. Particles of time (Krü. 175.)—1. are naturally construed with the Ind. Preter. or historical Pres., when, in narration, they denote a definite past event (*as, while*, etc.), as: ὅτε Mt. vii. 28. ix. 25. Mr. xi. 1. xiv. 12. Luke iv. 25. 1 Cor. xiii. 11., ὡς Mt. xxviii. 9. Luke

[1] In all these passages there might easily have occurred a mistake in transcribing (Fr. Rom. III. 179.); Klotz p. 471 sqq. has, however, adduced examples from good writers to which this would not apply.

[2] Editors of early writers have usually corrected such passages (see also Bhdy Dionys. p. 851.), and that often without MSS. authority (Arist. anim. 7, 4. p. 210. Sylb.). On the other hand, we find in Dinarch. c. Philocl. 2., even in Bekker's edition, ἐὰν - - εἴληφε, which, according to Klotz's remarks, is not to be altered.

i. 23. vii. 12. Jo. iv. 40. Acts xvi. 4. a., ὁπότε Luke vi. 3., ἡνίκα 2 Cor. iii. 15. (Lchm. and Tdf.) comp. Klotz p. 613. So likewise ἕως and ἕως οὗ,[1] as: Mt. i. 25. ii. 9. Jo. ix. 18. Acts xxi. 26. etc. Mtth. 1197 f.—2. Those which express a future event (*when, as soon as, until*) govern, a. if they refer to a distinctly conceived event, the Ind. (Fut.), as: Jo. iv. 21. ἔρχεται ὥρα, ὅτε - - προσκυνήσετε τῷ πατρί, Luke xvii. 22. ἐλεύσονται ἡμέραι, ὅτε ἐπιθυμήσετε, xiii. 35. Jo. v. 25. xvi. 25. see Hm. Vig. 915. After ἕως the Pres. Ind. is sometimes used for the Fut. Ind. (§ 40, 2.), as: Jo. xxi. 22. 1 Tim. iv. 13. ἕως ἔρχομαι (as ἕως ἐπάνειμι Plut. Lycurg. c. 29.).[2] The Pres. Ind. after ὅτε differs from this. It is employed in reference to general truths, as: Jo. ix. 4. ἔρχεται νὺξ ὅτε (*i.e.* ἐν ᾗ) οὐδεὶς δύναται ἐργάζεσθαι, Heb. ix. 17. ἐπεὶ μήποτε ἰσχύει (διαθήκη), ὅτε ζῇ ὁ διαθέμενος, see Hm. as above, 915.—b. If, however, the future event, though only (objectively) *possible*, is viewed as, under certain circumstances, having actually taken place, the Conjunctive with a particle of time compounded with ἄν (ὅταν, ἐπάν, ἡνίκα ἄν) is usually employed, see § 42. The same construction is used, when the particle of time indicates a duration or a future repetition (ὅταν, ὁσάκις ἄν), or a point of time *till* which something is to continue, Mtth. 1199. In the latter case, however, the Conjunctive alone with ἕως, ἕως οὗ, ἄχρι, πρίν, etc. often occurs, as in the later authors; as: Mr. xiv. 32. καθίσατε ὧδε, ἕως προσεύξωμαι *until I shall have prayed*, 2 Pet. i. 19. καλῶς ποιεῖτε προσέχοντες - - ἕως οὗ ἡμέρα διαυγάσῃ, Luke xiii. 8. ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτήν, xii. 50. xv. 4. xxi. 24. xxii. 16. xxiv. 49. (Heb. x. 13.) 2 Th. ii. 7. 1 Cor. xi. 26. xv. 25. Gal. iii. 19. Eph. iv. 13.; Luke ii. 26. μὴ ἰδεῖν θάνατον, πρὶν ἢ ἴδῃ τὸν Χριστόν. See Plutarch. Cat. min. 59. ἄχρις οὗ τὴν ἐσχάτην τύχην τῆς πατρίδος ἐξελέγξωμεν, Caes. 7. μέχρις οὗ καταπολεμηθῇ Κατιλίνας, Plato Eryx 392 c. Aesch. dial.

[1] This phrase (equivalent to our *until*) is not peculiar to later prose, except when used without ἄν. In Her. 2, 143. we find ἕως οὗ ἀπέδεξαν, and in Xen. A. 1, 7, 6. 5, 4, 16. etc. μέχρις οὗ, frequently in Plutarch., μέχρι τούτου, ἕως οὗ Palaeph. 4, 2.

[2] In the sense of *as long as*, ἕως is used with the Ind. to denote some fact, as, naturally, in Jo. ix. 4. (xii. 35. Var. Plat. Phaed. 89 c. Xen. C. 1, 6, 9. 7, 2, 22. Plutarch. educ. 9, 27. etc. Klotz Devar. II. 565.). The same Mood is used after the Imperat. in Mt. v. 25. ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχύ, ἕως ὅτου εἶ ἐν τῇ ὁδῷ μετ' αὐτοῦ, where the Conjunctive might have been expected, as a merely possible case is indicated. This statement, however, contains a general truth, in which the case in question is represented as real. On the other hand, in Luke xvii. 8. διακόνει μοι, ἕως φάγω καὶ πίω (ἄν is omitted in the better Codd.) the Conjunctive is employed in reference to an uncertain limitation in the future.

2, 1. Lob. Phryn. p. 14 sq. Stallb. Plat. Phileb. p. 61 sq. Held Plutarch. Timol. p. 369 sq. Jacobs Achill. Tat. p. 568. The precise distinction for which Hm. part. ἄν p. 109 sq. contends (immediately, however, restricted by him, p. 111.) will, as to the N. T., as easily as it is established by the preceding passages, vanish; when these passages are compared with ἕως ἄν § 42, 5. In Rev. xx. 5. οἱ λοιποὶ - - οὐκ ἔζησαν, ἕως τελεσθῇ τὰ χίλια ἔτη does not mean, till they were completed (narratively), but is a concise expression for: they remained (and remain) dead, *till the thousand years be completed.* 3. The Opt. (without ἄν) but once occurs after a particle of time in orat. obliq. Acts xxv. 16. οὐκ ἔστιν ἔθος Ῥωμαίοις χαρίζεσθαί τινα ἄνθρωπον εἰς ἀπώλειαν, πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς κατηγόρους, τόπον τε ἀπολογίας λάβοι etc. See Klotz p. 727. In other places, where this Mood might be expected, we find the Conjunctive, as in Mt. xiv. 22. Acts xxiii. 12. 14. 21. Mr. ix. 9. Luke ii. 26. Rev. vi. 11. This may be accounted for partly by the combination of the orat. recta and obliqua. See below, nr. 5. With Mt. as above, comp. Thuc. 1, 137. τὴν ἀσφάλειαν εἶναι μηδένα ἐκβῆναι ἐκ τῆς νεώς, μέχρι πλοῦς γένηται, Alciphr. 3, 64. Poppo Thuc. I. I. 142. Krü. 177. Once indeed, in such a case, Mr. vi. 45. (which Fr. has passed over entirely without notice), the Ind. is fully established, which is to be accounted for in a similar way. See Mey.

In Luke xiii. 35. ἕως ἥξει, ὅτε εἴπητε the Conjunctive is joined also with ὅτε, a construction that could hardly be vindicated from Attic prose (Klotz 688.); but de eventu it is unobjectionable: *quando dixeritis.* The Ind. Fut. would be more suitable in the mouth of Christ, and would correspond to ἥξει (Diod. S. Exc. Vat. 103, 31. Lips.). Besides, comp. as to ὅτε with the Conjunctive, Jacobs Anthol. pal. III. 100. and in Act. Monac. I. II. 147.

4. *Interrogatives* in indirect questions are construed,

a. With the *Indicative*, when the question refers to a matter of fact, that is, to the existence of something (*is it?* or *is it not?*) or the accidents of its existence (*how? where? wherefore?* etc.), though the principal clause may contain a Pres. or a Pret. (Plut. Arist. 7. Xen. A. 2, 6, 4. Plat. Phil. 22 a. rep. 1. 330 e. conv. 194 e. Diog. L. 2, 69. Klotz Devar. 508.), as: Mr. xv. 44. ἐπηρώτησεν αὐτόν, εἰ πάλαι ἀπέθανεν, Mt. xxvi. 63. Jo. i. 40. εἶδον ποῦ μένει, Mr. v. 16. διηγήσαντο αὐτοῖς, πῶς ἐγένετο τῷ δαιμονιζομένῳ, Acts xx. 18. ἐπίστασθε - - πῶς μεθ' ὑμῶν ἐγενόμην (he had actually been with

them), 1 Th. i. 9. *ἀπαγγέλλουσιν, ὁποίαν εἴσοδον ἔσχομεν πρὸς ὑμᾶς*, Jo. ix. 21. *πῶς νῦν βλέπει, οὐκ οἴδαμεν*, ver. 15., x. 6. *οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει what it was* (meant), iii. 8. vii. 27. xx. 13. Acts v. 8. xii. 18. xv. 36. xix. 2. Luke xxiii. 6. Col. iv. 6. Eph. i. 18. 1 Cor. i. 16. iii. 10. 2 Th. iii. 7. 1 T. iii. 15., also Jo. ix. 25. (where *ἁμαρτωλὸν εἶναι* had been asserted): whether he *is* a sinner or not. In such cases, the Latin language, as is well known, taking a different view of the relation of the matter of fact, employs the Conjunctive.[1] The Tense of the direct question is combined with that of the indirect, in Acts x. 18. *ἐπυνθάνετο, εἰ Σίμων ἐνθάδε ξενίζεται*, Heb. xi. 8. comp. Plat. apol. 21 b. *ἠπόρουν, τί ποτε λέγει*, Plutarch. Opp. II. 208 b. 220 f. 221 c. 230 f. 231 c. a., Polyb. 1, 60, 6. 4, 69, 3. Diog. L. 6, 42. 2, 69., and, in general, very frequently, not to say uniformly, in Greek authors.

b. With the *Conjunctive*, when something objectively possible, something which may, or should, take place, is to be expressed (Klotz Dev. 511.), as: Mt. viii. 20. *ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει, ποῦ τὴν κεφαλὴν κλίνῃ where He may lay*, ubi reponat Krü. 166., Rom. viii. 26. *τί προσευξώμεθα καθὸ δεῖ, οὐκ οἴδαμεν what we should pray for*, what to pray for (as to the Var. *προσευξόμεθα*, see Fr. *in loc.*), Mt. vi. 25. x. 19. Mr. xiii. 11. Luke xii. 5. 11. Heb. viii. 3. 1 P. v. 8. comp. Stallb. Plat. Phaed. p. 202. and rep. I. 72. Xen. Mem. 2, 1, 21. Cyr. 1, 4, 13. Anab. 1, 7, 7. 2, 4, 19. Isocr. paneg. c. 41. Plat. rep. 368 b. Likewise after a Pret., as in Acts iv. 21. *μηδὲν εὑρίσκοντες τὸ πῶς κολάσωνται αὐτούς*, Luke xix. 48. xxii. 2. Mr. iii. 6. *συμβούλιον ἐποίουν - - ὅπως αὐτὸν ἀπολέσωσι*, xi. 18. xiv. 1. 40., where the Opt. might be used (Lucian. dial. d. 17, 1. 25, 1. etc., Kühner II. 103. Hm. Vig. 741.), but the Conjunctive is preferred, inasmuch as it refers to the direct questions they put to each other: *πῶς αὐτὸν ἀπολέσωμεν* (Conjunct. deliber. comp. Thuc. 2, 52.).

In such cases the Fut. Ind. also may be used for the Conjunctive (owing to the mutual affinity of these two forms[2]), as: Ph. i. 22. *τί αἱρήσομαι* (without Var.), *οὐ γνωρίζω what I should choose*,—what I shall choose,—what to choose, Mr. ix. 6. See Demosth.

[1] In Greek the Objective is expressed in the Objective Mood; in Latin, the Objective, made to depend on the act of asking and inquiring, is, for that reason, put as a mere conception: interrogo quid sit. Comp. Jen. L. Z 1812. nr. 194.

[2] *Hm.* Eurip. Io p. 155.: ubique in conjunctivo inest futuri notatio, cujus ille cumque temporis sit. Comp. *Bmln.* 106 f.

funebr. 152 b. Thuc. 7, 14. Herod. 5, 4, 16. Jacob Lucian. Toxar. 151. On the other hand, there is the testimony of the most distinguished Codd. for ἀρέσῃ in 1 Cor. vii. 32. 33. 34. But Mr. iii. 2. has παρετήρουν αὐτόν, εἰ -- θεραπεύσει : *if He will* (would) *heal ;* and the Fut. is necessary, as in 1 Cor. vii. 16. See Stallb. Plat. Gorg. p. 249.

c. The Opt. is used to denote subjective possibility,—a mere idea, and, therefore, in narration after a Pret., if a person is introduced by a question referring to the simple conception of him, as : Luke xxii. 23. ἤρξαντο συζητεῖν πρὸς ἑαυτούς, τὸ τίς ἄρα εἴη ἐξ αὐτῶν who he might be, *i.e.* whom they should regard as, i. 29. iii. 15. viii. 9. xv. 26. xviii. 36. Luke i. 29. (2 Macc. iii. 37.), Acts xvii. 11. ἐδέξαντο τὸν λόγον -- ἀνακρίνοντες τὰς γραφάς, εἰ ἔχοι ταῦτα οὕτως *if these things were so*, xxv. 20. Comp. Her. 1, 46. 3, 28. 64. Xen. A. 1, 8, 15. 2, 1, 15. C. 1, 4, 6. and Hm. as above, 742. See, further, Acts xvii. 27. ἐποίησε -- πᾶν ἔθνος -- ζητεῖν τὸν θεόν, εἰ ἄραγε ψηλαφήσειαν *if haply they might feel after Him* (apprehend Him). Acts xxvii. 12. (Thuc. ii. 77.) see Mtth. 1213. Klotz p. 509.

Acts xxi. 33. ἐπυθάνετο, τίς ἂν εἴη καὶ τί ἐστι πεποιηκώς throws special light on the distinctive import of the Moods in dependent clauses, after τίς, etc. That the prisoner had committed some offence was certain, or assumed by the centurion as certain ; and τί ἐστι π. inquires after the matter of fact of πεποιηκέναι ; but the centurion wished to ascertain, in the first place, who the prisoner might be. Comp. Xen. Eph. 5, 12. ἐτεθαυμάκει, τίνες τε ἦσαν καὶ τί βούλοιντο, Stallb. Plat. Euthyphr. p. 107. Jacob Lucian. Tox. 139. See also Dio Chr. 35. 429, 41. 499. Heliod. 1, 25, 46. 2, 15, 81.

In the phrase οὐδείς ἐστιν ὅς or τίς ἐστιν ὅς (of similar import), even seq. fut., the Indic. is always and properly used, as : Mt. x. 26. οὐδέν ἐστι κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται *there is nothing covered, which shall not be revealed* (though the Romans would have said : nihil est, quod non manifestum futurum sit) xxiv. 2. 1 Cor. vi. 5. Ph. ii. 20. Acts xix. 35. Heb. xii. 7. (Judith viii. 28. Tob. xiii. 2.) comp. Vig. p. 196 sq. Bhdy 390. The Conjunctive occurs only once in connection with the Ind.,—Luke viii. 17. οὐ γάρ ἐστι κρυπτόν, ὃ οὐ φανερὸν γενήσεται, οὐδὲ ἀπόκρυφον, ὃ οὐ γνωσθήσεται καὶ εἰς φανερὸν ἔλθῃ (BL have ὃ οὐ μὴ γνωσθῇ καὶ εἰς φανερὸν ἔλθῃ). See below, § 42, 3. *b.* The passage adduced by Lob. Phryn. 736. from Joseph. Antt. 13, 6. is also not fully established. As to the import of this Conjunctive, see below, § 42, 3. *b.*

In Jo. vii. 35. the Fut. Ind. is quite according to rule : ποῦ οὗτος μέλλει πορεύεσθαι (λέγων), ὅτι ἡμεῖς οὐχ εὑρήσομεν αὐτόν ; *whither will He go, that* (according to His statement, verse 34.) *we shall not*

find Him? In οὐχ εὑρήσ. the words uttered by Him (verse 34.) are repeated in Tense and Mood of the direct discourse. Acts vii. 40. (a quotation from the O. T.) is also quite correct: ποίησον ἡμῖν θεούς, οἳ προπορεύσονται ἡμῶν *qui antecedant* (see Mtth. 1145.) Ph. ii. 20. 1 Cor. ii. 16. comp. Demosth. Polycl. 711 b. Plat. Gorg. 513 etc. Xen. Hell. 2, 3, 2. Aristot. Nic. 9, 11.

The use of the Ind. Fut., also, is worthy of notice, in cases such as Acts viii. 22. δεήθητι τοῦ θεοῦ, εἰ ἄρα ἀφεθήσεταί σοι ἡ ἐπίνοια τῆς καρδίας σου, Mr. xi. 13. ἦλθεν, εἰ ἄρα εὑρήσει τι ἐν αὐτῇ *he came* (went to it), *if haply he might find* etc. (in Latin, *si forte -- inveniret*). The words are here expressed in the Mood which the direct speaker would have employed: I will go and see, if I perhaps find, etc. The Ind. Fut. after εἴπως Rom. i. 10. is of a different description, but equally well established.

In Eph. v. 15., in the sense: *see how you may or should walk circumspectly*, the Conjunctive or Fut. Ind. would have been employed. With the Ind. Pres. the question would refer to the *manner* in which the ἀκριβῶς περιπ., as a Christian duty, is carried into effect: see *how* you realise living circumspectly, as you began. Comp. Fritzschior. Opusc. p. 209. 1 Cor. iii. 10. ἕκαστος βλεπέτω πῶς ἐποικοδομεῖ is not exactly similar to the preceding, in as far as, in this passage, after ἄλλος ἐποικοδομεῖ, there remains no doubt that reference is made to a matter of fact.

5. In the N. T. the Opt. in the oratio obliqua (Hm. Soph. Trach. p. 18.) but rarely appears. One instance occurs in Acts xxv. 16. πρὸς οὓς ἀπεκρίθην ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις χαρίζεσθαί τινα ἄνθρωπον, πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς κατηγόρους τόπον τε ἀπολογίας λάβοι etc. The sacred writers usually employ, in indirect discourse, the Ind.; either because the statement introduced, which might be expected to be in the Opt., is expressed in the words of the third party (Bmln. 270.) Luke viii. 47. Mt. xviii. 25. Mr. ix. 9. Acts xxii. 24., or because, by a combination of two constructions, the Mood of the oratio recta is used for that of the oratio obliq. (which was perhaps in special accordance with colloquial usage), as: Acts xv. 5. ἐξανέστησάν τινες τῶν - - Φαρισαίων, λέγοντες ὅτι δεῖ περιτέμνειν etc., Luke xviii. 9. εἶπε καὶ πρός τινας τοὺς πεποιθότας ἐφ' ἑαυτοῖς, ὅτι εἰσὶ δίκαιοι (on the contrary, Mtth. 1222.), Acts xii. 18. ἦν τάραχος οὐκ ὀλίγος - - τί ἄρα ὁ Πέτρος ἐγένετο, ix. 27. xxiii. 20. 1 Cor. i. 15. A similar construction is used in Attic, though, for the most part, in expressing popular Grecian maxims, as: Isocr. Trapez. 860. Demosth. Phorm. 586. and Polycl. 710. 711. Lys. caed. Eratosth. 19. Xen. Cyrop. 2, 4, 3. 3, 2, 27. 4, 5, 36. Hell. 2, 1, 24., and of the later writers Aelian. 11,

9. Diog. L. 2, 32. 74. Pausan. 6, 9, 1. See Heindorf Plat. Soph. p. 439 sq. Mtth. 1224 sq. Bhdy 389.

Note 1. The *consecutive* particle ὥστε is usually construed with the Inf. (as the simple Inf. may be employed in a consecutive sense), comp. § 44. Yet the Finite verb is used, not only where ὥστε begins a new clause (in the meaning of *quare, itaque*), sometimes in the Ind. as in Mt. xii. 12. xix. 6. xxiii. 31. Rom. vii. 4. xiii. 2. 1 Cor. xi. 27. xiv. 22. 2 Cor. iv. 12. v. 16. Gal. iii. 9. iv. 7. 1 Th. iv. 18. 1 Pet. iv. 19. etc. (Gayler de partic. negat. p. 218 sq.), and sometimes in the Conjunct. exhort. as in 1 Cor. v. 8. and the Imperat. as in 1 Cor. iii. 21. x. 12. Ph. ii. 12. iv. 1. Jas. i. 19. etc. (Soph. El. 1163. Plutarch. Them. c. 27.), but also where the clause with ὥστε forms a necessary supplement to what precedes, as in Jo. iii. 16. οὕτως ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε - - ἔδωκεν Gal. ii. 13. (but in Acts xiv. 1. οὕτως ὥστε with Inf.). This construction is very usual also in Greek authors. Thus ὥστε occurs with a Finite verb after οὕτω in Isocr. Areopag. p. 343. 354. de big. p. 838. Aegin. p. 922. Evag. 476. Lysias pro Mantith. 2. and pro mil. 17. Xen. C. 1, 4, 15. 2, 2, 10. Diog. L. 9, 68., after εἰς τοσοῦτον in Isocr. de big. p. 836. Soph. Oed. R. 533. see Gayler as above, 221 sq. Comp. Schaef. Plutarch. V. 248. The distinction observed by the more classical writers, may, on the whole, be stated to be, that ὥστε with the Ind. exhibits the matters of fact as objectively and effectively praecedens and consequens to each other; while, with the Inf., it brings them into closer connection as arising from each other, Klotz 772. comp. Bmln. 88.

Note 2. Ὄφελον (ὤφελον) is, in the N. T. (as in Later Greek), regarded entirely as a particle, and construed with the Ind. *a.* Of the Preterite, as in 1 Cor. iv. 8. ὄφελον ἐβασιλεύσατε *would that ye reigned*, Imperf. 2 Cor. xi. 1. ὄφελον ἀνείχεσθέ μου μικρόν *would that ye had patience with me for a little: b.* Of the Fut. Gal. v. 12. With this construction of ὄφελον comp. Arrian. Epictet. 2, 18. 15. ὄφελόν τις μετὰ ταύτης ἐκοιμήθη, Gregor. orat. 28. (Exod. xvi. 3. Num. xiv. 2. xx. 3.). When ὄφελον came to be regarded as a particle, the former construction was as logical as that of εἴθε with the Ind. Imperf. or Aor. Mtth. 1161. Klotz Devar. 516. (aor. de re, de qua, quum non facta sit olim, nunc nobis gratum fore significamus, si facta esset illo tempore); the Fut., however, being used instead of the Opt. In Rev. iii. 5. some Codd. have ὄφελον ψυχρὸς εἶης, others ἦς. Both readings give an equally good meaning.

SECTION XLII.

OF THE CONJUNCTION ἄν WITH THE THREE MOODS.[1]

1. The particle ἄν, which, in general, imprints on the clause the character of something depending on circumstances (a fortuita quadam conditione), and, accordingly, conditional and accidental (Hm. Vig. 903. 820. de partic. ἄν p. 10 sq.), *forte*, si res ita ferat, *perhaps*, *anyhow* (should it so happen), is used either in an independent or a dependent clause. In the N. T. (as in general in Later Greek) its use is far less copious and diversified than in standard Attic,[2] and it is never joined with a participle. In independent and simple clauses, ἄν occurs, in the N. T.,

a. With the Aor. Ind. to denote, what under certain circumstances, *would* take place (in which case a hypothetical proposition is implied in the context) Mtth. 1154 f. Rost 606 f., as in Luke xix. 23. διὰ τί οὐκ ἔδωκας τὸ ἀργύριόν μου ἐπὶ τὴν τράπεζαν; καὶ ἐγὼ ἐλθὼν σὺν τόκῳ ἂν ἔπραξα αὐτό, *I would* (had the διδόναι τὸ ἀργύρ. ἐπὶ τὴν τράπ. occurred) *have received it with interest*. Here the implied antecedent clause may easily be gathered from the question διὰ τί - - τράπεζαν. The same remark applies to the parallel passage in Mt. xxv. 27. ἔδει σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπεζίταις, καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ, and Heb. x. 2. ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι, where the hypothetical clause is to be supplied from verse 1.: if these sacrifices could have perfected the

[1] Comp., as to the use of this particle, the following *monographs: Poppo* Pr. de usu partic. ἄν apud Graecos. Frcf. a. V. 1816. 4. (also in *Seebode's* Miscell. crit. I. 1.), *Reisig* de vi et usu ἄν particulae in his edit. of Aristoph. nub. (Lips. 1820. 8.) p. 97–140. I have mainly followed the theory of Hermann, from which the views of *Buttmann*, and still more those of *Thiersch* (Acta Monac. II. 101 sqq.), partly differ. It is most fully expounded in libb. 4. de particula ἄν, which are printed in the London edition of Stephani Thesaurus, as well as in *Hermann's* Opuscul. Tom. IV., and which were also published separately in Leipsic 1831. 8. With Hermann, on all the main points, *Klotz* Devar. II. 99. agrees, while *Hartung* Partik. II. 218 ff. widely dissents from both. The notion 'previously entertained regarding the import of ἄν has been completely overthrown. That this particle has much rather the force of corroborating and affirming,' has been shown by *B. Matthiae* in his Lexic. Eurip. I. 189 sqq. Further, comp. *Bäumlein* on the Greek Moods, and *Moller* in *Schneidewin* Philolog. VI. 719 ff.

[2] In the Sept. ἄν does not occur more seldom than in the N. T. (*Bretschneid.* Lexic. p. 22. says: multo rarius). It occurs in hypothetical clauses, where it is *required*. It is also sometimes construed with the Opt., as in Gen. xix. 8. xxxiii. 10. xliv. 8., and with the Participle in 2 Macc. i. 11. 3 Macc. iv. 1. Generally, it occurs in almost every page. As to ἄν in the Apocrypha, see *Wahl* Clav. apocr. p. 34 sqq.

offerers—completely cleared them from sin (Xen. A. 4, 2, 10. Thuc. 1, 11. Plat. symp. 175 d. rep. 8. 554 b. Aristot. rhet. 2, 2, 11. Diog. L. 2, 75.). Comp. Sept. Gen. xxvi. 10. Job iii. 10. 13. (Pluperf. 2 Sam. xviii. 11.).

b. With the Opt., when the subjective possibility depends on a condition (opinio de eo, quod ex aliqua conditione pendet, Hm. partic. ἄν 164 sqq.),[1] Acts xxvi. 29. εὐξαίμην ἂν τῷ θεῷ *(I should certainly pray God*, were I to be guided by what I feel—were I to follow the wish of my heart). This phrase (corresponding to βουλοίμην ἄν) occurs in Dio C. 36, 10., and εὔξαιτ' ἄν τις in Xen. hipparch. 8, 6., ὡς ἂν ἐγὼ εὐξαίμην Diog. L. 2, 76. We find a similar phrase, ἀξιώσαιμ' ἄν, in Liban. oratt. p. 200 b. In direct questions, as: Acts ii. 12. λέγοντες τί ἂν θέλοι τοῦτο εἶναι; *what can this mean?* (I assume it must mean something), xvii. 18. τί ἂν θέλοι ὁ σπερμολόγος οὗτος λέγειν; (it being assumed that his words have some meaning or other), Luke vi. 11.; Gen. xxiii. 15. Dt. xxviii. 67. Job xix. 23. xxv. 4. xxix. 2. xxxi. 31. Sir. xxv. 3. Comp. Odyss. 21, 259. Xen. C. 1, 4, 12. Diog. L. 2, 5. Krü. 163.

Acts viii. 31. is equivalent to a hypothetical statement: πῶς ἂν δυναίμην, ἐὰν μή τις ὁδηγήσῃ με; as, without a question, it would mean: οὐκ ἂν δυναίμην, comp. Xen. Apol. 6. ἦν αἰσθάνωμαι χείρων γιγνόμενος - - πῶς ἂν - - ἐγὼ ἔτι ἂν ἡδέως βιοτεύοιμι;

We find ἄν (according to most MSS.) without a Mood (Hm. partic. ἄν p. 187.) in 1 Cor. vii. 5. μὴ ἀποστερεῖτε ἀλλήλους, εἰ μή τι ἂν ἐκ συμφώνου, except in case of mutual consent.

2. After conditional clauses with εἰ we find ἄν in the apodosis with the Ind. to denote hypothetical reality (Rost. 627. Mtth. 1147 f.), and then,

a. With the Imperf. (usually), if, I *would do* it, is to be expressed, *α.* After the Imperf. in the antecedent clause, as in Luke vii. 39. οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἄν etc. *were He a prophet, He would know*, xvii. 6. Mt. xxiii. 30. (Fr.) Jo. v. 46. (viii. 19.) viii. 42. ix. 41. xv. 19. xviii. 36. Gal. i. 10. Heb. viii. 4. 7. 1 Cor. xi. 31. Acts xviii. 14. comp. 2 Macc. iv. 47. Valckenaer ad Lc. xvii. 6. *β.* After an Aor. in the antecedent clause, as in Heb. iv. 8. εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει for if Joshua had given them rest, mention would not have been made of another day (in the

[1] *Klotz* p. 104.: Adjecta ad optativum ista particula hoc dicitur: nos rem ita animo cogitare, si quando fiat, *i.e.* rem, si fiat, ita fieri oportere ex cogitatione quidem nostra. Comp. *Mdv.* 148 f.

preceding words) comp. verse 7. the Pres. ὁρίζει; Gal. iii. 21. (comp. Jer. xxiii. 22. Baruch iii. 13.).

b. With the Aor., when, *I would have done it*, is to be expressed (Hm. Vig. 813.), Mt. xi. 21. εἰ ἐγένοντο - - πάλαι ἂν μετενόησαν: *if the works had been done, they would have long ago repented*, 1 Cor. ii. 8. Rom. x. 29. Sept. Gen. xxx. 27. xxxi. 27. 42. xliii. 9. Judg. xiii. 23. xiv. 18. Isa. i. 9. xlviii. 18. Ps. l. 18. liv. 13. Judith xi. 2. etc. (in conditional clauses also the Aor. is used); Jo. xiv. 28. εἰ ἠγαπᾶτέ με, ἐχάρητε ἄν *if ye loved Me, ye would have rejoiced*, xviii. 30. Acts xviii. 14. (the Imperf. in conditional clauses, Bar. iii. 13.); Mt. xii. 7. εἰ ἐγνώκειτε - - οὐκ ἂν κατεδικάσατε *had ye known, ye would not have condemned* (as to Pluperf. in conditional clauses comp. Demosth. Pantaen. p. 624 b. Liban. oratt. p. 117 c.) Judg. viii. 19. Job iv. 12. In this case, the Plup. also is used instead of the Aor., as in 1 Jo. ii. 19. εἰ ἦσαν ἐξ ἡμῶν, μεμενήκεισαν ἂν μεθ' ἡμῶν *mansissent* (atque adeo manerent), Jo. xi. 21. (verse 32 Aor.) xiv. 7. (Soph. Oed. R. 984. Aeschin. Ctes. 310 a. Demosth. cor. 324 a. Plat. Phaed. 106 c. Diog. L. 3, 39. Aesop. 31, 1. Lucian. fugit. 1. comp. Hm. partic. ἄν p. 50.). See in general Hm. partic. ἄν I. cap. 10. The translators of the N. T. have, partly, not understood this distinction, and, partly, passed it over without notice. The consequent clause with ἄν is absorbed by an interrogative clause in 1 Cor. xii. 19. εἰ ἦν τὰ πάντα ἓν μέλος, ποῦ τὸ σῶμα; Heb. vii. 11. εἰ τελείωσις διὰ τῆς - - ἱερωσύνης ἦν, τίς ἔτι χρεία etc. for οὐκέτι ἂν ἦν χρεία etc. As to ἄν in the interrogatory apodosis, see Wisd. xi. 26. πῶς ἔμεινεν ἄν τι, εἰ μὴ σὺ ἠθέλησας; As to Acts viii. 31. see above.

In Mr. xiii. 20. εἰ μὴ κύριος ἐκολόβωσε - - οὐκ ἂν ἐσώθη πᾶσα σάρξ neither of the Aorists is put for the Imperf., but the sense is: *Had not the Lord shortened those days in His decision, all flesh would have been lost* (even now regarded as lost). In Heb. xi. 15. εἰ μὲν ἐκείνης ἐμνημόνευον - - εἶχον ἂν καιρὸν ἀνακάμψαι the Imperf. is used in the principal clause, probably because it refers to a *continued* action in past time (Mtth. 1147. Mdv. 117.). In Latin also the Imperf. is used in the same way (Zumpt Gramm. 454.); *haberent: if they had been mindful - - they might have had opportunity* (during their lives) *to return* (and would not at the end of their lives, verse 13. have manifested these sentiments). The Aor. would have represented the ἔχειν καιρόν as something occurring once, and quickly passing by. Another view of the Imperf. in hypothetical clauses (Franke Demosth. p. 59. 74.) is not to the purpose.

In the consequent clause, ἄν, joined with the Imperf., may some-

times be omitted (Hm. Eurip. Hec. 1087. Soph. Elect. p. 132. and partic. ἄν p. 70 sqq. Bremi exc. 4. ad Lys. p. 439 sq. Mtth. 1152.). In later Greek, it was more and more frequently omitted, and uniform attention was not paid to the emphasis (the decisiveness) originally included in this construction without ἄν (Kühner II. 556.). Examples that occur may be arranged as follows:

a. Imperf. in the condition, Imperf. in the conclusion, as in Jo. ix. 33. εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν *were He not from God, He could do nothing*, Diog. Laert. 2, 24. Lycurg. orat. 8, 4. Plat. sympos. 198 c. Gorg. 514 c. In Jo. viii. 39. the Codd. are equally divided as to the omission or insertion of ἄν. Even had it been used by the writer, it might have been afterwards merged by transcribers in the νῦν which immediately follows.

b. Aorist in the conclusion, with the omission of ἦν in the condition, as in Gal. iv. 15. εἰ δυνατὸν τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἐδώκατέ μοι, where there is very little authority for ἄν.

c. Aorist in the condition, Imperf. in the conclusion, as: Jo. xv. 22. εἰ μὴ ἦλθον - - ἁμαρτίαν οὐκ εἴχον *if I had not come, they would not have had sin*, comp. Diog. Laert. 2, 21.

d. Pluper. in the conditional (Judg. viii. 19.), Imperf. in the principal clause, as: Jo. xix. 11. οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ, εἰ μὴ ἦν σοι δεδομένον ἄνωθεν thou couldst not have had, - - if it had not been given to thee, Acts xxvi. 32.; Rom. vii. 7. *non cognoram - nisi diceret.* Also, in the immediately preceding τὴν ἁμαρτίαν etc., ἔγνων is to be repeated with εἰ μὴ διὰ νόμου. Such omission is usual, particularly with καλὸν ἦν, ἔδει, ἐχρῆν etc. Mdv. 119. Bmln. 140 f. comp. Mt. xxvi. 24. καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη etc. see above, § 41. a. 2.

2 Cor. xi. 4. εἰ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει - - καλῶς ἀνείχεσθε is rendered: *if he - - preached, ye would bear with him* (Cod. B alone has ἀνέχεσθε, and it has been so printed by Lchm.). Here one would certainly expect ἐκήρυσσεν, but, as several words intervene, the writer might easily have fallen into such an *anakoluthon* (*if - - preached another Jesus - - ye would bear with it*, ἀνείχ., as if he had written ἐκήρυσσεν. As, however, he had used κηρύσσει, consistency required ἀνέχεσθε). Perhaps, too, in order not to hurt the Corinthians, he had designedly changed the harsh ἀνέχεσθε into the hypothetical, and, consequently, softer ἀνείχ.; in which case one would

[1] Similar constructions are found in Latin, as: Flor. 4, 2, 19. *peractum erat* bellum sine sanguine, si Pompeium opprimere (Caesar) potuisset, Horat. Od. 2, 17, 27. Liv. 34, 29. Cic. fam. 12, 24, 2. Tac. annal. 3, 14. Sen. consol. ad Marc. I. See *Zumpt* Gr. S. 447.

the more readily have expected ἄν, as the antecedent clause does not correspond with a hypothetical period (comp. also Klotz Devar. 487 sq.). We find something similar in Diog. L. 2, 69. εἰ τοῦτο φαῦλόν ἐστιν, οὐκ ἄν ἐν ταῖς τῶν θεῶν ἑορταῖς ἐγίνετο. The passage in Demosth. Neaer. 815 a. is of another kind. That in Rom. iv. 2. ἔχει καύχημα is not put for εἶχεν ἄν, as Rück. maintains, is apparent from the drift of Paul's reasoning, and has been satisfactorily shown by Köllner among recent expositors.

3. In relative clauses after ὅς, ὅστις, ὅσος, ὅπου etc., ἄν is used,

a. With the Ind. when some matter of fact, something certain, is stated, "sed cujus vel pars aliqua, vel ratio et modus dubitationem admittunt" (Hm. Vig. 819.),[1] as: Mr. vi. 56. ὅπου ἂν εἰσεπορεύετο *wherever He entered*, ubicunque intrabat (it might be in different places and repeatedly), ὅσοι ἂν ἥπτοντο αὐτοῦ as many as at any time touched Him; καθότι ἄν Acts ii. 45. iv. 35., ὡς ἄν 1 Cor. xii. 2. In these instances a Pret. is used, as in Gen. ii. 19. xxx. 42. Isa. lv. 11. 2 Sam. xiv. 26. Ez. i. 20. x. 11. 1 Mac. xiii. 20., and also in Greek authors, as: Lucian. dial. m. 9, 2. and Demon. 10. Demosth. I. Steph. p. 610 b. (Agath. 32, 12. 117, 12. 287, 13. Malal. 14, 36.). On the other hand, the Pres. Ind. (which Klotz p. 109 sqq., in opposition to Hm., declares to be inadmissible) occurs in Luke viii. 18. x. 8. Jo. v. 19. without any external evidence, but in Mr. xi. 24. the Ind. without ἄν has been adopted in the text by Lchm. from Codd. In the Sept. the Pres. often occurs, as in Ps. ci. 3. Prov. i. 22. Lev. xxv. 16.

In Mt. xiv. 36. we find ὅσοι ἥψαντο, ἐσώθησαν, instead of the parallel statement, Mr. vi. 56. ὅσοι ἂν ἥπτοντο, ἐσώζοντο. Both constructions are proper, according as the writer regarded the fact as in every respect definite or not. The first must be rendered: *all who* (as many as) *touched Him*, of the persons surrounding Him, verse 35. Mr. does not limit the narration to any particular place (as ὅπου ἂν εἰσεπορεύετο shows), but says generally: all who happened to touch Him. Comp. Hm. de part. ἄν p. 26.

b. With the Conjunctive, when the statement relates to something objectively possible, that is, only regarded as conditionally certain, and then, *α.* In the Aor. (most frequently), when something that perhaps will have taken place at a future time, and where in Latin

[1] *Klotz* p. 145.: In his locis quum res ipsa, quae facta esse dicatur, certa sit, pertinet illud, quod habet in se particula ἄν incerti, magis ad notionem relativam, sive pronomen, sive particula est.

the Fut. exact. would be used, as: Mt. x. 11. *εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθητε into whatever city ye may have entered*, in quamcunque urbem, si quam in urbem, xxi. 22. *ὅσα ἂν αἰτήσητε quaecunque petieritis*, xii. 32. Mr. ix. 18. xiv. 9. Luke x. 35. Acts ii. 39. iii. 22. 23. viii. 19. Rom. x. 13. xvi. 2. Jas. iv. 4. 1 Jo. iv. 15. Rev. xiii. 15. etc. For examples from Greek authors, see Bornem. ad Luc. p. 65. From Sept. comp. Gen. xxi. 6. 12. xxii. 2. xxiv. 14. xxvi. 2. xxviii. 15. xliv. 9 f. Ex. i. 22. ix. 19. x. 28. Lev. v. 3. 15. 17. xi. 32. xx. 6. 9. 16 ff. Num. v. 10. vi. 2. Dt. xvii. 9. Isa. xi. 11. The Fut. for the Conjunctive occurs in Deut. v. 27. Jer. xlix. 4. Judg. x. 18. xi. 24. (Malch. hist. p. 238. Cinnam. I. 6. ed. Bonn.) Mtth. 1220. β. In the Pres., in reference to what may have already taken place, or usually should have taken place, or something still continued, as: Gal. v. 17. *ἵνα μὴ, ἃ ἂν θέλητε, ταῦτα ποιῆτε* (what you may happen to desire), Col. iii. 17. *πᾶν ὅ,τι ἂν ποιῆτε*, 1 Th. ii. 7. *ὡς ἂν τροφὸς θάλπῃ* etc., Luke ix. 57. Jo. ii. 5. v. 19. 1 Cor. xvi. 2. Jas. iii. 4. Col. iii. 23. See, in general, Hm. part. *ἄν* p. 113 sqq. Vig. 819. In the Sept. comp. Gen. vi. 17. xi. 6. 1 Sam. xiv. 7. Lev. xv. 19. Ex. xxii. 9. (much more rare than Aor.).

In 2 Cor. viii. 12. a double construction occurs: *εἰ ἡ προθυμία πρόκειται, καθὸ ἐὰν ἔχῃ, εὐπρόσδεκτος, οὐ καθὸ οὐκ ἔχει*. The distinction is obviously this: the positive *ἔχειν* may be viewed as expressive of a complex relation of extent (*καθό*): *according to what he may have*; the negative *οὐκ ἔχει* is simple and definite. Comp. Lev. xxiv. 20. xxv. 16. xxvii. 12.; xi. 34. *πᾶν βρῶμα, ὃ ἔσθεται, εἰς ὃ ἂν ἐπέλθῃ ὕδωρ*.

In Attic prose *ἄν* is for the most part employed when relatives are construed with the Conjunctive; yet there are well-established passages in which *ἄν* is omitted (Rost 660 f.), and Hm. partic. *ἄν* p. 113. has shown when it must be omitted, comp. Schaef. Demosth. I. 657. Poppo observ. p. 143 sqq. Jen. Lit.-Zeit. 1816. April nr. 69. and ad Cyrop. p. 129. 209., but see Bmln. 212 ff. In the N. T., according to good Codd., we find in Luke viii. 17. *οὐ γάρ ἐστι - - ἀπόκρυφον, ὃ οὐ γνωσθῇ* (al. *γνωσθήσεται*) *καὶ εἰς φανερὸν ἔλθῃ*, which is to be rendered: which may not become known and brought to light. The relative here points to a perfectly definite conception, and not to something vague and uncertain, quodcunque. On the other hand, one would have expected *ἄν* in Jas. ii. 10. *ὅστις ὅλον τὸν νόμον τηρήσῃ, πταίσῃ δὲ ἐν ἑνί*, yet it is not necessary, inasmuch as the writer did not conceive the case as definite: qui (si quis) - - custodiverit. So also in Mt. x. 33. On the other hand, in Mt. xviii. 4. Lchm. has restored the Fut.

4) In indirect questions *ἄν* is used with the Opt. (after a Pret. or

histor. Pres.), as: Luke i. 62. ἐνένευον τῷ πατρί, τὸ τί ἂν θέλοι καλεῖσθαι αὐτόν *how he may perhaps wish him to be called* (it being supposed, that on this occasion he had a particular wish; τί θέλοι etc., would be: *how he would wish him to be called*), Acts v. 24. x. 17. xxi. 33. (see ob. § 41, b. 5.), Luke vi. 11. διελάλουν πρὸς ἀλλήλους, τί ἂν ποιήσειαν τῷ Ἰησοῦ *what they might do to Jesus*, quid forte faciendum videretur (the different possibilities being deliberately weighed), ix. 46. Jo. xiii. 24. according to the reading νεύει τούτῳ Σίμων Π. πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει (*who he might be*, whom they should perhaps regard). The better reading, however, is νεύει - - καὶ λέγει αὐτῷ· εἰπὲ τίς ἐστιν περὶ οὗ λέγει. See Klotz p. 509. comp. Esth. iii. 13.

5. After the particles of time ἄν is used with a Conjunctive following it (Mtth. 1194 f.), when an (objectively possible) action, or event, is to be expressed, but in regard to which there is no certainty when (how often) it will occur (Hm. partic. ἄν p. 95 sqq.). Thus, *a.* ὅταν —*i.e.* ὅτ' ἄν, Mt. xv. 2. νίπτονται τὰς χεῖρας, ὅταν ἄρτον ἐσθίωσι *when (i.e.* as often as) *they eat*, Jo. viii. 44. 1 Cor. iii. 4. Luke xi. 36. xvii. 10. ὅταν ποιήσητε πάντα, λέγετε *when ye shall have done*, Mt. xxi. 40. ὅταν ἔλθῃ ὁ κύριος - - τί ποιήσει *quando venerit.* So usually with the Conjunctive for the Lat. Fut. exact., as in Mr. viii. 38. Jo. iv. 25. xvi. 13. Rom. xi. 27. Acts xxiii. 35. 1 Cor. xv. 27. xvi. 3. 1 Jo. ii. 28. also Heb. i. 6. (as Böhme and Wahl had already pointed out), while the Conj. Pres. for the most part denotes a frequently repeated action, not limited to any particular time, or something indicated as a purely future fact, 1 Cor. xv. 24. (along with the Conj. Aor.). Similar to this are ἡνίκα ἄν 2 Cor. iii. 16. *(when - - it shall have turned)*, ὁσάκις ἄν *(as often as)* 1 Cor. xi. 25. 26. (Pres.), ὡς ἄν *as soon as* Rom. xv. 24. 1 Cor. xi. 34. Ph. ii. 23.

b. The Conjunction *until that*, as ἕως ἄν,[1] in Mt. x. 11. ἐκεῖ μείνατε, ἕως ἂν ἐξέλθητε, Jas. v. 7. Luke ix. 27., ἄχρις οὗ ἄν in Rev. ii. 25. (Gen. xxiv. 14. 19. Jos. ii. 16. xx. 6. 9. Ex. xv. 16. Isa. vi. 11. xxvi. 20. xxx. 17. Tob. vii. 11. etc.) comp. Soph. Oed. R. 834. Xen. C. 3, 3, 18. and 46. An. 5, 1, 11. Plat. Phaed. 59 e. etc., and usually in Attic prose, Rost 617. Further comp. § 41. 3. 2. *b.* Πρὶν ἄν does not occur in the N. T.

The Fut. after ὅταν in Rev. ix. 4. ὅταν δώσουσι τὰ ζῶα δόξαν - - πεσοῦνται οἱ εἴκοσι τέσσαρες etc., occurs, according to a well-established reading, for the Conjunctive *quando dederint*, as in Iliad. 20,

[1] We find in parallel clauses in Exod. xv. 16. Jer. xxiii. 20. ἕως with the Conj. and ἕως ἄν, according to the usual Text.

335. ἀλλ' ἀναχωρῆσαι, ὅτε κεν ξυμβλήσεαι αὐτῷ. Other Codd. have δῶσι or δώσωσι. In Luke xi. 2. xiii. 28. Mt. x. 19. there is preponderant authority for the Conjunctive. In Rom. ii. 14. the Ind. Pres. ποιεῖ after ὅταν (much rather a transcriber's mistake for ποιῇ) is very doubtful, and perhaps we should read with Lchm. and Tdf. ποιῶσιν. On the other hand, in Mr. xi. 25. στήκετε is supported by good Codd., and the Ind. is admissible, as the limitation of time is external: *cum statis precantes*. According to Klotz Devar. 475 sq. this may be pass., as it is favoured by a MS. of Lycurg. 28, 3.[1] In this case, the Ind. Pres. or Fut. after ὅταν sometimes occurs, even in early authors, see Klotz as above, and p. 477 sq. 690.,[2] where, otherwise, it would not be admitted (Jacobs Anthol. pal. III. 61. Achill. Tat. 452. Mtth. 1197.). In later authors (comp. *e.g.* Exod. i. 16. Act. Apocr. 126) it frequently occurs (Jacobs in Act. Monac. I. 146. Schaef. ind. Aesop. 149.).

More singular still appears, in Mr. iii. 11., ὅταν with an Ind. Preter. (Imperf.) in narration: τὰ πνεύματα - - ὅταν αὐτὸν ἐθεώρει, προσέπιπτεν, *whenever they saw Him* (quandocunque), without Var. A Greek author would perhaps have here employed (ὅτε, ὁπόταν with) the Opt. Hm. Vig. 792.;[3] yet in the passage the Ind. can be accounted for as easily as in ὅσοι ἂν ἥπτοντο, see above 3. Comp. Gen. xxxviii. 9. Exod. xvii. 11. Num. xi. 9. 1 Kings xvii. 34. Ps. cxix. 7. Thiersch, p. 100. (and ἡνίκα ἄν Gen. xxx. 42. Exod. xxxiii. 8. xxxiv. 34. xl. 36., ὁπότε ἐάν Tob. vii. 11., ἐάν Judg. vi. 3., where a repeated past act is expressed), also Polyb. 4, 32, 5. 13, 7, 10. (see Schweigh. on the last passage) Aristid. Lept. § 3, 6. comp. Poppo Thuc. III. I. 313.[4] In the Byzantine authors, ὅταν, even in the meaning of *as* (in reference to an individual fact in time past), is construed with the Ind. Aor., as in Ephraem. 7119. 5386. 5732. Theoph. p. 499. 503. Comp. also Tdf. on the subject, p. 142.

6. The particle of design ὅπως with ἄν denotes a purpose the accomplishment of which is doubtful, or regarded as depending on circumstances, *ut sit, si sit* (see Hm. Eurip. Bacch. 593. 1232. partic. ἄν p. 120 sq.) *ut, si fieri possit, ut forte* (comp. Bengel Acts iii. 19. Rom. iii. 4.) Isocr. ep. 8. p. 1016. Xen. Cyr. 5, 2, 21. Plat. Gorg. 481 a. conv. 187 e. legg. 5. 738 d. etc. Demosth. Halon. 32 c. see Stallb. ad Plat. Lach. p. 24. Krü. 167. This perhaps applies to the

[1] *Bekker* has conjectured ὅσι. Others read ὅτ' ἐν, and *Blume* says distinctly: indicativus per grammaticas leges h. l. ferri nequit.

[2] Many of the passages adduced by *Gayler* de partic. negat. p. 193 sq. may be regarded as uncertain.

[3] *Fr.* Mr. p. 801. insists on writing ὅτ' ἄν, in order to show that ἄν here is joined with the verb in the sense of *always*. Comp. Schaef. Demosth. III. 192. Yet see *Klotz* Dev. 688 sq.

[4] In the Sept. even ὡς ἄν occurs with the Ind. Pret. where a definite past action is spoken of, as in Gen. vi. 4. xxvii. 30. ὡς ἂν ἐδέξηλθεν Ἰακώβ, etc.

two N. T. passages connected with the point (Acts xv. 17. Rom. iii. 4. are quotations from the O. T.; and in Mt. vi. 5. ἄν has, on the authority of many Codd. been omitted). In Acts iii. 19. ὅπως ἂν ἔλθωσι καιροὶ ἀναψύξεως is: *ut forte* (si meae admonitioni μετανοήσατε καὶ ἐπιστρέψατε parueritis) *veniant tempora* etc. See also Luke ii. 35. In both passages of the Sept., and particularly in Acts xv., the meaning is plain. Comp. also Gen. xii. 13. xviii. 19. l. 20. Ex. xx. 20. 26. xxxiii. 13. Num. xv. 40. xvi. 40. xxvii. 20. Dt. viii. 2. xvii. 20. 2 Sam. xvii. 14. Ps. lix. 7. Hos. ii. 3. Jer. xlii. 7. Dan. ii. 18. 1 M. x. 32.

With the Opt. ἄν after conjunctions and relatives never occurs in the N. T. (but in Sept. Gen. xix. 8. [comp., however, xvi. 6.] xxxiii. 10. 2 Mac. xv. 21.); yet we find it once with the Inf. 2 Cor. x. 9. ἵνα μὴ δόξω ὡς ἂν ἐκφοβεῖν ὑμᾶς, *that I may not seem to terrify you;* which in orat. recta (Hm. de partic. ἄν p. 179. Krü. 311.) would be: ὡς ἂν ἐκφοβοῖμι ὑμ. tamquam qui velim vos terrere.

According to the best and most numerous authorities, ἄν frequently occurs in the N. T. text after relatives (as in the Sept. and Apocryph. see Wahl clav. apocryph. p. 137 sq. Thilo Act. Thom. p. 8., occasionally in Byzantines, as *e.g.* Malalas 5. p. 94. 144.), as: Mt. v. 19. (not vii. 9.) viii. 19. x. 42. xi. 27. Jo. xv. 7. Luke xvii. 33. 1 Cor. vi. 18. xvi. 3. Gal. vi. 7. Eph. vi. 8. etc., and not unfrequently in the Codd. of Greek authors, even the Attic. Recent scholars (in opposition to Schneider Xen. Mem. 3, 10, 12.) uniformly write ἄν for ἐάν (see Schaef. Julian. p. V. Hm. Vig. 835. Bremi Lys. p. 126. Boissonade Aen. Gaz. p. 269. Stallb. Plat. Lach. p. 57.; a more reserved decision is given by Jacobs Athen. p. 88.; yet see Jacobs in Lection Stob. p. 45. and on Achill. Tat. p. 831 sq., comp. also Valckenaer ad 1 Cor. vi. 18.). The latter has not yet been discarded by editors of the N. T.; and there may really be in ἐάν for ἄν a peculiarity of the later popular language, in cases in which it was not used by classical writers. Comp. Luke x. 8.

Section XLIII.

IMPERATIVE.

1. The Imperative usually denotes an invitation or command, but sometimes mere permission or leave (Krü. 163.),[1] as in 1 Cor. vii. 15.

[1] According to *Moller* (Schneidewin Philolog. VI. 124 ff.) the Imper. Pres. only should be used. This, it is true, is found in the above passages of the N. T.; but the question in reference to N. T. usage must be regarded as not yet decided.

εἰ ὁ ἄπιστος χωρίζεται, χωριζέσθω *let him separate himself* (on the part of the Christian partner he may and should not be hindered), xiv. 38. εἴ τις ἀγνοεῖ, ἀγνοείτω (renunciation of further effective instruction). When, however, *this* acceptation is necessary, must be determined on hermeneutical and not on grammatical grounds; and neither in Mt. viii. 32., on account of the parallel passage, Luke viii. 32., nor in Jo. xiii. 27. or 1 Cor. xi. 6., must the Imperative be taken as simply permissive. On the former passage comp. BCrus.; in the latter πειράσθω as also καταλυπτέσθω imply logical necessity (the one requires the other). On the other hand, in Mt. xxvi. 45. καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε was perhaps uttered permissively by the peaceful, mild, and acquiescing voice of Jesus: *sleep on then, and take your rest.* The notion of irony here would be incompatible with the circumstances. Perhaps, however, there might be something of that in Mt. xxiii. 32., and the tone of the discourse would be impaired in force if understood as merely permissive. Rev. xxii. 11. is entirely a summons: let each continue unchangingly his career against Christ's approaching judgment: the fate of all is as it were already determined.

2. When two Imperatives are connected by καί, sometimes the first contains the condition (supposition) under which the action indicated by the second will take place, or the second expresses an inevitable result (Mtth. 1159.),[1] as: Bar. ii. 21. κλίνατε τὸν ὦμον ὑμῶν ἐργάσασθαι τῷ βασιλεῖ - - καὶ καθίσατε ἐπὶ τὴν γῆν, Epiphan. II. 368. ἔχε τοὺς τοῦ θεοῦ λόγους κατὰ ψυχήν σου καὶ χρείαν μὴ ἔχε Ἐπιφανίου. In the N. T. Eph. iv. 26. (from Ps. iv. 5.) ὀργίζεσθε καὶ μὴ ἁμαρτάνετε has been rendered: *be angry, and sin not*, i.e. if ye be angry, do not sin (Rü.), Jo. vii. 52. ἐρεύνησον καὶ ἴδε *search, and thou wilt see* (Kü.), comp. divide et impera. In Hebrew, a construction quite similar is frequent, Ewald krit. Gramm. 653. Only in Jo. vii. the expression is more forcible than if it had been καὶ ὄψει (Lucian. indoct. 29.). The result of the search is so certain, that the exhortation to search is felt as equivalent to an invitation to look at, behold, what is asserted. We

[1] What *Bornem.* on Luke xxiv. 39. adduces from Greek authors, is of a different nature. These expressions cannot be considered proper Hebraisms. See *Gesen.* Lgb. S. 776. (where, however, some passages are quoted which remain doubtful, as Ps. xxxvii. 27., or which, as thought, should be superseded, as Gen. xlii. 18. Isa. viii. 9.) To Eph. iv. 26 (see 8.) those passages have no analogy, for the words of Paul would, if in accordance with it, mean: when ye are angry, do not sin, or: if ye would not sin, then be angry. It is, therefore, surprising that, notwithstanding this, *Zyro* (Stud. u. Krit. 1841. 3. Heft S. 685.) has had recourse to the alleged Hebraism in question.

find the regular construction in Luke x. 28. In Eph. iv. 26. Paul's meaning is unquestionably this: We should not let anger lead us into sin, comp. ver. 27. (see Bengel and BCrus. *in loc.*). On the other hand, ver. 31. cannot be literally applied here. It is only the grammatical import of the expression that is doubtful. It is either a logical sentence—ὀργιζόμενοι μὴ ἁμαρτ.—divided into two grammatical clauses, or ὀργίζεσθε must be taken permissively (comp. the similar expression in Jer. x. 24.). Accordingly, Mey. is mistaken in asserting that, of two closely connected Imperatives, the one cannot denote a permission, and the other a command. We may say with perfect propriety: Go (I give you leave), but do not stay out above an hour.

1 Tim. vi. 12. ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς (where the Asyndeton is not without special force) must be rendered simply: *fight the good fight of faith, lay hold of* (in and by that fight) *eternal life.* Comp. Mr. iv. 39. see Fr. Ἐπιλαμβ. τῆς ζωῆς is not here exhibited (though it might have been) as the result, but as the very essence, of the contest; and ἐπιλαμβ. does not signify, *attain, receive.* In 1 Cor. xv. 34. ἐκνήψατε δικαίως καὶ μὴ ἁμαρτάνετε are obviously two exhortations, one of which (Aor.) is to be carried into effect at once, while the other (Pres.) requires continuous efforts.

Constructions like Jo. ii. 19. λύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν, Jas. iv. 7. ἀντίστητε τῷ διαβόλῳ, καὶ φεύξεται ἀφ' ὑμῶν (ver. 8.), Eph. v. 14. (Sept.) ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει σοι ὁ Χριστός, may be considered equivalent to two Imperatives connected by *καί*, and may be resolved thus: *if ye resist the devil, he will*, etc. This, grammatically, requires no remark, as the Imperative has here an ordinary import (hortatory). Comp. Lucian. indoct. 29. τοὺς κουρέας τούτους ἐπίσκεψαι καὶ ὄψει, dial. d. 2, 2. εὔρυθμα βαῖνε καὶ ὄψει, Plato Theaet. 149 b. rep. 5. 467 c. see Fr. Mt. as above. Even recent expositors erroneously take Imperative in Jo. ii. 19. xx. 22. for a Fut., supporting their view by a reference to the Heb. of such passages as Gen. xx. 7. xlv. 18. (Glass. Philol. sacr. I. 286.). Inasmuch as every command relates to future time, the Fut. tense, as a general expression of futurity, may be used for the Imperative (see nr. 5.); but the special form of the Imperative cannot, *vice versa*, be employed for the more general Fut. Such a disregard of logical principles would involve speech in inextricable confusion; and the remarks to which we have referred, betoken the fanciful musing of studious seclusion, and not accurate attention to the structure of human language. Olshausen on Jo. xx. 22. has, in opposition to Tholuck (and Kühnöl) given expression to accurate views on this point; and Tholuck has modified his previous

assertions. In Luke xxi. 19. the Fut. is the better established reading.

3. In the N. T. the obvious distinction between the Imperat. Aor. and Imperat. Pres. is uniformly maintained (Hm. emend. rat. p. 219. and Vig. 748. comp. H. Schmid de imperativi temporib. in ling. graec. Viteb. 1833. 4. and especially Bmln. 169 ff., and in reference to the latter, Moller in the Schneidewin Philologus VI. 115 ff.).

a. The Imperat. Aor. (comp. § 40. Note 2.) denotes an action that is either rapidly completed (Ast Plat. polit. p. 518. Schaef. Demosth. IV. 488.) and transient, or viewed as occurring but once, as: Mr. i. 44. *σεαυτὸν δεῖξον τῷ ἱερεῖ*, iii. 5. *ἔκτεινον τὴν χεῖρά σου*, vi. 11. *ἐκτινάξατε τὸν χοῦν*, Jo. ii. 7. *γεμίσατε τὰς ὑδρίας ὕδατος* etc., xi. 44. *λύσατε αὐτὸν* (Λάζαρ.) *κ. ἄφετε αὐτὸν ὑπάγειν*, 1 Cor. v. 13. *ἐξάρατε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν*, Acts xxiii. 23. *ἑτοιμάσατε στρατιώτας διακοσίους* immediately get ready to march. Besides these, see Mr. ix. 22. 43. x. 21. xiii. 28. xiv. 15. 44. xv. 30. Luke xx. 24. Jo. ii. 8. iv. 35. vi. 10. xi. 39. xiii. 29. xviii. 11. xxi. 6. Acts iii. 4. vii. 33. ix. 11. xvi. 9. xxi. 39. xxii. 13. 1 Cor. xvi. 1. Eph. vi. 13. 17. Col. iii. 5. Tit. iii. 13. Phil. 17. Jas. iii. 13. iv. 8. 9. 1 P. iv. 1. 2 P. i. 5. 10. When something to be carried into effect at once is expressed, sometimes *νῦν* or *νυνί* is added to the Imperat. Aor., as: Acts x. 5. xxiii. 15. 2 Cor. viii. 11. The Imperat. Aor. is used also when *δή* is employed to strengthen the injunction, as in Acts xiii. 2. 1 Cor. vi. 29. (Judith v. 3. vii. 9. Bar. iii. 4. Xen. C. 1, 3, 9. Soph. El. 524. Klotz Dev. 395.).

b. The Imperat. Pres. denotes an action already commenced and to be continued (Poppo Thuc. III. II. 742.), or an action still going on, or to be frequently repeated. Hence it is employed in the measured and dispassionate diction of laws and moral precepts, as, *e.g.*: Rom. xi. 20. *μὴ ὑψηλοφρόνει* (what thou art now doing), xii. 20. *ἐὰν πεινᾷ ὁ ἐχθρός σου, ψώμιζε αὐτόν* (constantly in such case), xiii. 3. *θέλεις μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν ποίει*, Jas. ii. 12. *οὕτω λαλεῖτε καὶ οὕτω ποιεῖτε, ὡς διὰ νόμου ἐλευθερίας* etc., 1 Tim. iv. 7. *τοὺς βεβήλους καὶ γραώδεις μύθους παραιτοῦ*, comp. Jas. iv. 11. v. 12. 1 Tim. iv. 11. 13. v. 7. 19. vi. 11. 2 Tim. ii. 1. 8. 14. Tit. i. 13. iii. 1. 1 Cor. ix. 24. x. 14. 25. xvi. 13. Ph. ii. 12. iv. 3. 9. Eph. ii. 11. iv. 25. 26. 28. vi. 4. Jo. i. 44. xxi. 16. Mr. viii. 15. ix. 7. 39. xiii. 11. xiv. 38. Hence, also, in ordinary discourse, the Imperat. Pres. is used as implying softness and reserve of expres-

sion, and frequently denoting merely advice (Moller as above, 123 f.).

The Imperat. Pres. and Imperat. Aor. are sometimes used in the same sentence, to denote respectively the distinctions above specified, as, *e.g.*: Jo. ii. 16. ἄρατε ταῦτα ἐντεῦθεν, μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου, 1 Cor. xv. 34. ἐκνήψατε δικαίως καὶ μὴ ἁμαρτάνετε, Acts xii. 8. περιβαλοῦ τὸ ἱμάτιόν σου κ. ἀκολούθει μου, Rom. vi. 13. μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτίᾳ, ἀλλὰ παραστήσατε ἑαυτοὺς τῷ θεῷ ὡς ἐκ νεκρῶν ζῶντας, Mr. ii. 9. Jo. v. 8. 11. ii. 8. comp. Plato rep. 9. 572 d. θὲς τοίνυν πάλιν -- νέον υἱὸν ἐν τοῖς τούτου αὖ ἤθεσι τεθραμμένον. Τίθημι. Τίθει τοίνυν καὶ τὰ αὐτὰ ἐκεῖνα περὶ αὐτὸν γιγνόμενα (Mtth. 1128.) Xen. C. 4, 5, 41. Demosth. Aphob. 2. p. 557 c. and 588 a. Eurip. Hippol. 475 sq. and Heracl. 635.

4. Occasionally this distinction may seem to be disregarded (1 Pet. ii. 17.), and the Imp. Aor. appear to be employed where the Imp. Pres. would have been strictly required (Bhdy 393.). It must be remembered, however, that, in many cases, it depends on the writer whether or not he is to represent the action as momentaneous, as only commencing, or as continued. Neither must it be overlooked that the Imp. Aor. is, in general, more forcible and stringent than the Imp. Pres. (see No. 3.), though the strengthening of the expression is of a subjective nature. Comp. Schoem. ad Isaeum p. 235.[1] The following passages are to be appreciated on this principle: μείνατε ἐν ἐμοί Jo. xv. 4. etc. (also μένετε Luke ix. 4. 1 Jo. ii. 28., μένε 2 Tim. iii. 14., μενέτω 1 Cor. vii. 24. etc.), 1 Jo. v. 21. φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων (similar 1 Tim. vi. 20. 2 Tim. i. 14., but 2 Pet. iii. 17. 2 Tim. iv. 15.), Heb. iii. 1. κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν, Mr. xvi. 15. πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέλιον, Jo. xiv. 15. τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε, Jas. v. 7. μακροθυμήσατε ἕως τῆς παρουσίας τοῦ κυρίου, comp. Mt. xxviii. 19. 2 Tim. i. 8. ii. 3. iv. 2. 1 Pet. i. 13. ii. 2. v. 2. Generally the Imp. Aor. will be found unexceptionable in these passages. In Rom. xv. 11. (Sept.) Jo. vii. 24. the Imp. Pres. and Imp. Aor. even of the same verb occur in connection.

[1] In opposition to *Schaef.* Demosth. III. 185. he remarks: tenuissimum discrimen esse apparet, ut saepenumero pro lubitu aut affectu loquentis variari oratio possit. Nam quid mirum, qui modo lenius iusserat: σκοπεῖτε (Demosth. Lept. 483.), eundem statim cum majore quadam vi et quasi intentius flagitantem addere: λογίσασθε. Et plerumque, si non semper, apud pedestres quidem scriptores, in tali diversorum temporum conjunctione praes. imperativus antecedit, sequitur aoristus.

In many passages there are variations in the reading, *e.g.* Acts xvi. 15. Rom. xvi. 17.; as also in the Codd. of Greek authors these forms are often interchanged, Elmsley Eurip. Med. 99. 222., where the difference between them consists in *one* letter. Lastly, one of these two Imperatives is sometimes not in use,—λάβε, *e.g.*, being constantly employed, and not λάμβανε; or one of the forms predominates, as, in the N. T., φέρε over ἔνεγκε. See Bmln. 172.

Regarding the Imperat. (Pres.) after μή, see § 56, 1.

The Imp. Perf. is used when an action, completed in itself, is to be represented as continued in its effects, as in Mr. iv. 39. in Christ's address to the troubled sea: πεφίμωσο *be* (and remain) *still!* Comp. also ἐρρωσο, ἐρρωσθε Acts xxiii. 30. xv. 29. See Hm. emend. rat. p. 218. Mtth. 1126 f. Bmln. 174. Comp. Xen. M. 4, 2, 19. Thuc. 1, 71. Plato Euthyd. 278 d. and rep. 8. 553 a.

5. The Imperative may also be superseded by other forms of expression:

a. By an original elliptic phrase: (my command is, or see) *that thou do not tarry.* We find ὅπως ἐπέξει τῷ μιαρῷ in Dem. Mid. 414 c. (ὅπως with Ind. Fut. Mdv. 126.) Eurip. Cycl. 595. Aristoph. nub. 823. (less frequently with Conjunctive, Xen. C. 1, 3, 18. Lucian. dial. d. 20, 2.). In the N. T. ἵνα is used with the Conjunctive in Mr. v. 23. ἵνα ἐλθὼν ἐπιθῇς τὰς χεῖρας αὐτῇ, also in 2 Cor. viii. 7. (but not in 1 Cor. v. 2. 1 Tim. i. 3.); and in the 3. Pers. in Eph. v. 33. ἡ γυνὴ ἵνα φοβῆται τὸν ἄνδρα (an Imperative precedes). In the Greek poets ἵνα occurs in the same connection (Soph. Oed. C. 155.), and also in later prose, as: Epict. 23. ἂν πτωχὸν ὑποκρίνεσθαί σε θέλῃ (ὁ διδάσκαλος), ἵνα καὶ τοῦτον εὐφυῶς ὑποκρίνῃ Arrian. Epict. 4, 1, 41.; and in the Byzantines even with the Ind. Pres. Malal. 13. p. 334. 16. p. 404. In Latin, comp. Cic. fam. 14, 20.: ibi ut sint omnia parata.

b. By a negative question with the Fut. (Hm. Vig. 740. Rost 678.): *wilt thou not come immediately?* Aristoph. nub. 1296. οὐκ ἀποδιώξεις σεαυτὸν ἀπὸ τῆς οἰκίας; Xen. Cyr. 2, 3, 22. Comp. Acts xiii. 10. οὐ παύσῃ διαστρέφων τὰς ὁδοὺς κυρίου; 4 Macc. v. 10. οὐκ ἐξυπνώσεις; This construction, however, is, for the most part, more forcible than the Imperat.

c. In categorical sentences by the Fut. (especially in the negative form): *thou shalt not touch it,* Mt. vi. 5. οὐκ ἔσῃ ὡς ὑποκριταί, v. 48. (Lev. xi. 44.). In Greek authors this mode of expression is considered softer than the Imperative, Mtth. 1122. Bhdy. 378. Sintenis Plut. Themist. 175 sqq. Stallb. Plato rep. II. 295. Weber Demosth

p. 369 sq. (As to the Latin, see Ramsh. S. 421.) In Hebrew, however, it is specially employed in the distinctive diction of legislation (Ewald krit. Gr. 531.). Hence it occurs in quotations from the Old T., as: Mt. v. 21. 27. 33. *οὐ φονεύσεις, οὐ μοιχεύσεις*, Luke iv. 12. Acts xxiii. 5. Rom. vii. 7. xiii. 9. 1 Cor. ix. 9. (Heb. xii. 20. Sept.). Only the fifth commandment is *τίμα τὸν πατέρα* etc. (from Sept.) in Mt. xv. 4. xix. 19. Eph. vi. 2. etc. expressed in the Imperat. In Rom. vi. 14. the Fut. expresses simple persuasion. This form of expression may be, in itself, strict and mild, its import depending on the tone with which it is uttered.

d. By the Infinitive. This, not to mention the diction of epic poetry, occurs in Greek prose, and not only when a command is uttered with excitement or imperious brevity (Hm. Soph. Oed. R. 1057. Schaef. Demosth. III. 530. Poppo Thuc. I. I. 146. Bhdy 538.),[1] but also in requests, wishes, and prayers (Bremi Dem. 230. Stallb. Plat. rep. I. 388. Fr. Rom. III. 86. Mdv. 155. Comp. the form of salutation *χαίρειν* Acts xv. 23. Jas. i. 1.). Expositors have often groundlessly supposed that they had found this peculiarity in passages of the N. T. in which another construction is used (Georgi Hierocr. I. I. 58.). This applies in particular to 1 Th. iii. 11. 2 Th. ii. 17. iii. 5., where, as the accent shows, Imperatives occur. In other passages the change of the structure, in sentences of some length, has been overlooked. In Luke ix. 3. we find *μήτε ῥάβδον - - ἔχειν*, as if *μηδὲν αἴρειν* had been employed in the preceding part of the sentence. Both constructions might have followed *εἶπε πρὸς αὐτούς*, and the writer may have used *ἔχειν* as an Infinitive really depending on *εἶπε*. In the parallel passage Mr. vi. 8 f. we find another change of structure. Comp. Arrian. Al. 4, 20, 5. *σὺ νῦν φύλαξον τὴν ἀρχήν· εἰ δὲ - - σὺ δὲ - - παραδοῦναι*. Similar in Rom. xii. 15. see § 62. In other passages also the regular grammatical connection has been misunderstood. In Rev. x. 9. *δοῦναι* undoubtedly must be joined with *λέγων*; in Col. iv. 6. *εἰδέναι* is an Inf. illustrating the preceding predicate of *λόγος*. Only in Ph. iii. 16. *πλὴν - - τῷ αὐτῷ στοιχεῖν* might the Inf. be regarded as equivalent to the Imperat. It points out, with peculiar effect, the unchanging rule for directing the Christian life. Comp. Stallb. ad Plat. Gorg. 447 b.

To the Imperative *ἵνα* under *a.* Gieseler in Rosenm. Repert. II. 145. refers the use of a *ἵνα* in John etc., as in Jo. i. 8. *οὐκ ἦν ἐκεῖνος τὸ φῶς ἀλλ' ἵνα μαρτυρήσῃ but that he might bear witness.* But the

[1] Thus in laws and moral rules in Hesiod. opp. et dd., in Theognis, in Hippocrates, in Mr. Anton. See *Gayler* partic. negantt. p. 80 sq.

construction can only have this import if ἵνα signifies, *that, in order that;* and then an ellipsis, at least of a general kind, as γέγονε τοῦτο,[1] explains the passage, though John, as he often does in particular passages, had no longer in view the signification of *in order that*, comp. Fr. Mt. 840 sq. An expositor should, on the contrary, make the context serve to throw special light on the construction in question, as, *e.g.:* Jo. i. 8. *he was not the light of the world*, but he came (ἦλθεν verse 7.) *that he might bear witness;* ix. 3. *Neither hath this man sinned nor his parents, but* he was born blind, *that - - might be made manifest* (comp. 1 Jo. ii. 19.). In xiii. 18. there is an aposiopesis which may be easily explained psychologically: *I speak not of you all, I know those whom I have chosen, but* (I have made this choice) *that - - might be fulfilled* etc. See BCrus. (if we do not prefer supposing that Jesus, instead of giving utterance to His painful impression in His own language, continues in the words of the Psalmist, comp. 1 Cor. ii. 9.). In Jo. xv. 25. ἐμίσησάν με δωρεάν in the quotation, shows that μεμισήκασιν must be repeated before ἵνα. In Mr. xiv. 49. is understood the predicted turning out of the Jews against Jesus, graphically described in verse 48. Lastly, in Rev. xiv. 13. from ἀποθνήσκοντες the word ἀποθνήσκουσι may be supplied before ἵνα etc.

Note. In the N. T. text it is occasionally doubtful, whether a verbal form that answers equally for the Imperat. and (the 2d person of) the Indic. is to be taken for the former or the latter, as, *e.g.*, in Heb. xii. 17. ἴστε, ὅτι καὶ μετέπειτα θέλων κληρονομῆσαι τὴν εὐλογίαν ἀπεδοκιμάσθη, 1 Cor. vi. 4. βιωτικὰ μὲν οὖν κριτήρια ἐὰν ἔχητε, τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ, τούτους καθίζετε, i. 26. xi. 26. Rom. xiii. 6. Eph. ii. 22. Ph. ii. 15. 1 Pet. i. 6. ii. 5. In such cases the decision must depend on the context; but the question does not belong to grammar but to hermeneutics.

SECTION XLIV.

OF THE INFINITIVE.[2]

The Infinitive, as far as it denotes the mere general import of the verb, *i.e.*, without reference to a subject, has, of all the verbal

[1] To say that it is not to be supplied (as De Wette does), is not sufficient; it must be shown how and by what means ἵνα assumes that import.

[2] *K. E. A. Schmidt* on the Inf. Prenzlau 1823. 8. *M. Schmidt* on the Inf. Ratisbon 1826. 8. *Eichhoff* on the Inf. Crefeld 1833. 8. Comp. *Mehlhorn* in the allgem. Lit. Z. 1833. Ergzbl. nr. 110.

forms, the slightest claim to figure as a part of speech in a grammatical sentence. It is so used, *a.* in expressing a brief, hurried command (§ 43, 5.); or, *b.* when introduced adverbially; or, *c.* put absolutely. Under *b.* comes only the phrase *ὡς ἔπος εἰπεῖν* Heb. vii. 9. (Krü. 178.). To *c.* may be referred (Krü. 179.) Ph. iv. 10. *ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν as to your regard for me*, though this might be otherwise explained. On the other hand, an Inf. which is added to a clause as its complement (infinit. epexegeticus), mainly to indicate *design*, is related to the latter head, or essentially belongs to it (Rost 687.) Mt. ii. 2. *ἤλθομεν προσκυνῆσαι αὐτῷ* (in) *order to worship Him* (after *ἔρχομαι* Mt. xi. 7. xx. 28. Heb. ix. 24. Rev. xxii. 12. Jo. iv. 15. Luke i. 17. and *πέμπω* or *ἀποστέλλω* Mr. iii. 14. 1 Cor. i. 17. xvi. 3. and, besides, Acts v. 31. Rom. x. 7. 1 Cor. x. 7.), 2 Cor. xi. 2. *ἡρμοσάμην ὑμᾶς ἑνὶ ἀνδρὶ παρθένον ἁγνὴν παραστῆσαι τῷ Χριστῷ*, Col. i. 22. 2 Cor. ix. 5. x. 13. 16., Jo. xiii. 24. *νεύει τούτῳ πυθέσθαι* (comp. Diod. S. 20, 69.), Rev. xvi. 9. *οὐ μετενόησαν δοῦναι αὐτῷ δόξαν*, 2 Pet. iii. 2. (1 Sam. xvi. 1.). In other passages it denotes the result (as, in the early language, design and result were not yet distinguished, Bmln. S. 339.), as: Col. iv. 6. *ὁ λόγος ὑμῶν - - ἅλατι ἠρτυμένος - - εἰδέναι πῶς* etc. *seasoned with salt, to know* (so that ye know), Heb. v. 5.; or in the way of carrying into effect, as in Acts xv. 10. *τί πειράζετε τὸν θεὸν ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν imponendo jugum*, Heb. v. 5. (1 Pet. iv. 3.). Lastly, in Eph. vi. 6. the Infin. clause announces the tenor of the *μυστήριον* verse 4. Comp. also Eph. iv. 22. In Greek authors this lax use of the Inf. is carried much farther, Schaef. Soph. II. 324. Jacob Lucian. Tox. 116. Held Plut. Aem. P. 185 sq. The Inf. of design is particularly frequent (Soph. Oed. C. 12. Thuc. 1, 50. 4, 8. Her. 7, 208. Plut. Cim. 5. Arrian. Al. 1, 16, 10. 4, 16, 4.) Mtth. 1234. Krü. 186. (though the Greeks, after verbs of *going* or *sending*, still more frequently employ the Participle, comp. Acts viii. 27. xxiv. 11.).

In expressing such relations, *ὥστε* is sometimes used before the Inf. for the sake of distinctness, as in Luke ix. 52. Mt. xxvii. 1. The remarks of Fr. on Mt. as above, are very far-fetched, comp. Strab. 6. 324. Schaef. ad Bos ellips. p. 784. and Soph. Oed. Col. p. 525. Mtth. 1232. In the Byzantine writers *ὥστε* with the Inf., instead of the Inf. alone, is peculiarly common, as *e.g.* in Malal. p. 385. *ἐβουλεύσατο ὥστε ἐκβληθῆναι τὴν πενθεράν*, p. 434. Comp. also Heinichen ind. ad Euseb. III. 545. A parallel to Luke, as above, occurs in Euseb. H. E. 3, 28, 3.: *εἰσελθεῖν ποτε ἐν βαλανείῳ*

ὥστε λούσασθαι. This extended use of the particle, so frequent in later writers, if duly applied to N. T. interpretation, would often save expositors from forced and erroneous explanations. Ὡς before the Inf. occurs only once,—Acts xx. 24. οὐδενὸς λόγον ποιοῦμαι, οὐδὲ ἔχω τὴν ψυχήν μου τιμίαν ἐμαυτῷ, ὡς τελειῶσαι τὸν δρόμον μου μετὰ χαρᾶς *in order to* (so that I may) *finish my course* etc., see Bornem. Schol. p. 174 sq.

Other forms of the Infin. epexeget. are frequently annexed to a clause or portion of a clause, and assume the form of a grammatically construed word, which, in part, they were considered by the ancient grammarians as really becoming,[1] as: *a.* Mr. vii. 4. πολλὰ ἃ παρέλαβον κρατεῖν (observanda acceperunt), Mt. xxvii. 34. ἔδωκαν αὐτῷ πιεῖν ὄξος, Eph. iii. 16. (Thuc. 2, 27. 4, 36. Lucian. asin. 43. Diog. L. 2, 51.). *b.* 1 Cor. ix. 5. ἔχομεν ἐξουσίαν γυναῖκα περιάγειν ix. 4., Luke viii. 8. ὁ ἔχων ὦτα ἀκούειν ἀκούετω, ii. 1. Acts xiv. 5. Eph. iii. 8., Heb. xi. 15. καιρὸς ἀνακάμψαι, iv. 1. (Plato Tim. 38 b. Aesch. dial. 3, 2.) Mtth. 1235. Such form may also comprehend a subject to the Inf., as in Rom. xiii. 11. comp. Schoem. Plut. Cleom. 187.

The Inf. is construed with Adjectives, as: 2 Tim. i. 12. δυνατὸς τὴν παραθήκην μου φυλάξαι (Thuc. 1, 139.) Heb. xi. 6., vi. 10. οὐκ ἄδικος ὁ θεὸς ἐπιλαθέσθαι etc. 1 Pet. iv. 3. 1 Cor. vii. 39. Mr. i. 7. 2 Cor. iii. 5. Luke xv. 19. Acts xiii. 25. Heb. v. 11. 2 Tim. ii. 2. Luke xxii. 33. Comp. Ast Plat. legg. p. 117. Stallb. Plat. Euthyd. 204. Weber Demosth. 261. Bhdy 361.

2. The Inf. may, however, constitute an integral part of a whole sentence; and then its nature as a noun more or less clearly appears. In such cases it is used sometimes as the subject, and sometimes as the object. It stands for the subject in sentences such as Mt. xii. 10. εἰ ἔξεστι τοῖς σάββασι θεραπεύειν *is it lawful to heal on the Sabbath days* (is healing etc. lawful)? xv. 26. οὐκ ἔστι καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων, 1 Th. iv. 3. τοῦτό ἐστι θέλημα τοῦ θεοῦ - - ἀπέχεσθαι - - ἀπὸ τῆς πορνείας (where ὁ ἁγιασμὸς ὑμῶν precedes, which also might have been expressed by an Inf.), Acts xx. 16. ὅπως

[1] Likewise by those who thought that in the example adduced under *b.*, ἔχομεν ἐξουσίαν περιάγειν, a τοῦ is omitted before the Inf. (*Haitinger* in Act. Monac. III. 301.): *this* is put when the Inf. is regarded as a proper Gen. (noun). Without τοῦ the form is the Inf. epexeget. The double structure is somewhat differently conceived, Mtth. 1235. So in Latin Cic. Tusc. 1, 41.: tempus est *abire* (comp. *Ramshorn* S. 423.), in other passages *abeundi*. See in general *Stallb.* Plat. Phil. p. 213. and Euthyphr. p. 107. As in Luke i. 9. we find ἔλαχε τοῦ θυμιᾶσαι, so in Demosth. Neaer. 517 c. λαγχάνει βουλεύειν.

μὴ γένηται αὐτῷ χρονοτριβῆσαι (Weber Dem. 213.), Mt. xix. 10. Eph. v. 12. Ph. i. 7. Gal. vi. 14. Jas. i. 27. Rom. xiii. 5. 1 Cor. xi. 20. Heb. vi. 6. ix. 27. 1 Pet. ii. 15. In such cases a subject, whether a substantive, adjective, or participle, is grammatically connected with the Inf., and is usually put in the Accusative, as, *e.g.*: Mt. xvii. 4. καλόν ἐστιν ἡμᾶς ὧδε εἶναι, xviii. 8. καλόν σοί ἐστιν εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ κυλλόν, iv. 6. vi. 18. xiii. 9. Jo. xviii. 14. 1 Cor. xi. 13. 1 Pet. ii. 15. Acts xxv. 27. Luke ix. 33. xviii. 25. Comp. Matthiae Eurip. Med. p. 526. Schwarz de soloec. discip. Ch. p. 88 sq. Further, after an attraction, so common in Greek authors, the Dative also of the qualifying term may be used, if the word to which it refers in the principal clause is in the Dat., as: 2 Pet. ii. 21. κρεῖττον ἦν αὐτοῖς, μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης ἢ ἐπιγνοῦσιν ἐπιστρέψαι, Acts xv. 25. (Var.) comp. Thuc. 2, 87. Demosth. funebr. 153 a. 156 a. Xen. Hier. 10, 2. Bhdy 359. Krü. 180. (Zumpt 505.). In Heb. ii. 10. both constructions are connected: ἔπρεπεν αὐτῷ - - ἀγαγόντα - - τελειῶσαι comp. Mr. ix. 27. (Plut. Coriol. 14.).

It is further to be remarked that

a. The Inf. in these cases sometimes has the Article, that is, where it is directly used as the substantival notion of the verb, which takes place not only in sentences such as Rom. vii. 18. τὸ θέλειν παράκειταί μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὔ, 2 Cor. vii. 11. αὐτὸ τοῦτο τὸ κατὰ θεὸν λυπηθῆναι πόσην κατειργάσατο ὑμῖν σπουδήν, Ph. i. 21., where the finite verb with its adjuncts forms a complete predicate; but also in the impersonal phrases καλόν, αἰσχρόν ἐστι etc. (Rost 681.), if special force is intended to be given to the notion expressed by the Inf., as, *e.g.* 1 Cor. vii. 26. καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι, Gal. iv. 18. καλὸν τὸ ζηλοῦσθαι ἐν καλῷ πάντοτε, Rom. xiv. 21. 1 Cor. xi. 6. In the first passage the Article could not be omitted with propriety; but καλὸν ἀνθρώπῳ οὕτως εἶναι *it is good for a man so to be* (comp. 1 Cor. vii. 1. xiv. 35.) would be a much weaker expression.[1] Ph. i. 29. might also be referred to the second category; 1 Th. iv. 6. contains one such Inf. with the Article, and another without it (comp. Plat. Gorg. 467 d. Xen. Cyr. 7, 5, 76.); but in Rom. iv. 13. the Inf. τὸ κληρονόμον εἶναι appears as a sort of opposition to ἡ ἐπαγγελία. In Greek authors comp. with the above Plat. Phaed. 62 d. Gorg. 475 b. Xen. M. 1, 2, 1. Diod. S. 1, 93.

b. Instead of the Inf. is used also, especially when its subject is to be expressed with special force, a complete clause (according to the import) with ἐάν, εἰ, ἵνα, as: Mr. xiv. 21. καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη, 1 Cor. vii. 8. καλὸν αὐτοῖς ἐστιν, ἐὰν μείνωσιν ὡς κἀγώ, Jo.

[1] It must not be supposed that there is a fixed distinction in meaning between the Inf. with, and the Inf. without, the Article. Yet, the Inf. becomes more forcible when substantivised by the Article.

xvi. 7. *συμφέρει ὑμῖν, ἵνα ἐγὼ ἀπέλθω.* Respecting *ἵνα*, see below, No. 8. This is partly a peculiarity of the (later) popular language, which preferred circumstantiality, and is partly to be referred to the Hellenistic tincture of N. T. diction. Yet a similar construction occurs in Greek authors, as in Isocr. Nicocl. p. 40. 46.

Likewise, when the Inf. is joined with *ἐστί* in the sense of *it is lawful*, or *possible* etc. *to*—, the Inf. is itself the subject, as in Heb. ix. 5. (Ast lexic. Plat. I. 622 a.). But 1 Cor. xi. 20. may (in opposition to Wahl and Mey.) be further rendered: when ye come together, *it is* (means) not to *eat the Lord's Supper*. Τοῦτο is not required in understanding the Gen. absol. as repeated.

3. The Inf. in general denotes the object (predicate) when it is used as a necessary complement of a verbal import, not only after *θέλειν, δύνασθαι, τολμᾶν, ἐπιχειρεῖν, σπουδάζειν, ζητεῖν*,[1] etc., but also after verbs of *believing, hoping* (I hope to come, etc.), *saying, asserting*. The regular usage is not to be proved from the N. T., and therefore we have merely to remark that,

a. If, in such cases, the Inf. has its own subject distinct from that of the principal verb, such subject is put with all its attributives in the accusative, as in 1 Tim. ii. 8. *βούλομαι προσεύχεσθαι τοὺς ἄνδρας*, 2 Cor. xiii. 7., Heb. vi. 11. *ἐπιθυμοῦμεν ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν* etc., 2 P. i. 15. 1 Cor. vii. 10., Acts xiv. 19. *νομίσαντες αὐτὸν τεθνάναι*, 2 Cor. xi. 16. *μή τίς με δόξῃ ἄφρονα εἶναι*,[2] Rom. xv. 5. *ὁ θεὸς δώῃ ὑμῖν τὸ αὐτὸ φρονεῖν*, 2 Tim. i. 18. Yet, more frequently we find a complete clause with *ἵνα* after verbs of *entreating, commanding*, etc. (see No. 8.), with *ὅτι* after verbs of *saying, believing* (Mt. xx. 10. Acts xix. 26. xxi. 29. Rom. iv. 9. viii. 18. Gal. v. 10.), and always in the N. T. after *ἐλπίζω*. If, on the other hand, the Inf. and the principal verb have one and the same subject, the epithet, whatever it may be, is put in the Nominative, as: Rom. xv. 24. *ἐλπίζω διαπορευόμενος θεάσασθαι ὑμᾶς*, 2 Cor. x. 2. *δέομαι τὸ μὴ παρὼν θαρρῆσαι* (Philostr. Apoll. 2, 23.), Rom. i. 22. Ph. iv. 11. 2 P. iii. 14. Jude 3. (Luke i. 9.?),[3] which is a sort of attraction. Comp. Krüger gramm. Untersuch. III. 328 ff. The word which

[1] In opposition to *Bornem.* Schol. p. 40. see *Fr.* Rom. II. 376. comp. *Blume* Lycurg. p. 151.

[2] If the governed substantive, to which the Inf. refers, be in the Dative, the noun annexed may also be in the Dative, as in Acts xxvii. 3. - - *τῷ Παύλῳ χρησάμενος ἐπέτρεψε πρὸς τοὺς φίλους πορευθέντι ἐπιμελείας τυχεῖν*, unless the Dative here is a correction. See Bornem. On the other hand, we find in Luke i. 75. *τοῦ δοῦναι ἡμῖν ἀφόβως ἐκ χειρὸς ἐχθρῶν ῥυσθέντας λατρεύειν αὐτῷ* etc.

[3] So also in 1 Tim. i. 3. *πορευόμενος* belongs to *παρεκάλεσα*. It would necessarily be in the Acc., if thus closely connected with *προσμεῖναι*.

is the subject is then not repeated, as: Jas. ii. 14. 1 Cor. vii. 36. Even in this construction, however, the Accusative (with Inf.) may be used in repeating the subject in the form of a pronoun (Hm. Vig. 743.), but does not often occur, as: Rom. ii. 19. *πέποιθας σεαυτὸν ὁδηγὸν εἶναι τυφλῶν*, Ph. iii. 13. *ἐγὼ ἐμαυτὸν οὐ λογίζομαι κατειληφέναι*, Luke xx. 20. *ὑποκρινομένους, ἑαυτοὺς δικαίους εἶναι*, Acts xxvi. 2., perhaps also Eph. iv. 22. (where, as appears to me, *ἀποθέσθαι ὑμᾶς* depends on *ἐδιδάχθητε*) comp. Her. 2, 2. Xen. C. 5, 1, 21. *νομίζοιμι γὰρ ἑαυτὸν ἐοικέναι* etc., 1, 4, 4. (where see Poppo) Anab. 7, 1, 30. Mem. 2, 6, 35. Diod. S. 1, 50. Philostr. Apoll. 1, 12. See Krüger as above, S. 390. Yet in that passage perhaps this construction was preferred for the sake of antithesis (see Plat. symp. c. 3. and Stallb. *in loc.* comp. Krüger as above, S. 386 f.) or of distinctness: *I am not persuaded that I myself have* etc. For the same reason, also, *ὑμᾶς*, in Eph. as above, appears to be employed, as in verse 21. another subject, Jesus, intervenes. Later writers use this construction even when no antithesis is intended, comp. Heinichen Euseb. H. E. I. 118.

b. After verbs of *saying* (asserting), *believing*, the Inf. is sometimes used, when the assertion etc. refers not to something that really *is*, but to something that *should be* (such verbs containing rather the notion of advice, claim, or command, see also Elmsley Soph. Oed. T. p. 80. Mtth. 1230.), as, *e.g.*: Acts xxi. 21. *λέγων, μὴ περιτέμνειν αὐτοὺς τὰ τέκνα that they ought not to circumcise their children* (he commanded them, not to circumcise etc.) xv. 24.? Tit. ii. 2., Acts xxi. 4. *τῷ Παύλῳ ἔλεγον μὴ ἀναβαίνειν εἰς Ἱεροσ. they said to Paul that he should not go* (advised him, not to go) etc. comp. Eurip. Troad. 724. In general, if the statement were to be resolved into a direct address, the Imperat. would here be employed: *μὴ περιτέμνετε τὰ τέκνα ὑμῶν*. Comp. on this Inf. (which even recent critics still explain by supposing the omission of *δεῖν*, see, on the other hand, Hm. Vig. 745.) Lob. Phryn. p. 753 sqq. Bttm. Demosth. Mid. p. 131. Engelhardt Plat. Lach. p. 81. Jen. Lit. Zeit. 1816. No. 231. Bhdy 371. Too many passages, however, of the N. T. have been referred to this head. Rom. xiv. 2. *ὃς μὲν πιστεύει φαγεῖν πάντα* means: *the one has confidence to eat*, and *may* is implied in *πιστεύειν*. In xv. 9. *δοξάσαι* denotes, not what the Gentiles should do, but what they actually do. See Fr. In ii. 21 f. and Eph. iv. 22 f. (see above) the verbs *to make known* and *to be instructed*, on which the Infinitives depend, inherently denote as well what is (and should be believed) as what ought to be (should be done); and, in the same way, we can

say: *they preached to them not to steal; ye have been taught to lay aside.* In Acts x. 22. χρηματίζεσθαι occurs, which is almost uniformly employed to denote the direction of an oracle, a divine injunction. Finally, when, after verbs of *beseeching*, the Inf. must be rendered by *may*, such import is comprehended in the meaning of those verbs in the context in question, as in 2 Cor. x. 2. δέομαι τὸ μὴ παρὼν θαρρῆσαι τῇ πεποιθήσει, as if, I beseech you in reference to my not being bold, that is, to see that I be not bold.[1]

c. The Article is put before the Inf. when it is the object, to substantivise it, and thus give it greater prominence (Rost 682.), as in Rom. xiii. 8. xiv. 13. (Luke vii. 21. Var.) 1 Cor. iv. 6. 2 Cor. ii. 1. viii. 10. Ph. iv. 10. comp. above, 1. (Hm. Soph. Aj. 114.); specially at the beginning of a sentence (Thuc. 2, 53. Xenoph. M. 4, 3, 1.), 1 Cor. xiv. 39. τὸ λαλεῖν γλώσσαις μὴ κωλύετε (comp. Soph. Phil. 1241. ὅς σε κωλύσει τὸ δρᾶν). In Ph. ii. 6. οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα θεῷ, the Inf. with the Article is the immediate object to ἡγήσ., and ἁρπαγμ. is a Predicate, comp. Thuc. 2, 87. οὐχὶ δικαίαν ἔχει τέκμαρσιν τὸ ἐκφοβῆναι, and Bhdy 316.

Especially deserving of attention is the use (in Luke peculiarly frequent) of the Inf. with the Acc. after ἐγένετο, as in Mr. ii. 23. ἐγένετο παραπορεύεσθαι αὐτόν *accidit, ut transiret*, Acts xvi. 16. ἐγέν. παιδίσκην τινὰ - - ἀπαντῆσαι ἡμῖν, xix. 1. ἐγέν. Παῦλον διελθόντα - - ἐλθεῖν εἰς Ἔφεσον, iv. 5. ix. 3. 32. 37. 43. xi. 26. xiv. 1. xxi. 1. 5. xxii. 6. xxvii. 44. xxviii. 8. 17. Luke iii. 21 f. vi. 1. 6. xvi. 22. etc.[2] Here the Infinitive clause is to be considered the (extended) subject to ἐγένετο, as after συνέβη (see immediately), and in Latin after aequum est, apertum est, etc. (Zumpt Gr. 505.): *it came to pass that Jesus passed over*, etc. The construction is good Greek, though the frequent use of ἐγένετο with the Inf., instead of the historical tense of the particular verb, is an imitation of the Hebrew וַיְהִי. In Greek we find grammatical parallels in συνέβη τὴν πόλιν - - εἶναι κυριεύουσαν Diod. S. 1, 50. 3, 22. 39. Plat. legg. 1. 635 a. Demosth. Polycl. 709 c. Dion. H. IV. 2089. and frequently, particularly in Polybius (also 2 Macc. iii. 2.), which occurs also once

[1] In 2 Cor. ii. 7. ὥστε - - χαρίσασθαι καὶ παρακαλέσαι the two Infinitives, in the same way, denote what should be, and not what actually takes place. Δεῖν is not to be supplied here, but the clause with ἱκανόν has the same influence on these Infinitives: The reproach is sufficient,—that you may, on the contrary, now forgive him etc.

[2] That same construction occurs in Acts xxii. 17. ἐγένετό μοι ὑποστρέψαντι εἰς Ἰερουσαλὴμ - - γενέσθαι με ἐν ἐκστάσει, where, with equal propriety, the Infin. might have depended on μοι ὑποστ. (accidit mihi); and probably this construction would have been adopted, had not the writer been led to depart from it by the intervention of the Gen. abs. καὶ προσευχομένου μου ἐν τῷ ἱερῷ.

in Acts xxi. 35. See an undeveloped instance of this construction in Theogn. 639. *πολλάκι -- γίγνεται εὐρεῖν ἔργ' ἀνδρῶν*, which nearly resembles Mt. xviii. 13. In Plat. Phaedr. 242 b. *τὸ δαιμόνιόν τε καὶ τὸ εἰωθὸς σημεῖόν μοι γίγνεσθαι ἐγένετο* it appears in its full form; and frequently in later writers, as, *e.g.* Codin. p. 138. *ἐγένετο τὸν βασιλέα ἀθυμεῖν*, Epiphan. Monach. ed. Dressel p. 16. *ἐγένετο αὐτοὺς ἀναβῆναι εἰς Ἱερουσαλήμ.*

The use of the Acc. with the Inf. is in the N. T. comparatively rare. A clause with *ὅτι* is more common, as in the later popular speech, which resolves condensed constructions, and prefers the circumstantial and expressive. So, in Latin, *ut* is used where the more ancient language employed the Acc. with the Inf. So also, in declining Latin (particularly in the non-Italian provinces), *quod* after verbs *dicendi* and *sentiendi* became peculiarly usual. Moreover, it must not be overlooked that, in the N. T., after verbs *dicendi* the precise words of parties are introduced, according to the graphic idiom of Oriental tongues.

4. The Inf. distinctly substantivised by means of the Article is also employed in the oblique cases. In the N. T. it is found very frequently (far more so than in Greek authors) in the Genitive. Sometimes in that case,

a. It depends on nouns or verbs which uniformly govern the Genitive, as: 1 Cor. ix. 6. *οὐκ ἔχομεν ἐξουσίαν τοῦ μὴ ἐργάζεσθαι*; 1 P. iv. 17. *ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρίμα* etc., Acts xiv. 9. *πίστιν ἔχει τοῦ σωθῆναι*, xx. 3. *ἐγένετο γνώμη τοῦ ὑποστρέφειν*, Luke xxiv. 25. *βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν*, Acts xxiii. 15. *ἕτοιμοι τοῦ ἀνελεῖν* (Sept. Ez. xxi. 11. 1 M. v. 39.); Luke i. 9. *ἔλαχε τοῦ θυμιᾶσαι* (1 S. xiv. 47.), 2 Cor. i. 8. *ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν*, 1 Cor. xvi. 4. *ἐὰν ᾖ ἄξιον τοῦ κἀμὲ πορεύεσθαι* if it be worth while for me also to go. Comp. also 1 Cor. x. 13. 2 Cor. viii. 11. Luke xxii. 6. Ph. iii. 21. Rom. vii. 3. xv. 23. Heb. v. 12. Rev. ix. 10. (Sept. Gen. xix. 20. Ruth ii. 10. Neh. x. 29. Judith ix. 14. etc.). Sometimes the Codd. vary between the Inf. with *τοῦ* and the Inf. without it, as in Rev. xiv. 15. (in other passages we find, in parallel phrases, sometimes the one and sometimes the other, as in Heb. v. 12. 1 Th. iv. 9.). For passages from Greek authors, see Georgi vind. 325 sq. Mtth. 1256. In these several words frequently intervene between the Article and the Inf.; but this does not occur in the N. T., owing to the simple character of the diction. See Demosth. funebr. 153 a. 154 c. Aristocr. 431 a.

Under this head come also Luke i. 57. *ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν*, ii. 21. comp. Sept. Gen. xxv. 24. xlvii. 29., while

a Greek writer would have regarded the Gen. as immediately depending on *χρόνος*. In Hebrew the construction is somewhat different, the Inf. with ל being used. See Ewald 621.

Sometimes, *b.* the Genitive is construed with entire clauses, to express *design* (see Valcken. Eurip. Hippol. 48. Ast Plat. legg. p. 56. Schaef. Demosth. II. 161. V. 368. Ellendt Arrian. Al. I. 338. Mtth. 1256 f.), where earlier scholars supplied *ἕνεκα* or *χάριν* (comp. Dem. funeb. 156 b.), as: Luke xxiv. 29. *εἰσῆλθε τοῦ μεῖναι σὺν αὐτοῖς*, Mt. xxiv. 45. *ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ τοῦ δοῦναι αὐτοῖς τὴν τροφήν*, iii. 13. *παραγίνεται ἐπὶ τὸν Ἰορδάνην τοῦ βαπτισθῆναι*, xiii. 3. (Luke ii. 27. v. 7. xxi. 22. xxii. 31. Acts iii. 2. xxvi. 18. 1 Cor. x. 13. Heb. x. 7. Gal. iii. 10.); with the negation in Acts xxi. 12. *παρεκαλοῦμεν - - τοῦ μὴ ἀναβαίνειν αὐτὸν εἰς Ἱερουσαλήμ*, Jas v. 17. Heb. xi. 5. This construction is especially peculiar to Luke (and Paul). But in Greek prose, particularly after the time of Demosthenes, parallel instances occur; and this usage so distinctly arose from the primary import of the Genitive itself (Bhdy 174 f.), that no attempt should be made to find in it either an ellipsis or a Hebraism. Comp. Xen. C. 1, 6, 40. *τοῦ δὲ μηδ' ἐντεῦθεν διαφεύγειν, σκοποὺς τοῦ γιγνομένου καθίστης*. Plat. Gorg. 457 e. *φοβοῦμαι οὖν διελέγχειν σε, μή με ὑπολάβῃς οὐ πρὸς τὸ πρᾶγμα φιλονεικοῦντα λέγειν, τοῦ καταφανὲς γενέσθαι* etc. Strabo 15. 717. Demosth. Phorm. 603 b. Isocr. Aegin. 932. Thuc. 1, 23. 2, 22. Heliod. 2, 8, 88. 1, 24, 46. Dion. H. IV. 2109. Arrian. Al. 2, 21, 13. 3, 25, 4. and 28, 12. An Inf. with, and another without *τοῦ*, are connected in the same principal clause in Luke ii. 23 f. If this construction contain a word which is the subject of a verb, the latter is put in the Acc. Luke v. 7.

In Ph. iii. 10. also this Inf. denotes design, where *τοῦ γνῶναι* is connected with verse 8., and is a repetition of the thought there expressed. In the Sept. this Inf. occurs in every page, comp. Gen. i. 14. xxiv. 21. xxxviii. 9. xliii. 17. Judg. v. 16. ix. 15. 52. x. 1. xi. 12. xv. 12. xvi. 5. xix. 3. xx. 4. Ruth i. 1. 7. ii. 15. iv. 10. Neh. i. 6. 1 Sam. ix. 13. 14. xv. 27. 2 Sam. vi. 2. xix. 11. Jonah i. 3. Joel iii. 12. Judith xv. 8. 1 Macc. iii. 20. 39. 52. v. 9. 20. 48. vi. 15. 26.

Different from this, and more closely connected with the notion of the Genitive, is the use of the Inf. with *τοῦ*, after verbs signifying to *be distant from*, to *refrain from*, to *debar from*, to *prevent from*. These verbs contain the inherent power of directly governing the Gen., and accordingly are uniformly followed by the Gen. of a noun, as: Rom. xv. 22. *ἐνεκοπτόμην - - τοῦ ἐλθεῖν*, Luke iv. 42. *καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι* (comp. Isocr. ep. 7. 1012. *ἀπέχειν*

τοῦ τινας ἀποκτείνειν, Xen. M. 2, 1, 16. A. 3, 5, 11.), with pleonast. Negation (§ 65.) Acts xiv. 18. μόλις κατέπαυσαν τοὺς ὄχλους τοῦ μὴ θύειν αὐτοῖς (comp. παύειν τινά τινος and παύεσθαι seq., Inf. with τοῦ Diod. S. 3, 33. Phalar. ep. 35., also ἡσυχάζειν τοῦ ποιεῖν Malalas 17. p. 417.), xx. 27. οὐχ ὑπεστειλάμην τοῦ μὴ ἀναγγεῖλαι ὑμῖν πᾶσαν τὴν βουλὴν τοῦ θεοῦ (comp. ver. 20.), 1 Pet. iii. 10. παυσάτω τὴν γλῶσσαν αὐτοῦ ἀπὸ κακοῦ καὶ χείλη αὐτοῦ τοῦ μὴ λαλῆσαι δόλον, Luke xxiv. 16. οἱ ὀφθαλμοὶ ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν (Xen. Laced. 4, 6.), Rom. vi. 6. Acts x. 47. (Sus. 9. 3 Esr. ii. 24. v. 69. 70. Gen. xvi. 2. Act. Thom. § 19. Protev. Jac. 2. etc.). Probably also φεύγειν and ἐκφεύγειν τοῦ ποιῆσαι is to be explained on the same principles (as φεύγειν τινός is used) Xen. A. 1, 3, 2. Comp. Bhdy 356. Bttm. exc. II. ad Demosth. Mid. p. 143.

In Rom. i. 24. παρέδωκεν αὐτοὺς ὁ θεὸς - - εἰς ἀκαθαρσίαν τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν ἑαυτοῖς the Inf. depends directly on the noun ἀκαθαρσ., and there is nothing strange in the omission of τήν before ἀκαθ. (xv. 23. 1 Cor. ix. 6.). The Gen. indicates in what this ἀκαθ. consisted: commisit impuritati, quae cernebatur in etc. Fr. with more detail says: virgula post ἀκαθαρσ. collocata ante τοῦ mente repete ἀκαθαρσίαν. That this is necessary, I cannot admit, as ἀκαθαρσ. and ἀτιμάζ. are closely connected with each other, and the Gen. may naturally be referred to the range of ἀκαθαρσ. In the same way, however, in Rom. viii. 12. the Inf. τοῦ κατὰ σάρκα ζῆν is to be understood as depending on ὀφειλέτην, in conformity to the regular phrase ὀφειλέτην εἶναί τινος. See Fr. Matth. p. 844. Finally, in Luke i. 73., in the same way, the most natural explanation is to connect τοῦ δοῦναι with ὅρκον. Comp. Jer. xi. 5.

It became, however, usual to employ this construction in a more lax manner, not only, *a*. After verbs, the import of which (*entreating*,[1] *commanding*,[2] *concluding*) implies mediate *design*, as: Acts xv. 20. κρίνω - - ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι *to write unto them to abstain*, etc., Luke iv. 10. (from the Sept.) τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι, Acts xxvii. 1. (where it would be a forced exposition to connect τοῦ ἀποπλεῖν with παρεδίδουν following), comp. Ruth ii. 9. 1 Kings i. 35. 1 Macc. i. 62. iii. 31. v. 2. ix. 69. Malal. Chron. 18. 458. Ducas p. 201. 217. 339. a. Fabric. Pseudepigr. I. 707. Vit. Epiph. p. 346.; but also, *b*. For *epexegesis*, where an Inf. with or without ὥστε might have been used, the import of the Gen. is lost by blending the result and the aim. So, very frequently in

[1] Comp. Malalas 14. 357. ἠτήσατο ἡ Αὔγουστα τὸν βασιλέα, τοῦ κατελθεῖν εἰς τοὺς ἁγίους τόπους, 17. 422. πυκνῶς ἔγραφε τοῖς αὐτοῖς πατρικίοις τοῦ φροντισθῆναι τὴν πόλιν, 18. 440. κελεύσας τοῦ δοθῆναι αὐταῖς χάριν προικὸς ἀνὰ χρυσίου λιτρῶν εἴκοσι etc., 18. 461.

[2] A construction parallel to κελεύειν ἵνα.

the Sept. (ἢ with the Inf. denoting both design and result;—as to εἰς with the Inf. see afterwards). In the N. T. comp. Acts vii. 19. οὗτος κατασοφισάμενος - - ἐκάκωσε τοὺς πατέρας ἡμῶν τοῦ ποιεῖν ἔκθετα τὰ βρέφη etc., *so that they cast out* etc. (comp. Thuc. 2, 42. and Poppo *in loc.*), and what is still harsher, iii. 12. ὡς πεποιηκόσι τοῦ περιπατεῖν αὐτόν (1 Kings xvi. 19.). Fr.'s exposition of both these passages (Mt. p. 846.) is undoubtedly to be rejected. Otherwise, many passages of the Sept. would either be inexplicable, or could admit but a forced interpretation. Comp. in particular Josh. xxii. 26. εἴπαμεν ποιῆσαι οὕτω τοῦ οἰκοδομῆσαι, 1 Kings xiii. 16. οὐ μὴ δύνωμαι τοῦ ἐπιστρέψαι (1 Macc. vi. 27.), xvi. 19. ὑπὲρ τῶν ἁμαρτιῶν αὐτοῦ, ὧν ἐποίησε τοῦ ποιῆσαι τὸ πονηρόν etc., Judith xiii. 20. ποιήσαι σοι αὐτὰ ὁ Θεὸς εἰς ὕψος αἰώνιον τοῦ ἐπισκέψασθαί σε ἐν ἀγαθοῖς, 1 Macc. vi. 59. στήσωμεν αὐτοῖς τοῦ πορεύεσθαι τοῖς νομίμοις, Joel ii. 21. ἐμεγάλυνε κύριος τοῦ ποιῆσαι.

How diversified the use of the Inf. with τοῦ in the Sept. is, may be seen from the following passages, which can easily be classified. They all exhibit more or less distinctly the relation denoted by the Genitive. Gen. xxxi. 20. xxxiv. 17. xxxvii. 18. xxxix. 10. Exod. ii. 18. vii. 14. viii. 29. ix. 17. xiv. 5. Josh. xxiii. 13. Judg. ii. 17. 21. 22. viii. 1. ix. 24. 37. xii. 6. xvi. 6. xviii. 9. xxi. 3. 7. 1 Sam. vii. 8. xii. 23. xiv. 34. xv. 26. 1 Kings ii. 3. iii. 11. xii. 24. xv. 21. xvi. 7. 31. Ps. xxxix. 14. Jonah i. 4. iii. 4. Mal. ii. 10. 3 Esr. i. 33. iv. 41. v. 67. Judith ii. 13. v. 4. vii. 13. Ruth i. 12. 16. 18. iii. 3. iv. 4. 7. 15. See also Thilo Act. Thom. p. 20. Tdf. in the Verhandeling. p. 141. Comp. Acta apocr. p. 68. 85. 124. 127. etc. In Byzantine authors this Infin. is not unfrequent, as: Malal. 18. 452. 18. 491. comp. Index to Ducas p. 639., where, p. 320., even εἰ βούλεται τοῦ εἶναι φίλος occurs, comp. p. 189., and p. 203. δύναται τοῦ ἀνταποκριθῆναι. This usage must be recognised as an abuse of declining Hellenism, unless forced interpretations be preferred. In Hellenistic writings, this construction appears to be an imitation of the Inf. with ל in its manifold relations; and, as generally takes place in established phrases, attention to the original Genitive force of the expression gradually ceased.[1] Analogous to this is the Byzantine usage of inserting ὥστε before the Inf. after such verbs as βουλεύεσθαι, δοκεῖν etc. See Index to Malalas, Bonn ed.,[2] comp. above, No. 3.

[1] In Aesop. 172. de Fur. we find ἔμελλεν αὐτὸς τοῦ καταθῦσαι ταύτην, where *Schäf.* would reject the τοῦ solely in reference to the use of the Genitive Inf. as above (No. 4. *b.*).

[2] Even native Greeks would consider this Inf. after such verbs as δύναμαι, θέλω etc. an admissible sort of Genitive, inasmuch as the action indicated by the Inf. always depends on the principal verb, as a part depends on the whole.

In Rev. xii. 7. ἐγένετο πόλεμος ἐν τῷ οὐρανῷ, ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πολεμῆσαι (where the rec. has the correction ἐπολέμησαν) a construction occurs which I am unable to explain (and Lücke, in his Introduction to the Revelation of John, 2 ed. p. 454 f., says the same in regard to himself), unless we consider the parenthesis ὁ Μιχ. καὶ οἱ ἄγγελοι αὐτοῦ so awkward as to require the repetition of ἐγέν. πόλεμος in the phrase τοῦ πολεμ. Fr.'s exposition (Matth. p. 844.) appears to me forced. It would, however, be still more inadmissible to take τοῦ πολεμ. for an imitation of the later Hebrew לְהִלָּחֵם pugnandum iis erat, as Ewald and Züllig do. Even in the Sept. the construction in question is, in no passage whatever, rendered so strangely. If ἐγένετο τοῦ πολεμῆσαι alone is to be maintained as the true reading, there would be a parallel in Acts x. 25. (see immediately), and the construction would scarcely require explanation. Probably the passage still contains an ancient gloss, or something has been omitted, at an early period, before τοῦ πολεμ. There is no plausibility in the suggestion of Bornem. (Jen. L. Z. 1845. nr. 183.) to read: ἐγένετο πολέμιος ἐν τῷ οὐρανῷ ὁ Μιχαήλ etc. Before τοῦ πολ. inconsiderately, with Hengstenberg, to supply *had war*, would be attributing to John a strange latitude in the use of words.—Acts x. 25. ἐγένετο τοῦ εἰσελθεῖν τὸν Πέτρον, where τοῦ is critically established, cannot be compared to the phraseology mentioned by Gesen. in his Lehrgeb. S. 786 f., for then the construction would be: ἐγέν. ὁ Πέτρος τοῦ εἰσελθεῖν, which would be a use of the Inf. with τοῦ[1] altogether foreign to the style of Luke. Bornem. considers the whole clause spurious. The reader is referred to B. himself for the manner in which he thinks the text should be established. Likewise in Luke xvii. 1. ἀνένδεκτόν ἐστι τοῦ μὴ ἐλθεῖν τὰ σκάνδαλα Codd. omit the τοῦ. If genuine (even Lch. and Tdf. maintain that it is so), the Genitive is accounted for by the notion of distance or exclusion implied in ἀνένδεκτ., comp. above, No. 4. *b*. The view of Mey. is different.

5. The Dative of the Inf. denotes the cause, according to the inherent import of that case, see § 31, 3. *c*. (Mtth. 1258. Schaef. Demosth. II. 163. Stallb. Plat. Tim. p. 203.), 2 Cor. ii. 13. οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί μου τῷ μὴ εὑρεῖν Τίτον *because I found not* etc. Comp. Xen. C. 4, 5, 9. Demosth. pac. 21 c. funebr. 156 b. ep. 4. p. 119 b. Achill. Tat. 5, 24. Lucian. abdic. 5. Diog. L. 10, 27. Liban. ep. 8. Athen. 9. 375. Joseph. antt. 14, 10, 1. Simplic. in Epict. enchir. c. 38. p. 385. Schweigh. Agath. 5, 16. This Inf. is understood by some as denoting design, in 1 Th. iii. 3.

[1] Comp. Acta apocr. p. 66. ὡς ἐγένετο τοῦ τελέσαι αὐτοὺς διδάσκοντας etc. Under this head would come also Acts ii. 1. if the true reading were καὶ ἐγένετο ἐν ταῖς ἡμέραις ἐκείναις τοῦ συμπληροῦσθαι.

τῷ μηδένα σαίνεσθαι ἐν ταῖς θλίψεσι *that no man should be moved* etc., as if, for the not being moved (Schott *in loc.*), which is subordinate to εἰς τὸ στηρίξαι, and therefore not repeated in this form. No such Dat., however, occurs in Greek; and we must read with good Codd. τὸ μηδένα σαίνεσθαι, which has now been received into the text. See above, 1. note.

6. An oblique case of the Inf., particularly in narration, and much more frequently in the N. T. than in Greek authors, is governed by a preposition. The Article is then uniformly employed (Hm. Vig. 702. Krü. 94.),[1] though several words may be inserted between the Article and the Inf. (Acts viii. 11. Heb. xi. 3. 1 Pet. iv. 2.),[2] as: Mt. xiii. 25. ἐν τῷ καθεύδειν τοὺς ἀνθρώπους *while men slept*, Gal. iv. 18. Luke i. 8. Acts viii. 6. (Xen. Cyr. 1, 4, 5. Hiero 1, 6.), iii. 26. εὐλογοῦντα ὑμᾶς ἐν τῷ ἀποστρέφειν etc. *in turning away* (Heb. iii. 12.);—Ph. i. 23. ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι *a desire to depart*, Jas. i. 19. βραδὺς εἰς τὸ λαλῆσαι *slow to speak*; 1 Cor. x. 6. εἰς τὸ μὴ εἶναι ὑμᾶς ἐπιθυμητὰς κακῶν *that ye be not desirers*, etc., ix. 18. 2 Cor. iv. 4. vii. 3. Mt. xxvi. 2. Luke iv. 29. Acts vii. 19. (Xen. C. 1, 4, 5. An. 7, 8, 20.) Rom. iv. 18. (see Philippi) 1 Th. ii. 16., 2 Cor. viii. 6. εἰς τὸ παρακαλέσαι ἡμᾶς Τίτον *so that we besought Titus*,[3] Rom. vii. 5. Heb. xi. 3.;—Heb. ii. 15. διὰ παντὸς τοῦ ζῆν *all their life-time*, Ph. i. 7. διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς *because I have you* etc.[4] (owing to my having you, etc.), Acts viii. 11. xviii. 2. Heb. vii. 23. x. 2. Luke ii. 4. Mr. v. 4. (Xen. C. 1, 4, 5. Mem. 2, 1, 15. Aristot. rhet. 2, 13. Pol. 2, 5, 2.);—Jas. iv. 15. ἀντὶ τοῦ λέγειν ὑμᾶς *instead of your saying* (Xen. Apol. 8. Plat. rep. 1. 343 etc.);—Mt. vi. 8. πρὸ τοῦ ὑμᾶς αἰτῆσαι *before your asking*, Luke ii. 21. xxii. 15. Acts xxiii. 15. (Zeph. ii. 2. Plato Crit. 48 d.);—Mt. vi. 1. πρὸς τὸ θεαθῆναι αὐτοῖς *in order to be seen of them*, 2 Cor. iii. 13. 1 Th. ii. 9., Luke xviii. 1. ἔλεγεν παραβολὴν πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι *in reference to duty of always*

[1] On the other hand, comp. Theodoret. III. 424. ἀπὸ κυβεύειν τὸ ὄνομα, IV. 851. παρὰ συγκλώθεσθαι, Psalt. Sal. 4, 9. Similar constructions sometimes occur in Greek prose (*Bhdy* 354. *Kühner* II. 352.), but it is uncertain.

[2] Yet not so many, and not entire clauses, as frequently in Greek authors (Xen. Occ. 13, 6. Cyr. 4, 5, 9. 7, 5, 42. etc.). Besides the adjuncts are uniformly put *after* the Inf. An Inf. with ἄχρι or μέχρι never occurs; with ἕνεκα only once.

[3] The rendering of the Inf. with εἰς by *so that* is unobjectionable, as εἰς is employed to express either *aim* or result. Comp. Eurip. Bacch. 1161.

[4] Against the other exposition, according to which ὑμᾶς is taken as the subject, see *van Hengel in loc.* Even where the subject is placed after the Inf., the proper acceptation is to be determined by the context, *e.g.* Simplic. enchir. 13. p. 30, διὰ τὸ πολεμίους μιμεῖσθαι τοὺς συγγυμναστάς. Comp. Jo. i. 49.

praying;—Mt. xxvi. 32. μετὰ τὸ ἐγερθῆναί με *after My resurrection*, Luke xii. 5. Mr. i. 14. Acts vii. 4. xv. 13. (Herod. 2, 9, 6. 3, 5, 10.); —2 Cor. vii. 12. εἵνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν ὑμῶν (Demosth. fun. 516 a. b. Plato Sis. 390 b. Also inscript. Rosett. 11.).

Paul most frequently expresses purpose by the Inf. with εἰς or πρός, while, in such cases, the author of the Epistle to the Hebrews prefers a derivative noun. See Schulz on Epist. to Hebrews p. 146 f. Comp. also 1 Cor. vii. 35.

If to this construction of the Inf. a subject be annexed, it is put in the Acc. even when it is one and the same with the subject of the principal clause, as: Heb. vii. 24. ὁ δὲ διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα - - ἔχει Luke ii. 4. The predicate also is then in the Acc., as: Luke xi. 8. δώσει αὐτῷ διὰ τὸ εἶναι αὐτοῦ φίλον. But comp. Xen. Cyr. 1, 4, 3. διὰ τὸ φιλομαθὴς εἶναι - - αὐτὸς ἀνηρώτα Mtth. 1284. Yet the attraction, which properly accounts for the Nominative, is also in other circumstances omitted in Greek authors.

The Inf. without the Article, after πρίν or πρὶν ἤ (Reitz Lucian. IV. 501. ed. Lehm.), may be considered Inf. nominascens; Jo. iv. 49. κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου is equivalent to πρὸ τοῦ ἀποθ. etc. The Inf. with this particle is employed not only in connection with a Fut. or Imperf., especially in reference to still impending fact (Mtth. 1200.) Mt. xxvi. 34. (Acts ii. 20.), but also, in reference to a past event (Xen. C. 3, 3, 60. An. 1, 4, 13. Herod. 1, 10, 15.), in connection with Preterites, as: Mt. i. 18. Acts vii. 2. Jo. viii. 58. As to πρὶν ἤ comp. Her. 2, 2. 4, 167.

7. In the N. T. the well-known distinction between the Inf. Pres. and Inf. Aor., as well as between the Inf. Aor. and Inf. Fut. (Hm. Vig. p. 773.),[1] is, for the most part, clearly maintained. The Inf. Aor. is employed,

a. In *narration*, particularly after a Preterite on which it depends (in accordance with that parity of tenses carefully observed in Greek, see Schaef. Demosth. III. 432. Stallb. Phileb. p. 86. and Phaed. p. 32.), as: Mr. ii. 4. μὴ δυνάμενοι προσεγγίσαι αὐτῷ - - ἀπεστέγασαν, xii. 12. ἐζήτουν αὐτὸν κρατῆσαι, v. 3. οὐδεὶς ἠδύνατο αὐτὸν δῆσαι, Luke xviii. 13. οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπᾶραι, Jo.

[1] *Stallb.* Plat. Euthyd. p. 140.: Aoristus (Infin.) quia nullam facit significationem perpetuitatis et continuationis, prouti vel initium vel progressus vel finis actionis verbo expressae spectatur, ita solet usurpari, ut dicatur vel de eo, quod statim et e vestigio fit ideoque etiam certo futurum est, vel de re semel tantum eveniente, quae diuturnitatis et perpetuitatis cogitationem aut non fert aut certe non requirit, vel denique de re brevi et uno veluti temporis ictu peracta.

vi. 21. vii. 44. Mt. i. 19. viii. 29. xiv. 23. xviii. 23. xxiii. 37. xxvi. 40. xxvii. 34. Mr. vi. 19. 48. Luke vi. 48. x. 24. xv. 28. xix. 27. Acts x. 10. xvii. 3. xxv. 7. Col. i. 27. Gal. iv. 20. Phil. 14. Jude 3. This is quite regular, and requires no proof from Greek authors, Mdv. 188. Sometimes, however, we find the Inf. Pres., as in Jo. xvi. 19. Acts xix. 33. Luke vi. 19., and, in parallel passages, the Inf. Pres. in Mt. xxiii. 37., while in Luke xiii. 34. the Inf. Aor. Likewise the Inf. Aor. is uniformly connected with the Imp. Aor., as: Mt. viii. 22. ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς, xiv. 28. Mr. vii. 27.

b. After any tense, when an action rapidly passing, or instantly to begin, is to be expressed (Hm. Vig. as above), as: Mr. xiv. 31. ἐάν με δέῃ συναποθανεῖν σοι, xv. 31. ἑαυτὸν οὐ δύναται σῶσαι, Mt. xix. 3. εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα, 1 Cor. xv. 53. δεῖ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν. Comp. Jo. iii. 4. v. 10. ix. 27. xii. 21. Acts iv. 16. Rev. ii. 21. 2 Cor. x. 12. xii. 4. 1 Th. ii. 8. Eph. iii. 18. Under this head comes also Jo. v. 44. (πιστεύειν signifies *to have faith, to be a believer*).

c. In particular, after verbs of *hoping, promising, commanding, wishing*, etc., the Greeks frequently employ the Inf. Aor. (Lob. Phryn. p. 751 sq. Poppo Xen. Cyr. p. 153. Ast Theophr. char. p. 50 sq. Jacobs Achill. Tat. p. 525. 719. Weber Demosth. 343., especially Schlosser vindic. N. T. locor. adv. Marcland. Hamb. 1742. 4. p. 20 sqq.), that is, where the mere occurrence of the action is to be expressed ("ab omni temporis definiti conditione libera et immunis" Stallb. Plat. Euthyd. p. 140. Weber Dem. as above);[1] whereas the Inf. Pres. implies that the action is in course of performance, or is now beginning. The Inf. Fut. (after verbs of *hoping, promising*) denotes something which is to take place at some uncertain future time (Held Plutarch. Timol. p. 215 sq. comp. Stallb. Plat. Crit. p. 138. Pflugk Eur. Heracl. p. 54 sq.). In the N. T. ἐλπίζω is always followed by the Inf. Aor., as: Luke vi. 34. παρ' ὧν ἐλπίζετε ἀπολαβεῖν, Ph. ii. 23. τοῦτον ἐλπίζω πέμψαι, ὡς ἂν ἀπίδω etc. ver. 19., 2 Jo. 12. ἐλπίζω γενέσθαι πρὸς ὑμᾶς, 3 Jo. 14. Acts xxvi. 7. Rom. xv. 24. 1 Tim. iii. 14. 1 Cor. xvi. 7. 2 Cor. x. 15.[2] Likewise ἐπαγγέλλεσθαι is usually construed with the Inf.

[1] It is not probable that the Inf. Aor. indicates that the action is to be performed instantly (*Hm.* Soph. Aj. p. 160. *Krüg.* Dion. H. p. 101. etc.): the notion of *this moment* can scarcely be implied in the hope or command.

[2] An Inf. Perf. occurs after ἐλπίζω. See 2 Cor. v. 11. ἐλπίζω καὶ ἐν ταῖς συνειδήσεσιν ὑμῶν πεφανερῶσθαι *that I have been made manifest*, where ἐλπίζω is not employed instead of νομίζω, but indicates an impression still requiring con-

Aor., as: Mr. xiv. 11. ἐπηγγείλατο αὐτῷ δοῦναι, Acts iii. 18. vii. 5.; similarly ὄμνυμι Acts ii. 30. ὅρκῳ ὤμοσεν αὐτῷ ὁ θεὸς ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ καθίσαι ἐπὶ τοῦ θρόνου: but see Inf. Fut. Heb. iii. 18. Weber Demosth. 330. After κελεύειν the Inf. Aor. is more frequent than the Inf. Pres., the last being used, for the most part, in reference to a continued action, as: Acts xvi. 22. ἐκέλευον ῥαβδίζειν, xxiii. 35. ἐκέλευσε, αὐτὸν ἐν τῷ πραιτωρίῳ φυλάσσεσθαι, xxiii. 3. xxv. 21. etc. Παρακαλεῖν has the Inf. Aor. in Rom. xii. 1. xv. 30. 2 Cor. ii. 8. Eph. iv. 1. etc.; but the Inf. Pres. in Rom. xvi. 17. 1 Th. iv. 10. 1 Tim. ii. 1.

This explains also the use of the Inf. Aor. after ἕτοιμος and ἐν ἑτοίμῳ ἔχειν (in reference to the future), as in 2 Cor. x. 6. xii. 14. 1 Pet. i. 5. Acts xxi. 13., which is more frequent than the Inf. Pres. The former is quite rare in Greek authors. Comp., however, Dion. H. III. 1536. (Joseph. antt. 12, 4, 2. 6, 9, 2.). In the N. T. πρίν also is uniformly used with the Inf. Aor.; and when πρίν refers to the future, the Inf Aor. has the import of the Fut. exacti. See Hm. Eurip. Med. p. 343.

Whether or not, in the N. T., the Inf. Aor., except in the case considered in 7. *a.*, has ever the force of a Preterite, is a contested point. This applies to Rom. xv. 9. τὰ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν θεόν, as the Inf. depends on λέγω verse 8. (Mdv. S. 187.), and corresponds to a Perfect, γεγενῆσθαι, while Paul would certainly have expressed the preceding praise and glorifying by a Present. Perhaps, however, he merely wished to mention the act of praising and glorifying without reference to time at all. Likewise in 2 Cor. vi. 1. it is not necessary to take δέξασθαι as a Preterite, as even Mey. does, though the connection which Fr. Rom. III. 241. suggests between vi. 1. and v. 20. is far-fetched. Probably in later Greek the Inf. Perf. superseded the Inf. Aor. in such cases, the former being considered more expressive.

The Inf. Pres. is generally employed to express an action now in course of performance, or (in itself or its results) continued or frequently repeated, as: Jo. ix. 4. ἐμὲ δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με, vii. 17. ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, xvi. 12. οὐ δύνασθε βαστάζειν ἄρτι, iii. 30. Acts xvi. 21. xix. 33. Gal. vi. 13. 1 Cor. xv. 25. 1 Tim. ii. 8. Tit. i. 11. Ph. i. 12. Hence the Inf. Pres. is used in reference to general maxims, as: Luke xvi. 13. οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν,

firmation; but the Inf. Perf. after the preceding πεφανερώμεθα needs no explanation. Comp. Iliad. 15, 110. ἤδη νῦν ἕλπομ' Ἄρηΐ γε πῆμα τετύχθαι, appropriately quoted by Mey.

Mr. ii. 19. Acts v. 29. Mt. xii. 2. 10. Jas. iii. 10. etc. Verbs of *believing, being of opinion,* are construed with the Inf. Pres. to express something which has already taken place, or, at least, already commenced (Hm. Soph. Oed. C. 91.), as in 1 Cor. vii. 36. Ph. i. 17. (16.). See Ast Plat. legg. p. 204. As to κελεύειν with the Inf. Pres. see above.

If this distinction is not always rigorously observed where it might be expected, this may be explained by the fact, that, in many cases, it entirely depends on the writer, whether or not an action is to be viewed as permanent, or as transient and momentaneous (comp. Luke xix. 5. Mt. xxii. 17.). Besides, few writers pay strict attention to such niceties of construction. Hence in parallel passages we sometimes find the Inf. Aor. and Inf. Pres. employed to denote the same thing, as: Mt. xxiv. 24. coll. Mr. xiii. 22., Mt. xiii. 3. coll. Luke viii. 5., also Jude 3. A similar laxity occurs even in the best Greek authors, as: Xen. Cyr. 1, 4, 1. εἴ τι τοῦ βασιλέως δέοιντο, τοὺς παῖδας ἐκέλευον τοῦ Κύρου δεῖσθαι διαπράξασθαι σφίσι· ὁ δὲ Κῦρος, εἰ δέοιντο αὐτοῦ οἱ παῖδες, περὶ παντὸς ἐποιεῖτο διαπράττεσθαι, 6, 1, 45. ἦν ἐμὲ ἐάσῃς πέμψαι, 46. ἐκέλευσε πέμπειν, 2, 4, 10. οὓς ἄν τις βούληται ἀγαθοὺς συνεργοὺς ποιεῖσθαι - - οὓς δὲ δὴ τῶν εἰς τὸν πόλεμον ἔργων ποιήσασθαί τις βούλοιτο συνεργοὺς προθύμους (comp. Poppo *in loc.*), Demosth. Timocr. 466. a. μὴ ἐξεῖναι λῦσαι μηδένα (νόμον), ἐὰν μὴ ἐν νομοθέταις, τότε δ' ἐξεῖναι τῷ βουλομένῳ - - λύειν. Comp. also Arrian. Al. 5, 2, 6. We find a perceptible distinction, however, between the Inf. Pres. and the Inf. Aor. in corresponding passages, such as Xen. C. 5, 1, 2. 3. Mem. 1, 1, 14. Her. 6, 177. etc. see Mtth. 944. Weber Demosth. 195. 492. In the N. T. comp. Mt. xiv. 22. ἠνάγκασε τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον (quickly passing action) καὶ προάγειν (continued) αὐτόν etc. Luke xiv. 30. See in general Maetzner Antiphon p. 153 sq.

It appears, on the whole, that where the Inf. Pres. and Inf. Aor. may be used indiscriminately, the latter is more common, as having more convenient latitude of meaning, particularly after ἔχω possum (Hm. Eur. suppl. p. 12. praef.), δύναμαι, δυνατός εἰμι, θέλω, etc. In the Codd. of Greek authors the Inf. Pres. and Inf. Aor. are not unfrequently interchanged, see Xen. C. 2, 2, 13. Arrian. Al. 4, 6, 1. Elmsley Eurip. Med. 904. 941. etc. So likewise in the N. T. comp. Jo. x. 21. Acts xvi. 7. 1 Cor. xiv. 35. 1 Th. ii. 12.

The preceding remarks will also account for use of the Inf. Aor. after hypothetical clauses, as in Jo. xxi. 25. ἅτινα, ἐὰν γράφηται καθ'

ἔν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι *non comprehensurum esse*, where some unnecessarily would insert ἄν. Comp. Isocr. Trapez. 862. Demosth. Timoth. 702 a. Thuc. 7, 28. Plat. Protag. 316 c. (in which cases, it is true, εἰ with the Opt. partly precedes). The expression (without ἄν) is well established, see Stallb. Plat. Protag. p. 43. comp. Lösner obs. p. 162 sq. The Inf. Fut. (that is, also without ἄν, comp. Hm. partic. ἄν p. 187.) is not singular in constructions, Isocr. ep. 3. p. 984.

As to the construction of μέλλειν, in particular, with the Inf., that verb is very frequently used in Greek authors with the Inf. Fut. (comp. also Ellendt Arrian. Al. II. 206 sq.), more rarely with the Inf. Pres. (comp. Dion. H. IV. 2226, 8. Arrian. Al. 1, 20, 13. 5, 21, 1. and Krüger Dion. p. 498.). This, however, is not remarkable, as the notion of futurity is inherent in μέλλειν, and the construction is analogous to that of ἐλπίζειν. It is still more rarely used with the Inf. Aor. (Plat. apol. 30 b. Isocr. Callim. p. 908. Thuc. 5, 98. Paus. 8, 28, 3. Ael. 3, 27.). Some ancient grammarians, however (*e.g.* Phrynich. p. 336.), have denounced the latter construction as un-Greek, or rather un-Attic. Yet it has been fully vindicated by numerous undoubted examples. See Böckh Pind. Olymp. 8, 32. Elmsley Eurip. Heracl. p. 117. Bremi Lys. p. 745 ff., comp. also Hm. Soph. Aj. p. 149. In the N. T. we very frequently find after μέλλειν, *a.* the Inf. Pres. (in the Gospels always); only in a few passages, *b.* the Inf. Aor., and that mostly in reference to transient and momentary actions, as in Rev. iii. 2. μέλλει ἀποθανεῖν, iii. 16. μ. ἐμέσαι, xii. 4. μ. τεκεῖν, Gal. iii. 23. τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι, comp. Rom. viii. 18. (but 1 Pet. v. 1.); *c.* more rarely the Inf. Fut., as in Acts xi. 28. λιμὸν μέγαν μέλλειν ἔσεσθαι, xxiv. 15. ἀνάστασιν μέλλειν ἔσεσθαι νεκρῶν, xxvii. 10. (xxiv. 25.).

The Inf. Perf. is very frequently employed in narration, to denote a past event in its relation to present time, as: Acts xvi. 27. ἔμελλεν ἑαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγέναι τοὺς δεσμίους *had fled*, and, accordingly, were away, xxvii. 13. δόξαντες τῆς προθέσεως κεκρατηκέναι *they had* (already) *obtained their purpose* (and thus thought they were in possession of the advantages), viii. 11. xxvii. 9. xxvi. 32. Heb. xi. 3. Rom. iv. 1. xv. 8. 19. Mr. v. 4. Jo. xii. 18. 29. 2 Tim. ii. 18. (1 Pet. iv. 3.) 2 Pet. ii. 21. In several of these passages, a Greek author would probably have considered the Inf. Aor. sufficient after verbs of *saying*, *supposing*, *thinking*, Mdv. 187. As to 1 Tim. vi. 17. see § 40, 4.

8. That the N. T. writers sometimes use ἵνα where, according to the syntax of (the written) Greek prose, the Inf. (Pres. or Aor., not the Perf.) should exclusively be expected, was properly

admitted by all the earlier Biblical philologists, but, in opposition to Mey., has been distinctly denied by Fr. (exc. I. ad Matth., yet see Rom. III. 230.), who has hitherto been very generally followed.[1] In such phrases as the following, Mt. iv. 3. εἰπέ, ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται, xvi. 20. διεστείλατο τοῖς μαθηταῖς, ἵνα μηδενὶ εἴπωσιν etc., and particularly Mr. v. 10. παρεκάλει αὐτὸν πολλά, ἵνα μὴ αὐτοὺς ἀποστείλῃ etc., the original meaning of ἵνα is retained, and the proper rendering is: *speak* (a word of power), *that these stones become loaves; then charged He His disciples that they should tell no man; he besought Him much that He would not send them away.* Here, however, we have to offer a few remarks. It would be strange that, in so many passages, instead of the object of the entreaty or command, as was to be expected, the design should be stated, which, in such constructions, usually refers to the object. Besides, the possibility of the foregoing import shows that there is a close affinity between the object and the design, and that ἵνα might very easily have been employed to denote the latter. It is, therefore, very reasonable to believe that the later language, in accordance with its genius, should, in any particular sentence, resolve the more condensed construction with the Inf., and to some extent weaken the import of ἵνα,[2] in the same way as the Romans employed their *ut* after *impero, persuadeo, rogo,* inasmuch as the object of the *command, request,* etc., was something to be accomplished, and therefore the purpose of the person commanding or beseeching.[3] Traces of this usage occur in writers of the κοινή. That is to say, in these writers,—

a. Ἵνα began to pass into a *that* of the objective clause, after verbs of *desiring, beseeching*:[4] as in Dion. H. I. 215. δεήσεσθαι τῆς

[1] On the other hand, *Tittmann* Synon. II. 46 sqq., *Wahl* (also in the Clav. apocryph. p. 272.), and *Bretschn.* agree with me in the view for which I contend. Besides, comp. *Robinson*, a Greek and English Lexicon of the N. T. (Edinburgh: T. and T. Clark, 1857. 8vo) p. 374 sq.

[2] *Weakened*, because originally ἵνα was employed only where distinct design was to be expressed: *I come, in order to help thee.* Even *I am not worthy to be waited on* would have been expressed in early writers, not by ἵνα (Mt. viii. 8. Jo. i. 27. vi. 7. etc.), but by the Inf., perhaps with ὥστε (Mtth. 1238.). But still the weakened ἵνα is not generally equivalent to ὥστε. It much rather appears to be an extension of *eo consilio ut.* There is no inconsistency in maintaining the above principles, and yet denying that ἵνα is to be considered equivalent to ὥστε (see § 53, 8.).

[3] Those who vehemently combat this view, should at least prove that the use of ἵνα in the cases mentioned is not in accordance with the (classical) prose diction of the Greeks. This is the least requirement of grammatical fairness.

[4] A solitary instance in an early Greek author (Demosth. cor. 335 b.) is ἀξιοῦν ἵνα.

θυγατρὸς τῆς σῆς ἔμελλον, ἵνα με πρὸς αὐτὴν ἀγάγοι, II. 666 sq. κραυγὴ - - ἐγένετο καὶ δεήσεις - - ἵνα μένῃ etc., Charit. 3, 1. παρεκάλει Καλλιῤῥόην ἵνα αὐτῷ προσέλθῃ, Arrian. Epict. 3, 23, 27. (see Schaef. Melet. p. 121.). In Hellenistic this construction is quite common, as: 2 Macc. ii. 8. Sir. xxxvii. 15. xxxviii. 14. 3 Esr. iv. 46. Joseph. antt. 12, 3, 2. 14, 9, 4. Ignat. Philad. p. 379. Cod. pseudepigr. I. 543. 671. 673. 730. II. 705. Act. Thom. 10. 24. 26.[1] As to ἵνα after verbs of *commanding, directing*, etc.,[2] see Hm. Orph. p. 814. comp. Leo Philos. (in epigrammat. gr. libb. 7. Frcf. 1600. fol. p. 3.) εἰπὲ κασιγνήτῃ κρατερούς ἵνα θῆρας ἐγείρῃ, Malal. 3. p. 64. Basilic. I. 147. κελεύειν and θεσπίζειν ἵνα (3 Esr. vi. 31. Malal. 10. p. 264.), ἐπιτρέπειν ἵνα Malal. 10. p. 264., διδάσκειν ἵνα Acta Petri et Pauli 7.[3] Accordingly, instead of insisting that in the N. T. ἵνα retains its undiminished force, we should render that particle, in the following passage, simply by *that*, just as, in Latin, praecipe, rogavit, imploravit, etc., are followed by *ut*: Luke x. 40. εἰπὸν αὐτῇ ἵνα μοι συναντιλάβηται (iv. 3. Mr. iii. 9. Jo. xi. 57. xiii. 34. xv. 17.), 2 Cor. xii. 8. τὸν κύριον παρεκάλεσα ἵνα ἀποστῇ ἀπ' ἐμοῦ (Mr. v. 18. viii. 22. Luke viii. 31. 1 Cor. i. 10. xvi. 12. 2 Cor. ix. 5.), Mr. vii. 26. ἠρώτα αὐτὸν ἵνα τὸ δαιμ. ἐκβάλῃ (Jo. iv. 47. xvii. 15. Luke vii. 36.), Luke ix. 40. ἐδεήθην τῶν μαθητῶν σου ἵνα ἐκβάλωσιν (xxii. 32.).

b Accordingly, θέλειν ἵνα also would simply mean: *will* (desire, wish) *that*.[4] Comp. Arrian. Ep. 1, 18, 14. Macar. hom. 32, 11. Cod. pseudepigr. I. 704. Thilo Apocr. I. 546. 684. 706. Tdf. in the Verhandel. p. 141. If Mt. vii. 12. ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν means, WISH IN PURPOSE—WITH THE INTENT—THAT THEY DO, one cannot understand why θέλειν ἵνα should not have become a common construction in the language, and that θέλειν should not be

[1] In the Acts Luke has never employed this construction, but always uses the Inf. after ἐρωτᾶν and παρακαλεῖν, see viii. 31. xi. 23. xvi. 39. xix. 31. xxvii. 33. Even in the Gospel he has v. 3. the Inf. with ἐρωτᾶν, which occurs also in Jo. iv. 40. 1 Th. v. 12. Matth. usually connects παρακαλεῖν with the direct words of the individual entreating.

[2] In the N. T. κελεύειν is never construed with ἵνα.

[3] An analogous construction is the Inf. with τοῦ after verbs of *beseeching, exhorting, commanding*, as in Malal. 17. 422. πυκνῶς ἔγραφε τοῖς αὐτοῖς πατρικίοις τοῦ φρουτισθῆναι τὴν πόλιν, 18. 440. κελεύσας τοῦ δοθῆναι αὐταῖς χάριν προικὸς ἀνὰ χουσίου λιτρῶν εἴκοσι etc., 461. ἦτησε πᾶς ὁ δῆμος τοῦ ἀχθῆναι πάνδημον, p. 172. Index to Ducas in the Bonn ed. p. 639 sq.

[4] Hence the popular modern Greek circumlocution for the Inf.: θέλω νὰ γράφω or γράψω, for γράφειν, γράψαι. This is an extension of the usage already prevalent in Byzantine writers (comp. also *Boissonade* Anecd. IV. 367.).

always so used. Surely Mr. vi. 25. θέλω ἵνα μοι δῷς τὴν κεφαλὴν Ἰωάννου is not to be rendered: *I will, in order that thou give me.* The object of the will is here properly the obtaining of John's head. Consequently, such circuitous exposition is not required. To render Mr. ix. 30. οὐκ ἤθελεν ἵνα τις γνῷ, *He willed not, in order that any one should know*, would surely be great affectation. That nobody should know was precisely the object of His will. Comp. also Acts xxvii. 42. βουλὴ ἐγένετο, ἵνα τοὺς δεσμώτας ἀποκτείνωσι, Jo. ix. 22. συνετέθειντο οἱ Ἰουδαῖοι, ἵνα - - ἀποσυνάγωγος γένηται, xii. 10. (Sir. xliv. 18.), and, as an individual instance of the commencement of such construction among the Greeks, Teles in Stob. serm. 95. p. 524, 40. ἵνα Ζεὺς γένηται ἐπιθυμήσει. Under this head comes also ποιεῖν ἵνα in Jo. xi. 37. Col. iv. 16. Rev. iii. 9. (analogous to ποιεῖν τοῦ with Inf., see above, No. 4.) and διδόναι ἵνα in Mr. x. 37. see Krebs *in loc.* Lastly,

c. Mt. x. 25. ἀρκετὸν τῷ μαθητῇ, ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, certainly cannot be translated: *satis sit* discipulo non superare magistrum, *ut ei possit par esse redditus.* Comp. Jo. i. 27. vi. 7. Mt. viii. 8. (Inf. Mt. iii. 11. 1 Cor. xv. 9. Luke xv. 19. etc.). To render Jo. iv. 34. ἐμὸν βρῶμά ἐστιν, ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με by *meus victus hoc continetur studio, ut Dei satisfaciam voluntati*, would, unquestionably, be most unsatisfactory. According to the view which we are endeavouring to refute, σπουδάζειν ἵνα would be the ordinary and most natural construction. That Jo. xv. 8. the clause with ἵνα cannot signify the design of God's glorifying Himself (Mey.), has already been shown by Lücke; comp. also xvii. 3. To resolve Mt. xviii. 6. συμφέρει αὐτῷ, ἵνα κρεμασθῇ μύλος ὀνικὸς - - καὶ καταποντισθῇ etc. into συμ. αὐτῷ κρεμασθῆναι μύλον ὀν. - - ἵνα καταποντ. etc. (by an attraction), would, I greatly fear, be generally thought very forced. The opinion urged by Mey. is a manifest shift. See also Luke xvii. 2. xi. 50. Jo. xvi. 7. 1 Cor. iv. 2. 3., likewise Luke i. 43. πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου etc.,[1] on which passage Hm. partic. ἄν p. 135. remarks: fuit haec labantis linguae quaedam incuria, ut pro infinitivo ista constructione uteretur. In fact, in all these phrases every unprejudiced scholar must perceive that the clause with ἵνα is employed to indicate what, in classical Greek, would be expressed by the Inf.; precisely as in Latin (especially of the silver age) *aequum est ut, mos est ut, expedit ut* was employed, where the mere Inf. (as subject) would

[1] Analogous is Arrian. Epictet. 1, 10, 8. πρῶτόν ἐστιν, ἵνα ἐγὼ κοιμηθῶ.

have been sufficient and appropriate, see Zumpt S. 522. Sometimes the construction with ἵνα and that with the Inf. are found connected, as in 1 Cor. ix. 15. καλὸν γάρ μοι μᾶλλον ἀποθανεῖν, ἢ τὸ καύχημά μου ἵνα τις κενώσῃ, where it is easy to perceive what might lead the apostle to alter the construction. In this passage, however, ἵνα is not fully established. The original import of the particle of design, as exhibited in the examples adduced under *a*, and even under *b*, entirely disappears in the passages last illustrated. This explains how modern popular Greek, by extending a usage gradually introduced, employs in every instance the construction νά* instead of the Inf. How far popular Greek had already declined in the second century, appears from many parts of Phryn., and, in particular, p. 15 sq. Lobeck's ed.

What Wyttenbach Plutarch. Mor. I. 409. Lips. (p. 517. Oxon.) has adduced from Greek authors to prove the alleged lax use of ἵνα for ὥστε, is not all to the point. In the sentence containing πείθειν ἵνα (Plut. apophth. 183 a.), the clause with ἵνα is not a complement to the verb (by persuasion to effect *that*), but independent: to speak persuasively *in order that*. Τί μοι τοιοῦτο συνέγνως, ἵνα τοιαύταις μὲ κολακεύσῃς ἡδοναῖς (Plut. fort. Alex. p. 333 a.) means: *what hast thou discerned in me of the kind in order to flatter?* that is, concisely: what could lead you to flatter me? In Adv. Colot. p. 1115 a. (240. ed. Tauchn.) ποῦ τῆς ἀοικήτου τὸ βιβλίον ἔγραφεν, ἵνα - - μὴ τοῖς ἐκείνων συντάγμασιν ἐντύχῃς what was properly result, is attributed to the writer as *design*. In Liban. decl. 17. p. 472. οὐδεὶς ἐστιν οἰκέτης πονηρός, ἵνα κριθῇ τῆς Μακεδόνων δουλείας ἄξιος no slave is bad, in order to be judged worthy,—ἵνα is not used for ὡς after an intensive (so bad as to be), but denotes the design which the slave's πονηρία might have evinced, see § 53, 8. These passages are not exactly parallel to the above quotations from the N. T., but they exhibit the gradual transition to the construction in question. The phrase ὅρα ὅπως does not come under this head. After verbs of *beseeching, commanding*, etc. (Mt. viii. 34. ix. 38. Luke vii. 3. x. 2. xi. 37. Acts xxv. 3. Phil. 6. etc.), ὅπως is not uncommon in Greek authors (Schaef. Demosth. III. 416. Held Plutarch. Timol. p. 439.), and is to be explained differently from ὅπως after ὅρα, Mtth. 1231. Rost S. 648. Yet see Tittmann Synon. II. 59.

A singular use of ἵνα, almost peculiar to John (comp. Lücke I. 603. II. 632 f. 667 f.), in particular where ἵνα refers to a demonstrative pronoun as a complement, deserves special attention. This construction is employed by John in two cases, which must be distinguished from each other:

* By abbreviation and Doricè for the Attic unabbreviated ἵνα, with the accent on the penult.—Tr.

a. 1 Jo. iii. 11. αὕτη ἐστὶν ἡ ἀγγελία, ἵνα ἀγαπῶμεν *that we should love one another*, verse 23. comp. vi. 40. Here ἵνα clearly retains the meaning of purpose (in the manner stated above), as in iv. 34. ἐμὸν βρῶμά ἐστιν ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντος *that I may do* (I strive to do), vi. 29. In these passages nobody will consider ἵνα as equivalent to ὅτι. But,

b. In Jo. xv. 8. ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρητε, ἵνα with the Conjunctive is clearly equivalent to the construction with the Inf. (ἐν τῷ καρπὸν πολὺν φέρειν ὑμᾶς). The same applies to xvii. 3. αὕτη ἐστὶν ἡ αἰώνιος ζωή, ἵνα γινώσκωσιν etc.,[1] xv. 13. 1 Jo. iv. 17. 3 Jo. 4., as also to Luke i. 43. πόθεν μοι τοῦτο, ἵνα ἔλθῃ for τὸ ἐλθεῖν τὴν μ. See above. To these may be added the phrase χρείαν ἔχειν ἵνα in Jo. ii. 25. xvi. 30. 1 Jo. ii. 27. (Ev. apocr. p. 111.) and Jo. xviii. 39. On the other hand, viii. 56. ἠγαλλιάσατο ἵνα ἴδῃ is not, *he exulted in order to see Me;* yet still less is it, *he exulted that he saw*, but *that he should see Me.* Though ἵνα implies the distinct notion of purpose, that is not generally expressed by means of ἵνα alone. In Jo. xi. 15. ἵνα is simply a particle of design.

c. Ἔρχεται or ἐλήλυθεν ἡ ὥρα, ἵνα δοξασθῇ xii. 23. xiii. 1. xvi. 2. 32. means: *the time is come in order that*, that is, the time appointed for the purpose, that etc. In a Greek author, in the same sense, the Inf. ἐλήλ. ἡ ὥρα (τοῦ) δοξασθῆναι, probably ὥστε δοξ., would be employed.[2] Comp. Ev. apocr. p. 127.

As to Rom. ix. 6. οὐχ οἷον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ, where a clause with ὅτι seems to supersede the Inf., see § 64.

Note 1. It sometimes appears as if the Inf. Act. were used for the Inf. Pass. (d'Orville Charit. p. 526.), as: 1 Th. iv. 9. περὶ τῆς φιλαδελφίας οὐ χρείαν ἔχετε γράφειν ὑμῖν (Heb. v. 12.), but v. 1. οὐ χρείαν ἔχετε ὑμῖν γράφεσθαι. Comp. also Heb. vi. 6. Both constructions, however, are equally proper (Active, *ye have no need to write to you*, that is, that one should write to you; as if: ye have no need of one's writing to you). In such circumstances, the Inf. Act. would even be the more frequently used in classical Greek. See Elmsley Eurip. Heracl. p. 151. Lips. Jacobs Philostr. Imagg. 620., also in respect to χρὴ and δεῖ, Weber Demosth. 306. Comp., in particular, Theodoret. II. 1528. IV. 566.

Note 2. Ὅτι occurs along with the Inf. in Acts xxvii. 10. θεωρῶ ὅτι μετὰ πολλῆς ζημίας οὐ μόνον τ. φορτίου καὶ τ. πλοίου, ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν μέλλειν ἔσεσθαι τὸν πλοῦν (comp. Xen. Hell. 2, 2, 2.

[1] *Schweigh.* is wrong in adducing in his Lexic. Epictet. p. 356. the passage from Arrian. Epict. 2, 1, 1. as an instance of this construction.

[2] The Conjunctive excludes the possibility of taking ἵνα for *where* (*Hoogev.* partic. I. 525 sq.); as, otherwise, it would be necessary to regard the Conj. Aor. as exactly equivalent to the Fut. (*Lob.* Phryn. 723.). See *Tittmann* Synon. II. 49 sq.

εἰδώς, ὅτι, ὅσῳ ἂν πλείους συλλεγῶσιν ἐς τὸ ἄστυ, ἥττον τῶν ἐπιτηδείων ἔνδειαν ἔσεσθαι, Cyr. 1, 6, 18. 2, 4, 15. An. 3, 1, 9. Plato Phaed. 63 c. Thuc. 4, 37.), which is a blending of two constructions (Hm. Vig. 500.): μέλλειν ἔσεσθαι τὸν πλοῦν and ὅτι μέλλει ἔσεσθαι ὁ πλοῦς. The same takes place especially after verbs *sentiendi* and *dicendi* Schaef. ad Bast. ep. crit. p. 36. Ast Plat. legg. p. 479. Wyttenb. Plutarch. Moral. I. 54. Boissonade Philostr. 284. and Aen. Gaz. p. 230. Fritzsche quaest. Lucian. p. 172 sq. This so frequently occurs in the best authors (even in the short sentences of Arrian. Al. 6, 26, 10.), that it almost ceased to be felt by a practised writer as an irregularity. Only to the ὅτι may be attributed a sort of vis monstrandi, as when it introduces the oratio directa, comp. Klotz Devar. p. 692. (See ἵνα with the Inf. 3 Esr. vi. 31.)

Note 3. A trace of the Hebrew Inf. Absol. from the Sept. presents itself in Mt. xv. 4. θανάτῳ τελευτάτω (Ex. xix. 12. Num. xxvi. 65.), and in the diction of the N. T. itself in Rev. ii. 23. ἀποκτενῶ ἐν θανάτῳ (comp. מוֹת יָמוּת), and Luke xxii. 15. ἐπιθυμίᾳ ἐπεθύμησα etc. So frequently in the Sept. is the Inf. Absol. expressed by the Ablative of a nomen conjugat. annexed to a verb, in a manner quite conformable to the Greek idiom, as in Gen. xl. 15. xliii. 2. l. 24. Ex. iii. 16. xi. 1. xviii. 18. xxi. 20. xxii. 16. xxiii. 24. Lev. xix. 20. Num. xxii. 29. Dt. xxiv. 15. Zeph. i. 2. Ruth ii. 11. Judith vi. 4. (test. patr. p. 634.). See, in general, Thiersch p. 169 sq. How in other passages the Sept. expresses the Inf. Absol., see below, § 45, 8.

Note 4. There is nothing singular in an accumulation of several Infinitives in a sentence, the one depending on the other, as perhaps in 2 Pet. i. 15. σπουδάσω ἑκάστοτε ἔχειν ὑμᾶς - - τὴν τούτων μνήμην ποιεῖσθαι. In Greek authors three such Infinitives not unfrequently occur in immediate succession, Weber Demosth. 351.

SECTION XLV.

OF THE PARTICIPLE.

1. The verbal character of the Participle appears

a. From its directly governing the same case as its verb, as: Luke ix. 16. λαβὼν τοὺς ἄρτους, 1 Cor. xv. 57. τῷ διδόντι ἡμῖν τὸ νῖκος, Luke viii. 3. ἐκ τῶν ὑπαρχόντων αὐταῖς, 2 Cor. i. 23. φειδόμενος ὑμῶν οὐκ ἦλθον, 1 Cor. vii. 31. Heb. ii, 3. Luke xxi. 4. ix. 32. etc.

b. From its distinctly and precisely indicating the appropriate

time, in each tense respectively, as specified in § 40. This is far more extensively and minutely the case in Greek than in Latin, or in any modern language, owing to the superior copiousness of Greek in participial forms.

The simple and ordinary use of the Participle is exemplified in

a. The Present, as: Acts xx. 23. *τὸ πνεῦμα διαμαρτύρεταί μοι λέγον* etc., Rom. viii. 24. *ἐλπὶς βλεπομένη οὐκ ἔστιν ἐλπίς*, 1 Th. ii. 4. *Θεῷ τῷ δοκιμάζοντι τὰς καρδίας*, 1 Pet. i. 7. *χρυσίου τοῦ ἀπολλυμένου*, Heb. vii. 8.—as uniformly takes place at any time whatever (Schoem. Plut. Agid. p. 153. Schaef. Plut. V. 211 sq.).

b. The Aorist, as: Col. ii. 12. *τοῦ Θεοῦ τοῦ ἐγείραντος Χριστὸν ἐκ τῶν νεκρῶν*, Rom. v. 16. *δι' ἑνὸς ἁμαρτήσαντος* (having occurred but once) Acts ix. 21.

c. Perfect, Acts xxii. 3. *ἀνὴρ γεγεννημένος ἐν Ταρσῷ, ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ* (facts still exerting an influence from periods now past), Jo. xix. 35. *ὁ ἑωρακὼς μεμαρτύρηκεν*, Mt. xxvii. 37. *ἐπέθηκαν - - τὴν αἰτίαν αὐτοῦ γεγραμμένην*, Acts xxiii. 3. 1 Pet. i. 23. 2 Pet. ii. 6. Jo. v. 10. vii. 15. Eph. iii. 18.

d. Future (rare in the N. T.), 1 Cor. xv. 37. *οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις*; viewed from a period of time past, Heb. iii. 5. *Μωϋσῆς πιστὸς - - ὡς θεράπων εἰς μαρτύριον τῶν λαληθησομένων of those things which were to be* (publicly) *spoken afterwards.* Comp. Acts viii. 27. xxiv. 11. Luke xxii. 49.

The Present Participle is, besides, employed, *a.* in connection with a Preterite, as: Acts xxv. 3., the Imperf., *παρεκάλουν αὐτὸν αἰτούμενοι χάριν*, Rev. xv. 1. *εἶδον ἀγγέλους ἑπτὰ ἔχοντας πληγάς*, Heb. xi. 21. *Ἰακὼβ ἀποθνήσκων - - ηὐλόγησεν*, Acts vii. 26. *ὤφθη αὐτοῖς μαχομένοις* xviii. 5. xx. 9. xxi. 16. 2 Pet. ii. 23. 2 Cor. iii. 7. (Bornem. Xen. Cyr. p. 264.); also of a continued state of things, as in Acts xix. 24. 1 Pet. iii. 5.—*b.* It is likewise used in reference to what is to take place immediately or to a certainty, as in Mt. xxvi. 28. *τὸ αἷμα τὸ περὶ πολλῶν ἐκχυνόμενον*, vi. 30. *τὸν χόρτον αὔριον εἰς κλίβανον βαλλόμενον*, 1 Cor. xv. 57. Jas. v. 1. Accordingly, *ὁ ἐρχόμενος* the Messiah, הַבָּא, not *venturus*, but *He that cometh* (the *coming* Saviour), it being firmly believed He was to come, Mt. xi. 4. Luke vii. 19. etc.

Likewise *ὤν*, joined to a Preterite or an adverb of time, not unfrequently is the Participle Imperfect, as: Jo. i. 49. v. 13. xi. 31. 49. xxi. 11. Acts vii. 2. xi. 1. xviii. 24. 2 Cor. i. 23. viii. 9.; Eph. ii. 13. *νυνὶ ἐν Χριστῷ Ἰησοῦ ὑμεῖς οἵ ποτε ὄντες* etc. Col. i. 21.; 1 T. i, 13. *μὲ τὸ πρότερον ὄντα βλάσφημον*. Comp. Aristot. rhet. 2,

10, 13. *πρὸς τοὺς μυριοστὸν ὄντας*, Lucian. dial. mar. 13, 2. *ὀψὲ ζηλοτυπεῖς ὑπερόπτης πρότερον ὤν*. But in Jo. iii. 13. *ὤν* (see Lücke and BCrus. *in loc.*) means: *who* (essentially) *is in heaven, to whom heaven belongs.*[1] The same applies to i. 18. But in ix. 25. *ὅτι τυφλὸς ὢν ἄρτι βλέπω* is perhaps: *being blind* (from my infancy). Very probably, it is only inasmuch as *ἄρτι* refers to the past that *ὤν* can be rendered: *whereas I was blind.* An undoubted Present occurs in 1 Cor. ix. 19. *ἐλεύθερος ὢν ἐκ πάντων πᾶσιν ἐμαυτὸν ἐδούλωσα being free* (though free), I have made myself (slave) servant (the Apostle's *ἐλευθερία* was something permanent). On the other hand, in Rev. vii. 2. *εἶδον - - ἄγγελον ἀναβαίνοντα* (what Eichhorn strangely declared a soloecism) *I saw him ascending* (while he was ascending) the Part. Imperf. is quite appropriate, as denoting something not momentaneously completed. But in xiv. 13. *ἀποθνήσκοντες* can only be the Part. Pres.

In many other passages the Part. Pres. is improperly taken as a Fut., though the force of the Pres. is quite sufficient. This occurs in connection,

a. With a Pres. or Imperat. verb, as: Rom. xv. 25. *πορεύομαι διακονῶν τοῖς ἁγίοις* (his ministering commenced with his journey), 1 Pet. i. 9. *ἀγαλλιᾶσθε - - κομιζόμενοι as receiving* (that they have already attained full assurance of faith), Jas. ii. 9. As to 2 Pet. ii. 9. see Mey.

b. With an Aor. (Lob. Soph. Aj. p. 234.), as: 2 Pet. ii. 4. *παρέδωκεν εἰς κρίσιν τηρουμένους* as (criminals) reserved for judgment (contemplated from a *present* point of view), Acts xxi. 2. *εὑρόντες πλοῖον διαπερῶν εἰς Φοινίκην* on her passage to etc., bound for (Xen. Eph. 3, 6. in.), Luke ii. 45. *ὑπέστρεψαν εἰς Ἱερουσ. ἀναζητοῦντες αὐτόν in search of Him* (which began from the moment they turned back), Mr. viii. 11. x. 2. (Part. Fut. in reference to an action previously intended, Acts xxiv. 17. xxv. 13.).

c. With a Perf., as: Acts xv. 27. *ἀπεστάλκαμεν Ἰούδαν καὶ Σίλαν - - ἀπαγγέλλοντας τὰ αὐτά announcing, with the communication* (as assuming the character of special messengers from the time they entered on their journey), 1 Cor. ii. 1. Demosth. Dionys. 739 c. Pol. 28, 10, 7. In 2 Pet. iii. 11. *τούτων πάντων λυομένων seeing all these things are dissolved*, that is, are by their nature intended to be dissolved—in these things the lot of dissolution is already inherent. The Fut. *λυθησομένων* would indicate mere futurity: as their dissolution will some time take place. The Apostolic (Pauline) terms *οἱ ἀπολλύμενοι, οἱ σωζόμενοι* (subst.) denote: *those who are going to*

[1] Ὁ ὢν ἐν τῷ οὐρ., in the signification of qui *erat* in coelo, might nearly coincide with the sense of *ὁ ἐκ τοῦ οὐρ. καταβάς.* It must here, however, denote something more special and emphatic, and a climax in these predicates is not to be overlooked. Yet *ὁ ὤν* does not form a third predicate on the same basis with the two others, but is, as Lücke has properly pointed out, an illustration of the predicate *ὁ υἱὸς τοῦ ἀνθρ.*

destruction, those who are in the way of salvation;—ἀπολλύμενοι not simply those who will be lost, but who, as far as they reject the faith, are so already. As to Acts xxi. 3., see No. 5.

d. With a Conjunct. exhortat., as: Heb. xiii. 13. ἐξερχώμεθα - - τὸν ὀνειδισμὸν αὐτοῦ φέροντες, where the bearing etc. is directly annexed to the ἐξερχ., whereas the Part. Fut. would have merely referred to some indefinite and distant future time. Comp. also 1 Cor. iv. 14.

Still less can the Part. Pres. be used for the Aor. In 2 Cor. x. 14. οὐ γὰρ ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς ὑπερεκτείνομεν ἑαυτούς means: as not reaching unto you (he had reached). In 2 Pet. ii. 18. ἀποφεύγοντας denotes, as Lchm. has already pointed out, that the escaping had already begun; such persons, however, being extremely liable to be misled. As to Eph. ii. 21. and iv. 22., see Mey.

The Part. Aor. sometimes, in the course of a narration, expresses a simultaneous action (Krü. 155.), as: Acts i. 24. προσευξάμενοι εἶπον *having engaged in prayer, they said* (then follows the prayer) Rom. iv. 20. Eph. ii. 8. Col. ii. 13. 2 Pet. ii. 5.; or a previously past action, where we should expect the Plup., as: Mt. xxii. 25. ὁ πρῶτος γαμήσας ἐτελεύτησε, Acts v. 10. xiii. 51. 2 Pet. ii. 4. Eph. i. 4 f. ii. 16. If the principal verb denotes something past, the Part. Aor. is equivalent to the Latin Fut. exact., as: 1 Pet. ii. 12. ἵνα - - ἐκ τῶν καλῶν ἔργων ἐποπτεύσαντες δοξάσωσι τὸν θεόν, iii. 2. Eph. iv. 25. ἀποθέμενοι τὸ ψεῦδος λαλεῖτε ἀλήθειαν, Mt. xiii. 13. Acts xxiv. 25. Rom. xv. 28. Hm. Vig. 774. Likewise the Part. Perf. has sometimes in a narration the sense of a Plup., as: Jo. ii. 9. οἱ διάκονοι ἤδεισαν οἱ ἠντληκότες, Acts xviii. 2. εὑρὼν Ἰουδαῖον - - προσφάτως ἐληλυθότα ἀπὸ τ. Ἰταλίας Heb. ii. 9. Rev. ix. 1.

The Part. Aor. is never employed instead of the Part. Fut.; certainly not in Jo. xi. 2. (where the Evangelist alludes to an event long past, which he narrates for the first time in chap. xii.). Neither in Heb. ii. 10., where ἀγαγόντα refers to Christ sojourning in the flesh, who even while on earth led many to glory (a work which began with His advent). As to Heb. ix. 12. see below. It would be an overstraining of the argument from the probable identity of parallel passages, to translate Mr. xvi. 2. ἀνατείλαντος τοῦ ἡλίου: *as the sun rose* (yet see Ebrard), because in Jo. xx. 1. comp. Luke xxiv. 1. has σκοτίας ἔτι οὔσης. Such minute discrepancies in the details of the Gospel history must not be considered matters of importance. As to Jo. vi. 33. 50. ἄρτος ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ, compared to ἄρτος ὁ καταβὰς ἐκ τοῦ οὐρανοῦ in verses 41. 51., see Lücke. Neither is the Part. Perf. used for the Part. Aor. in 1 Pet. i. 13.

The Part. Perf. Pass. κατεγνωσμένος* in Gal. ii. 11. has been erroneously rendered *reprehendendus*. According to grammar and the context, it means *had been blamed*, see Mey. Likewise in Rev. xxi. 8. ἐβδελυγμένοις is the *abominated*. But in Heb. xii. 18. the Part. Pres. ψηλαφώμενον is touchable (that might be touched), as what is touched has the quality of being accessible to touch, as τὰ βλεπόμενα means *visible*. Comp. Kritz Sallust. II. 401 sq.

The Part. Aor. and the Part. Perf. are connected, but the proper distinction maintained, as: 2 Cor. xii. 21. τῶν προημαρτηκότων κ. μὴ μετανοησάντων, 1 Pet. ii. 10. οἱ οὐκ ἠλεημένοι νῦν δὲ ἐλεηθέντες (Sept.), that condition, this fact. As to 1 Jo. v. 18. see Lücke, comp. Ellendt Arrian. Al. I. 129. The connection of the Part. Pres. and Aor., as in Jo. xxi. 24. Heb. vi. 7. 10., or of the Part. Perf. and Pres., as in Col. ii. 7., in *one* clause, hardly requires to be mentioned.

2. The Participle sometimes, *a.* is employed as a complement to the principal clause, as in Mt. xix. 22. ἀπῆλθεν λυπούμενος (Rost 701.), or *b.* it forms, for the sake of periodic compactness, a secondary clause, and can be resolved by relatives or by conjunctions (Rost 703. Mtth. 1311 ff.) Jo. xi. 2. πᾶν κλῆμα μὴ φέρον καρπόν *which does not bear fruit*, Rom. xvi. 1. συνίστημι Φοίβην, οὖσαν διάκονον, Luke xvi. 14. etc.; Rom. ii. 27. ἡ ἀκροβυστία τὸν νόμον τελοῦσα *if it* (that it may) *fulfil*, Acts v. 4. οὐχὶ μένον σοὶ ἔμενε; *when it remained* (unsold), *did it not remain thine own?* Rom. vii. 3. 2 Pet. i. 4. 1 Tim. iv. 4. (Xen. M. 1, 4, 14. 2, 3, 9. Plat. symp. 208 d. Schaef. Melet. p. 57. Mtth. 1314.), Acts. iv. 21. ἀπέλυσαν αὐτοὺς μηδὲν εὑρίσκοντες etc. *as they found nothing*, 1 Cor. xi. 29. Heb. vi. 6. (Jude 5. Jas. ii. 25.) Xen. M. 1, 2, 22. Lucian. dial. m. 27, 8.; Rom. i. 32. οἵτινες τὸ δικαίωμα τοῦ θεοῦ ἐπιγόντες οὐ μόνον etc. *though they knew* etc., 1 Cor. ix. 19. 1 Th. ii. 6. Jas. iii. 4. etc. comp. Xen. M. 3, 10, 13. Philostr. Apoll. 2, 25. Lucian. dial. m. 26, 1. Very frequently in narration the Participle is to be resolved by adverbs of time, as: 2 Pet. ii. 5. ὄγδοον Νῶε - - ἐφύλαξεν, κατακλυσμὸν κόσμῳ ἐπάξας, *when He brought a flood upon the world*, Luke ii. 45. μὴ εὑρόντες ὑπέστρεψαν *when they had found Him not* (and not having found Him), Acts iv. 18. καλέσαντες αὐτοὺς παρήγγειλαν Mt. ii. 3.; Acts xxi. 28. ἐπέβαλον ἐπ' αὐτὸν τὰς χεῖρας κράζοντες while *they cried* (crying) etc., Rom. iv. 20. ἐνεδυναμώθη τῇ πίστει δοὺς δόξαν τῷ θεῷ etc.

* Κατεγνωσμένος ἦν is strictly the Plup. Middle,—had condemned himself, stood *self-condemned*. Paul merely pointed out the flagrant inconsistency of Peter, by contrasting Peter's present with his previous proceedings and expressed views.—Tr.

When Participles are used limitatively (*although*), this import is often indicated by prefixing *καίτοι* or *καίπερ*, as in Ph. iii. 4. Heb. iv. 3. v. 8. vii. 5. 2 Pet. i. 12. comp. Xen. C. 4, 5, 32. Plat. Protag. 318 b. Diod. S. 3, 7. 17, 39. Sometimes this meaning is made prominent by an antithetical ὅμως (Krü. 202.) 1 Cor. xiv. 7. ὅμως τὰ ἄψυχα φωνὴν διδόντα - - ἐὰν διαστολὴν μὴ δῷ, πῶς γνωσθήσεται τὸ αὐλούμενον etc., *things without life, though they give a sound, yet it will not be understood, unless* etc.

3. The connecting of two or more Participles in different relations (co-ordinate or subordinate to each other) with *one* principal verb, and without the copula *καί*, is particularly frequent in the narrative style. This takes place not only,

a. When one Participle *precedes*, and another *follows*, the finite verb, as: Luke iv. 35. ῥῖψαν αὐτὸ τὸ δαιμόνιον εἰς μέσον ἐξῆλθεν ἀπ' αὐτοῦ, μηδὲν βλάψαν αὐτόν *throwing him down* (when he had thrown him down), *the evil spirit came out of him, without having hurt him*, x. 30. Acts xiv. 19. xv. 24. xvi. 23. Mr. vi. 2. 2 Cor. vii. 1. Tit. ii. 12 f. Heb. vi. 6. x. 12 f. (Lucian. Philops. 24. and Peregr. 25.); but more frequently

b. When the Participles immediately follow each other without copula, as: Mt. xxviii. 2. ἄγγελος κυρίου καταβὰς ἐξ οὐρανοῦ, προσελθὼν ἀπεκύλισε τὸν λίθον etc., Acts v. 5. ἀκούων Ἀνανίας τοὺς λόγους τούτους, πεσὼν ἐξέψυξε, Luke ix. 16. λαβὼν τοὺς πέντε ἄρτους - -, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν, 1 Cor. xi. 4. πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων κατὰ κεφαλῆς ἔχων, καταισχύνει etc. every man that prayeth or prophesieth with his head covered etc., Luke vii. 37 f. xvi. 23. xxiii. 48. Acts xiv. 14. xxi. 2. xxv. 6. Mr. i. 41. v. 25–27. viii. 6., Col. i. 3 f. εὐχαριστοῦμεν - - προσευχόμενοι - - ἀκούσαντες *while (when) we pray,—since we heard*, 1 Th. i. 2 f. Heb. i. 3. xi. 7. xii. 1. 1 Cor. xv. 58. Jo. xiii. 1 f. Col. ii. 13. Ph. ii. 7. Phil. 4. Jude 20. etc. Nothing is more frequent than this in Greek authors, comp. Xen. Hell. 1, 6, 8. Cyr. 4, 6, 4. Plato rep. 2. 366 a. Gorg. 471 b. Strabo 3. 165. Lucian. asin. 18. Alex. 19. Xen. Eph. 3, 5. Alciphr. 3, 43. in. Arrian. Al. 3, 30, 7. see Heindorf Plat. Protag. p. 562. Hm. Eurip. Io p. 842. Stallb. Plat. Phileb. § 32. and Plat. Euthyphr. p. 27. Apol. p. 46 sq. Boisson. Aristaenet. p. 257. Jacob ad Lucian. Tox. p. 43. Ellendt Arrian. Al. II. 322. etc. In many passages, sometimes a smaller and sometimes a greater number of Codd. have the copula *καί*, as in Acts ix 40. Mr. xiv. 22. etc.

At other times the Participles are so closely connected with each

other, that the one holds the place of an adjective, as in Luke ii. 12. *εὑρήσετε βρέφος ἐσπαργανωμένον κείμενον ἐν φάτνῃ ye shall find a child swaddled, lying in a manger.*

4. When the Participle is employed merely as a complement or predicate, it is sometimes equivalent to the Latin or German* Inf. (Rost 694.), that is, in the following well-known phrases:

a. Acts v. 42. *οὐκ ἐπαύοντο διδάσκοντες* (xiii. 10. Heb. x. 2. Rev. iv. 8.), Acts xii. 16. *ἐπέμενε κρούων*, Luke vii. 45. (2 M. v. 27.), 2 Pet. i. 19. *ᾧ καλῶς ποιεῖτε προσέχοντες*, Acts x. 33. xv. 29. Ph. iv. 14. 3 Jo. 6. (Plato symp. 174 e. Phaed. 60 c. Her. 5, 24. 26.), 2 Pet. ii. 10. 2 Th. iii. 13.; *b.* Mr. xvi. 5. *εἶδον νεανίσκον καθήμενον*, Acts ii. 11. *ἀκούομεν λαλούντων αὐτῶν*, vii. 12. Mr. xiv. 58. Logically, the Participle is, in these instances, as appropriate, at least, as the Inf. To mark a nice distinction, the Greeks used the participial construction, though not in accordance with the genius of most other languages. *Οὐκ ἐπαύοντο διδάσκοντες* is, *teaching* (or as teachers) *they did not cease*;[1] *εἶδον καθήμενον they saw him (as one) sitting.* The Part. denotes an action performed, or a state existing, not occasioned or produced by the subject of the principal verb. See, in general, Mtth. 1228. Krü. 191 ff.[2] We specify the following instances as of rarer occurrence: Under *a.* 1 Cor. xiv. 18. *εὐχαριστῶ τῷ θεῷ πάντων ὑμῶν μᾶλλον γλώσσαις λαλῶν* (rec.)[3] *that I speak* (*as* one - - speaking), comp. Her. 9, 79., Acts xvi. 34. *ἠγαλλιάσατο πεπιστευκὼς τῷ θεῷ* (Eurip. Hipp. 8. Soph. Phil. 882. Lucian. paras. 3. fug. 12. Dion. H. IV. 2238.); but Rom. vii. 13. does not come under this head, see Rück. comp. Heusing. Plut. paedag. p. 19.: under *b.* Luke viii. 46. *ἐγὼ ἔγνων δύναμιν ἐξεληλυθυῖαν* (Thuc. 1, 25. *γνόντες - - οὐδεμίαν σφίσιν ἀπὸ Κερκύρας τιμωρίαν οὖσαν*, Xen. C. 1, 4, 7. see Monk Eurip. Hipp. 304. and

* Junior readers are reminded that, in copiousness of participial phraseology, the English comes much nearer the Greek than either the Latin or the German. The Greek idiom, when it differs from the Latin or German as above, often agrees entirely with the English, *e.g.—they ceased teaching, he continued knocking.*—Tr.

[1] It would make no essential difference to regard this use of the Part. as the nominative, with *G. T. A. Krüg.* (Untersuch. aus dem Gebiete der lat. Sprachl. III. 356 ff. 404 ff.), as attraction. Further, comp. *Hm.* emend. rat. p. 146 f.

[2] More precise distinctions on this head as to Greek are laid down by *Weller* in his Observations on Greek Syntax. Meiningen 1845. 4.

[3] Lchm. and Tdf., on the authority of many uncial Codd., give *λαλῶ*. Besides, we have two adjoining clauses unconnected with each other: *I thank God, I speak more than you all* (for *that I speak more than you all speak*), comp. Bornem. Xen. conv. p. 71. The Cod. Alex. omits both *λαλῶν* and *λαλῶ*.

Alcest. 152.),[1] Heb. xiii. 23. *γινώσκετε τὸν ἀδελφὸν Τιμόθεον ἀπολελυμένον ye know that - - is set at liberty*, Acts xxiv. 10. *ἐκ πολλῶν ἐτῶν ὄντα σε κριτὴν τῷ ἔθνει τούτῳ ἐπιστάμενος*, comp. Demosth. ep. 4. p. 123 etc. (otherwise in Luke iv. 41. *ἤδεισαν τὸν Χριστὸν αὐτὸν εἶναι*, where also, in Greek prose, a Part. would probably have been employed, comp. Mehlhorn in Allg. L. Z. 1833. nr. 110., yet see Elmsley Eurip. Med. 580.), 2 Jo. 7. *οἱ μὴ ὁμολογοῦντες Χριστὸν ἐρχόμενον εἰς τὸν κόσμον*, 1 Jo. iv. 2. *πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα*.[2] As to verbs *dicendi* with a Part. see Mtth. 1289. Jacobs Aelian. anim. II. 109. In Greek prose, likewise, the verb *αἰσχύνεσθαι* is so used, as: Xen. C. 3, 2, 16. *αἰσχυνοίμεθ' ἄν σοι μὴ ἀποδιδόντες*, 5, 1, 21. *αἰσχύνομαι λέγων*, Mem. 2, 6, 39. Diog. L. 6, 8. Liban. oratt. p. 525 b. It may be observed here with what propriety it is employed in the preceding instances. The verb *αἰσχύνομαι* is also construed, in Greek authors, with the Inf., but the two constructions essentially differ from each other in import. See Poppo Xen. Cyr. p. 286 sq.[3] The Part. is used only to denote an action which one is now doing or has already done, of which, at the moment of doing it, he is or was ashamed. The Inf., where shame at an action not yet performed, but only contemplated, is to be expressed (comp. *e. g.* Isocr. ad Philipp. p. 224. and big. p. 842. Xen. M. 3, 7, 5.). Luke, to mark this distinction, has, xvi. 3., appropriately employed the phrase *ἐπαιτεῖν αἰσχύνομαι to beg I am ashamed* (Sir. iv. 26. Sus. 11.). Had the person speaking already begun to beg, *ἐπαιτῶν αἰσχύνομαι* would have been used. In the N. T. *ἄρχομαι*, which in Greek authors is usually construed with the Part., is always joined to the Inf. Yet see Rost 698.

Ἀκούειν, which is occasionally construed with a predicative Part., and that not exclusively in the literal sense of hearing with one's own ears, as in Rev. v. 13. Acts ii. 11., but also in that of *ascertaining, being informed*, through another, as in Luke iv. 23. Acts vii.

[1] Eph. iii. 19. *γνῶναι τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ* cannot be referred to this head, as many expositors have attempted; for the Part., by its position between the Article and a substantive, is too clearly marked as an adjective. For another reason, also, Ph. ii. 28. *ἵνα ἰδόντες αὐτὸν πάλιν χαρῆτε* must not be referred to the above construction. The sense is: *that ye, beholding him, may again rejoice.*

[2] The passage of Isocr. Paneg. c. 8., usually adduced as a parallel (even by *Mtth.* 1289.), was corrected by *Hier. Wolf*, comp. *Baiter* in loc. The point is differently disposed of by *Weber* Demosth. p. 278.

[3] With *πυνθάνομαι* both constructions are employed indiscriminately. See Ellendt Arrian. Al. I. 145.

12. 2 Th. iii. 11. *ἀκούομέν τινας περιπατοῦντας* etc., 3 Jo. 4. (Xen. C. 2, 4, 12.),[1] is, in the latter sense, frequently followed by *ὅτι*, and once by the Acc. with the Inf., 1 Cor. xi. 18. *ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν* (*ὑπάρχοντα*), comp. Xen. C. 1, 3, 1. 4, 16. The construction is different in Eph. iv. 22. if *ἀποθέσθαι ὑμᾶς - - τὸν παλαιὸν ἄνθρωπον* depends on *ἠκούσατε* or *ἐδιδάχθητε* in verse 21. (*that ye put off*). See § 44, 3.

The use of the Part., examined in this sect., is in Greek authors, even prose writers, much more diversified than in the N. T. (see Jacobs Anthol. III. 235. and Achill. Tat. p. 828. Ast Plat. Polit. p. 500. Schaef. Eurip. Hec. p. 31.). Even the construction of *παύεσθαι* with the Inf. is condemned by ancient grammarians, though erroneously, see Schaef. Apoll. Rhod. II. 223. Ast Theophr. char. p. 223 sq.

In 1 Tim. v. 13. *ἅμα δὲ καὶ ἀργαὶ μανθάνουσι περιερχόμεναι* the Part. is by nearly all expositors thought to be used for the Inf.: they learn (accustom themselves) *to go about idle* etc. This gives a suitable meaning. But, in general, where the Part., joined to *μανθάνειν*, refers to the subject, that verb signifies to *perceive, observe, remark*, something which has actually taken, or is taking place, as in Her. 3, 1. *διαβεβλημένος ὑπὸ Ἀμάσιος οὐ μανθάνεις* (see Valcken. *in loc.*) Soph. Antig. 532. Aesch. Prom. 62. Thuc. 6, 39. Plut. paed. 8, 12. Dion. H. IV. 2238. Lucian dial. d. 16, 2.[2] But in the sense of *learning* it is used with the Inf. Phil. iv. 11. also 1 Tim. v. 4.[3] Mtth. 1228. The preceding explanation, then, of *ἀργαὶ μανθάνουσι* etc. must be considered forced. Most probably *ἀργαὶ μανθάνουσι* must be joined together, and *περιερχόμεναι* taken as a Part. in the ordinary and proper sense (they learn idleness, going about etc.). Ἀργαὶ μ. would then be abbreviated phraseology, like what elsewhere occurs with an adjective (Plat. Euthyd. 276 b. *οἱ ἀμαθεῖς ἄρα σοφοὶ μανθάνουσιν*, and more frequently *διδάσκειν τινὰ σοφόν*), which does not, like the Part., express the notion of tense or mood.[4] This exposition, which Beza, Piscator, and others adopted, and which Huther recently approved, is supported by this, that in the sequel *ἀργαί* is repeated as a noun, and to the climax *φλύαροι καὶ περίεργοι* a Part. is annexed, *λαλοῦσαι τὰ μὴ δέοντα*.

A verb of the kind specified under *a.*—and this cannot be thought strange—is once construed with an adjective, in Acts xxvii. 33.

[1] Comp. *Rost*, in his griech. Wörterb. I. 143.

[2] In Xen. C. 6, 2, 29. *ἕως ἂν μάθωμεν ὑδροπόται γενόμενοι* (a passage which would by no means be decisive), *λάθωμεν* was long ago substituted for *μάθωμεν*.

[3] *Matthies* has passed over the grammatical difficulty in silence. *Leo* would, after Casaubon. ad Athen. p. 452., render *μανθάνουσι* by *solent*; but he has not observed that this meaning belongs only to the Preterite.

[4] Under this head comes also Dio Chr. 55. 558. *ὁ Σωκράτης ὅτι μὲν παῖς ὢν ἐμάνθανε λιθοξόος τὴν τοῦ πατρὸς τέχνην, ἀκηκόαμεν* (S. was an apprentice—served his time—as a sculptor).

τεσσαρεσκαιδεκάτην σήμερον ἡμέραν προσδοκῶντες, ἄσιτοι (ὄντες) διατελεῖτε, comp. Xen. C. 1, 5, 10. ἀναγώνιστος διατελεῖ, Hell. 2, 3, 25.

Some erroneously think the Part. used for the Inf. in 1 Tim. i. 12. πιστόν με ἡγήσατο θέμενος εἰς διακονίαν. The meaning is: *He counted me faithful, inasmuch as He appointed me to the ministry* (by that showing that He counted me faithful). In another sense, indeed, θέσθαι εἰς διακονίαν might also have been employed.

5. Participles Pres. are frequently used (in the narrative style) with the verb εἶναι, and, in particular, with ἦν or ἦσαν (also with the Fut.). This occurs,

a. Merely instead, as it appears, of the corresponding person of their finite verb (Aristot. metaph. 4, 7. Bhdy 334.),[1] as in Mr. xiii. 25. οἱ ἀστέρες τοῦ οὐρανοῦ ἔσονται πίπτοντες (where immediately follows, as a parallel clause, καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται,—Mt. has πεσοῦνται), Jas. i. 17. πᾶν δώρημα τέλειον ἄνωθέν ἐστι καταβαῖνον etc., Luke v. 1. Acts ii. 2.

b. More frequently to express something permanent (rather a state than an action),[2] and which, still less remarkable in reference to the past, might also be indicated by the form of the Imperfect[3] (comp. Beza ad Mt. vii. 29.), as: Mr. xv. 43. ἦν προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ (Luke xxiii. 51.), Acts viii. 28. ἦν τε ὑποστρέφων καὶ καθήμενος ἐπὶ τοῦ ἅρματος αὐτοῦ (an Imperf. immediately follows), i. 10. ii. 42. viii. 13. x. 24. Mt. vii. 29. Mr. ix. 4. xiv. 54. Luke iv. 31. v. 10. vi. 12. xxiv. 13. Hence this construction is used where there is a reference to some other circumstance, as in Luke xxiv. 32. ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν ὡς ἐλάλει etc. Accordingly it denotes what is customary, as in Mr. ii. 18. ἦσαν οἱ μαθηταὶ Ἰωάννου - - νηστεύοντες (they used to fast), to which exposition Mey. has groundlessly objected. Also in Luke xxi. 24. Ἰερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν duration seems intended to be expressed, while the two Futures preceding, πεσοῦνται and αἰχμαλωτισθήσονται, denote transient occurrences, comp. Mt. xxiv. 7. In other passages εἶναι is not the mere auxiliary verb, as: Mr. x. 32. ἦσαν ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσ. they happened to be on

[1] In some tenses (as the Perf. and Plup. Pass.) this circumlocution, as is well known, has become predominant, and figures in the Paradigm of the verb.

[2] Hence also what Stallb. Plat. rep. II. 34. says of the distinction between this construction and the finite verb.

[3] It is the characteristic of popular diction to expand concise expressions for the sake of clearness or force. See § 44, 3. Note.

the way (comp. verse 17.), going up to Jerusalem (Lucian. dial. mar. 6, 2.), v. 5. 11. (Hm. Soph. Philoct. p. 219.) ii. 6. Luke ii. 8. xxiv. 53.; Mr. xiv. 4. ἦσάν τινες ἀγανακτοῦντες *there were some* (present) *who had indignation.* At other times the Part. exhibits rather the import of an adjective, as in Mt. xix. 22. ἦν ἔχων κτήματα *he was possessed of property*, ix. 36. Luke i. 20. (comp. Stallb. Plat. rep. II. 34.). It is very probable that sometimes also the verbal notion was merged in the Part. and Subst. verb, to give it more prominence in the form of a noun (Mdv. 204.), as in 2 Cor. v. 19. (see Mey.), 1 Cor. xiv. 9. In Luke vii. 8. ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος we find the Part. not directly depending on εἶναι, but as an epithet belonging to a substantive. As to Jo. i. 9. see Mey., as well as on Col. ii. 23. Moreover this use of the Part. Pres. is not uncommon in Greek authors. They (particularly Herodot.) employ also the other Participles thus, besides the Pres. comp. Eurip. Herc. fur. 312 sq. εἰ μὲν σθενόντων τῶν ἐμῶν βραχιόνων ἦν τις σ' ὑβρίζων, Her. 3, 99. ἀπαρνεόμενός ἐστιν, Xen. An. 2, 2, 13. ἦν ἡ στατηγία οὐδὲν ἄλλο δυναμένη, Herod. 1, 3, 12. κρατήσας ἦν τοῖς ὅπλοις (where προσηγάγετο precedes), Lucian. eunuch. 2. δικασταὶ ψηφοφοροῦντες ἦσαν οἱ ἄριστοι. S. Reiz Lucian. VI. 537. Lehm. Couriers Lucian. asin. p. 219. Jacob quaest. Lucian. p. 12. Ast Plat. Polit. p. 597. Boisson. Philostr. 660. and Nicet. p. 81. Mtth. 1302. In later writers (*e. g.* Agath. 126, 7. 135, 5. 175, 14. 279, 7. etc. Ephraem. see Index under εἶναι) and in the Sept. it occurs much more frequently, though in the Sept. the Hebrew seldom gave occasion to this construction. On the other hand, the circumlocution formed of the Part. and Subst. verb for the finite verb was common, as is well known, in Aramaean; and natives of Palestine might, in writing Greek, be unconsciously influenced by this peculiarity of their native tongue.

Acts xxi. 3. ἐκεῖσε ἦν τὸ πλοῖον ἀποφορτιζόμενον τὸν γόμ. ν must not be rendered, after Grotius, Valcken. and others: eo navis merces *expositura erat.* The meaning is: thither the vessel was going to unload (to take ἐκεῖσε for ἐκεῖ—comp. Bornem. Schol. p. 176.—unnecessary). That the phrase ἦν ἀποφ. refers to what the ship happened to be carrying is not to be overlooked.

In Luke iii. 23. ἦν - - ἀρχόμενος are not to be joined together; but ἦν ἐτῶν τριάκοντα forms the principal predicate, and ἀρχόμενος is annexed as an attributive. The idiom mentioned in Vig. p. 355. is not similar. Of one, who is already advanced in his thirtieth year, it cannot be said: *he commences his thirtieth year.* It would rather signify being about to complete his thirtieth year. In Jas. iii. 13.

οὐκ ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη ἀλλ' ἐπίγειος, ψυχική etc. the Part. is employed adjectively, and ἔστι belongs likewise to the adjectives following. Comp. Franke Demosth. p. 42.

In Acts viii. 16. μόνον βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ, the verb ὑπάρχειν with the Part. is not used as a mere circumlocution for the finite verb, for βεβαπτ. ἦσαν would be the regular expression, there being no other form for the Plup. In Jas. ii. 15. λειπόμενοι is employed as a predicate to γυμνοὶ ὑπάρχωσιν. In Luke xxiii. 12. προϋπῆρχον ἐν ἔχθρᾳ ὄντες might so far be regarded as a circumlocution, for which πρότερον ἐν ἔχθρᾳ ἦσαν might have been used. See as to these combinations of ὑπάρχειν with the Part. ὤν, Bornem. Schol. p. 143.

In the N. T. γίνομαι, in the sense of εἶναι, is never employed with a Part. (Heind. Plat. Soph. 273 sq. Lob. Soph. Aj. v. 588.) to form a periphrasis of this sort. In Heb. v. 12. γεγόνατε χρείαν ἔχοντες signifies: *ye have come to have need.* In Mr. ix. 3. τὰ ἱμάτια αὐτοῦ ἐγένοντο στίλβοντα means: *became shining.* In the same way are to be explained Luke xxiv. 37. 2 Cor. vi. 14. Rev. xvi. 10.: but in Mr. i. 4. ἐγένετο Ἰωάννης is exstitit Joannes, and the Participles that follow are used as attributives.

In the following passages the construction cannot by any means be taken for a circumlocution for a finite verb: θεός ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν etc. Ph. ii. 13. 1 Cor. iv. 4. etc. (usually with the omission of the copula Rom. viii. 33. Heb. iii. 4. etc.), *It is God that worketh* etc., comp. Fr. Rom. II. 212 sq. Krü. 191.

6. Greek prose authors seldom take the liberty of omitting the Subs. verb in such constructions, so as to make the Part. stand exactly for a finite verb;[1] and then it is done only in simple Tense and Mood forms (see Hm. Vig. 776. Mtth. 1303. Siebelis Pausan. III. 106. Wannowski synt. anom. 202 sq.).[2] Expositors, in spite of the distinct declaration of leading Greek scholars, have often inconsiderately assumed instances of such a usage in the N. T. (Hm. Vig. 770. 776 sq. Bremi in the philol. Beitr. a. d. Schweiz I. 172 ff. Borne. i. Xen. conv. p. 146. and Schol. in Luc. p. 183. Döderlein Soph. Oed. Col. p. 593 sq. Bhdy 470.). But in nearly all the passages so explained, a finite verb either precedes or follows, to which the Part. is to be joined (and then merely the usual punctuation of the text must not be minded); or there is an anakoluthon, owing to the writer's having lost sight of the first part of the sentence (Poppo

[1] Comp. *Fr.* Rom. I. 282. As to the Byzantines' use of Participles simply for finite verbs, see Index to Malalas, in the Bonn. ed. p. 797.

[2] The restriction under which *Mehlhorn* in the Allg. Lit. Z. 1833. nr. 78. maintains this ellipsis, is neither in itself logical, nor can instances be found in later authors to support it.

Thuc. III. III. 138.). Various such passages have been accurately explained by Ostermann in Crenii exercitatt. II. 522 sq.

a. In 2 Cor. iv. 13. ἔχοντες must be joined to the πιστεύομεν following: *have* (as we have), *we therefore believe.* In 2 Pet. ii. 1. both ἀρνούμενοι and ἐπάγοντες are to be connected with παρεισάξουσιν. They are not, however, co-ordinate to each other; as ἐπάγοντες must be annexed to the clause οἵτινες - - ἀρνούμενοι. In Rom. v. 11. ἀλλὰ καὶ καυχώμενοι have not so close a correspondence to σωθησόμεθα, that καυχώμεθα (Var.) was necessarily to be expected. The meaning appears to be: *we shall not only be saved* (simply and actually), but we have, in the meantime, the joyous consciousness of salvation. In 2 Cor. viii. 20. στελλόμενοι is to be connected, as to the sense, with συνεπέμψαμεν in verse 18. Heb. vi. 8. ἐκφέρουσα does not stand for ἐκφέρει, but the Part. corresponds to πιοῦσα and τίκτουσα in verse 7, and by δέ the two words are rendered antithetical; but ἐστί is to be supplied in connection with ἀδόκιμος and κατάρας ἐγγύς. In 2 Pet. iii. 5. συνεστῶσα is a proper Part. (used epithetically); the preceding ἦσαν, as appears to me, refers to ἡ γῆ as well as to οὐρανοί. In Heb. vii. 2. ἑρμηνευόμενος must be joined to Μελχισ. in verse 1., as ὁ συναντ. and ᾧ ἐμέρισεν are parenthetical clauses, and the principal verb in the sentence follows all the predicates in verse 3. μένει ἱερεύς etc. In Eph. v. 21. ὑποτασσόμενοι must, as well as the other Participles in verses 19. 20., be connected with the principal verb πληροῦσθε ἐν πν., and is not to be taken for an Imperative, as has been done by Koppe, Flatt, and others. The αἱ γυναῖκες etc. in verse 22. is then joined, without a special verb (for ὑποτάσσεσθε is undoubtedly a gloss), to ὑποτασσόμεναι, as a further illustration. Likewise in 1 Pet. v. 7. the Participles are connected with the foregoing Imperative in verse 6.; and 1 Pet. iii. 1. refers to ii. 18., where the Part. is to be joined to the Imperat. in verse 17. In the same way, in 2 Th. iii. 8. ἐργαζόμενοι is to be joined to ἐν κόπῳ καὶ μόχθῳ, and this again to δωρεάν as an attributive to the verb ἄρτον ἐφάγομεν. In Heb. x. 8. λέγων belongs to the verb following in verse 9., εἴρηκεν. In x. 16. διδούς may be connected with διαθήσομαι. Rom. vii. 1[illegible] has long since been correctly explained.

b. In Acts xxiv. 5. the sentence begins with the Part. εὑρόντες τὸν ἄνδρα, and should, in verse 6., have continued thus: ἐκρατήσαμεν αὐτόν. Instead of this structure, the writer annexes this principal verb to the relative clause ὃς καὶ - - ἐπείρασε. In 2 Pet. i. 17. λαβὼν γὰρ παρὰ θεοῦ etc. the structure is interrupted by the parenthetical clause φωνῆς - - εὐδόκησα; and the apostle continues in verse 18. with

ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν, instead of saying, ἡμᾶς εἶχε ταύτην τὴν φωνὴν ἀκούσαντας, or something similar (Fr. diss. in 2 Cor. II. 44.).[1] In 2 Cor. v. 6. θαῤῥοῦντες is, after several parenthetical clauses, repeated in θαῤῥοῦμεν δέ, verse 8. In vii. 5. οὐδεμίαν ἔσχηκεν ἄνεσιν ἡ σὰρξ ἡμῶν, ἀλλ' ἐν παντὶ θλιβόμενοι, ἔξωθεν μάχαι etc., ἦμεν δέ (from ἡ σὰρξ ἡμῶν) may be supplied (Hm. Vig. p. 770.); but the construction may also be regarded as an anakoluthon (Fr. as above, p. 49.), as if Paul had, in the previous part of the sentence, written, οὐδεμίαν ἄνεσιν ἔσχήκαμεν τῇ σαρκὶ ἡμῶν. In v. 12. ἀφορμὴν διδόντες, the Part. must be taken as employed strictly and properly, but the foregoing clause must be understood as if it had run: οὐ γὰρ γράφομεν ταῦτα πάλιν ἑαυτοὺς συνιστάνοντες, or, what comes to the same thing, the more general λέγομεν, γράφομεν, deduced from συνιστάνομεν. See Mey. *in loc.* In 1 Pet. ii. 11. ἀπέχεσθε is the reading now adopted, with which in verse 12. ἔχοντες is regularly connected; and in Acts xxvi. 20. ἀπήγγελλον was long ago substituted for ἀπαγγέλλων. As to Rom. xii. 6 ff. Heb. viii. 10. and 1 Pet. iii. 1. 7., see § 61.

In Rom. iii. 23. πάντες - - ὑστεροῦνται τῆς δόξης τοῦ θεοῦ, δικαιούμενοι δωρεὰν etc., the Part. does not stand for a finite verb (Ostermann too makes the verb and Part. equivalent to ὑστεροῦνται καὶ δικαιοῦνται), but the Apostle has, as his words show, conceived the connection thus:—and come short of the glory of God, since all are justified by grace (free gift). The last proves the first.

In 1 Cor. iii. 19. ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν, a quotation from the Old Test., does not form a complete sense, but merely contains words suited to the Apostle's purpose, comp. Heb. i. 7. What the Apostle quotes incompletely, must not be completed by annexing an ἐστί. As to 1 Pet. i. 14., see Fr. Conject. I. 41 sq. The Part. (μὴ) συσχηματιζόμενοι may be taken as depending on ἐλπίσατε, or, what I prefer, may, with the corresponding κατὰ τὸν καλέσαντα etc., be connected with γενήθητε in verse 15. As little reason is the supposing that in proverbial expressions, such as 2 Pet. ii. 22. κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα and ὗς λουσαμένη etc., the Part. should be changed into its finite verb. The words mean: a dog, that turns to his vomit, as if δεικτικῶς in reference to a case really under observation.

In another way a Part. is supposed to be used for a finite verb, when the Part. seems to express an action following that denoted by the finite verb (Bähr in Creuzer Melet. III. 50 sq.). In the N. T., however, there is no fully established instance of this usage. In

[1] Yet the passage may also bear the meaning, that Peter wished to say: *Having received from God the Father honour and glory.* — He was declared to be the Father's beloved Son. This construction, however, interferes with the direct quotation of the words uttered by the voice from heaven.

Luke iv. 15. ἐδίδασκεν - - δοξαζόμενος ὑπὸ πάντων means: *He taught, being glorified of all*,—while He was glorified of all (He continued to teach). Jas. ii. 9. εἰ δὲ προσωπολημπτεῖτε, ἁμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ νόμου etc. is: ye thus commit sin, while ye are convicted by the law (as προσωπολημπτοῦντες). Gebser is wrong. In Heb. xi. 35 ἐτυμπανίσθησαν οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν *not accepting the deliverance* (offered them), προσδ. denotes something preceding τυμπανίζ., the result. Comp. Heb. ix. 12. Acts xix. 29. does not contain the use of the Part. Aor. in narration, mentioned by Hm. Vig. 774.; as ὥρμησαν τε ὁμοθυμαδὸν εἰς τὸ θέατρον, συναρπάσαντες Γάϊον καὶ Ἀρίσταρχον means either: *after they had rushed*, or *while they rushed*. In Luke i. 9. ἔλαχε τοῦ θυμιάσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου the Part. is probably to be joined to the Inf. (as is done in the Vulgate): entering the temple to burn incense. The explanation given by Mey. is forced. As to Rom. iii. 23., see above, note. Rom. ii. 4. requires no elucidation. Likewise the peculiarity occasionally found in Greek authors, according to which the principal notion is expressed by a Part., and the secondary by a finite verb (Mtth. 1295 f. Hm. Soph. Aj. 172. Stallb. Plat. Gorg. p. 136.), has by some been unwarrantably alleged to exist in the N. T.; such critics having completely forgotten that the usage in question could not occur without the limitation implied in the nature of the notion to be expressed. To explain 2 Cor. v. 2. στενάζομεν - - ἐπιποθοῦντες, as put for ἐπιποθοῦμεν στενάζοντες, is objectionable. The Part. must be conceived as annexed to the verb, and explained αἰτιολογικῶς, as in verse 4. στενάζομεν βαρούμενοι.

7. The Part. Pres. (with the Article) is often used substantively, and then, as a noun, naturally excludes all indication of time. In Eph. iv. 28. ὁ κλέπτων μηκέτι κλεπτέτω is not employed for ὁ κλέψας (as some Codd. have); but, *let whoever steals* (*the stealer*), i.e. *the thief, steal no more*, Heb. xi. 28. So also when it is accompanied with an Acc. of the Object or other attributive, as: Gal. i. 23. ὁ διώκων ἡμᾶς ποτέ *our former persecutor*, Mt. xxvii. 40. ὁ καταλύων τὸν ναὸν *the destroyer of the temple* (in his imagination), Rev. xv. 2. οἱ νικῶντες ἐκ τοῦ θηρίου (what Eichhorn Einl. N. T. II. 378. mentions as singular), xx. 10. Gal. ii. 2. (οἱ δοκοῦντες see Kypke II. 27. comp. also Pachym. I. 117. 138. etc.) 1 Th. i. 10. v. 24. 1 Pet. i. 17. Rom. v. 17. Jo. xii. 20. (xiii. 11.) comp. Soph. Antig. 239. αὖτ' εἶδον ὅστις ἦν ὁ ὁρῶν, Paus. 9, 25, 5. ὁποῖά ἐστιν αὐτοῖς καὶ τῇ μητρὶ τὰ δρώμενα, Diog. L. 1, 87. βραδέως ἐγχείρει τοῖς πραττομένοις (faciendis), Soph. Electr. 200. ὁ ταῦτα πράσσων, Plat. Cratyl. 416 b. ὁ τὰ ὀνόματα τιθείς, Demosth. Theocrin. 508 b. and frequently in the orators, ὁ τὸν νόμον τιθεὶς (legislator), ὁ γράψων τὴν μαρτυρίαν (Bremi Demosth. p. 72.) Strabo 15. 713. Arrian. Al. 5, 7, 12. Poppo

Thuc. I. I. 152. Schaef. Eurip. Orest. p. 70. Demosth. V. 120. 127. poet. gnom. 228 sq. and Plutarch. V. 211 sq. Weber Demosth. 180. Bornem. Schol. p. 10. Jacob Lucian. Alex. p. 22. Maetzner ad Antiphont. p. 182. Likewise in Acts iii. 2. *οἱ εἰσπορευόμενοι* is, *whoever entered*, people entering; not, those then entering or about to enter. Kühnöl, on the ground that *μέλλοντας εἰσιέναι* occurs in verse 3., erroneously supposed that the Pres. *εἰσπορευόμενοι* is here used for the Fut. The more precise expression in verse 3. is quite appropriate, as the person addressing the apostles detained them a short time during their *εἰσιέναι*. On other passages, the Part. Aor. is used substantively when there is a distinct reference to something past, as: Jo. v. 29. Acts ix. 21. 2 Cor. vii. 12. etc. comp. *ὁ ἐκείνου τεκών* Eurip. Electr. 335., *οἱ τῶν ἰόντων τεκόντες* Aeschyl. Pers. 245. (Aristoph. eccl. 1126. *ἡ ἐμὴ κεκτημένη* Lucian. Tim. 56.).

Such Participles Pres. occur as real substantives with the Article, when joined to a Genitive, as in 1 Cor. vii. 35. *πρὸς τὸ ὑμῶν αὐτῶν συμφέρον* (Demosth. cor. 316 c. *τὰ μικρὰ συμφέροντα τῆς πόλεως*), see Lob. Soph. Aj. 238 sq. Held Plut. Aem. p. 252.

8. In quotations from the Old Test. a Part. is occasionally connected with some person of the *same* finite verb (and, in fact, placed before it), as: Acts vii. 34. *ἰδὼν εἶδον* from Exod. 3. (comp. Lucian. dial. mar. 4, 3.), Heb. vi. 14. *εὐλογῶν εὐλογήσω σε καὶ πληθύνων πληθυνῶ σε* (from Gen. 22.), Mt. xiii. 14. *βλέποντες βλέψετε* (from Isaiah 6.). These constructions are extremely frequent, as: Judges i. 28. iv. 9. vii. 19. xi. 25. xv. 16. Gen. xxvi. 28. xxxvii. 8. 10. xliii. 6. Ex. iii. 7. 1 S. xiv. 28. 1 Kings xi. 11. Job vi. 1. Ruth. ii. 16. 1 Macc. v. 40. Judith ii. 13. (see Thiersch p. 164 sqq.), and is a Hellenising of the Hebrew Inf. Absolute (Ewald krit. Gr. 560 ff.), though in the Sept., once the construction had been adopted, where the original contains no Inf. Absol., as in Ex. xxiii. 26. The phraseology was judiciously adopted by the translators, though, in Greek prose, with the exception of a single passage in Lucian, *ἰδὼν εἶδον*, no thoroughly established instance has been found (Georgi vind. p. 196 sq. has confounded with this construction examples of a different nature);[1] for in the apparently corresponding instances the Part. has a reflexive import, as in Her. 5. 95. *φεύγων ἐκφεύγει* fuga evadit (Diod. Sic. 17, 83.), and still more in

[1] Some passages have been quoted according to erroneous readings. Plat. Tim. 39 c. runs thus: *τῶν ζώων αὐτὸν εἰς ὁμοιότητα ὁ ξυνιστὰς ξυνέστησε*. Likewise Plat. Lach. 185 d. *σκοπούμενος σκοποῦμεν* is questioned by recent critics, and Mtth. 1301. proposes to read: *σκοποῦμεν ἃ σκοποῦμεν*. Yet the singularity here consists more in the connection of the Middle and Active.

Xen. Cyr. 8, 4, 9. ὑπακούων σχολῇ ὑπήκουσε,[1] Lucian. parasit. 43. φεύγων ἐκεῖθεν -- εἰς τ. Ταυρέου παλαίστραν κατέφυγε, see Gataker de stylo c. 9.[2] Lob. Paralip. p. 522. The form of expression in question was first generally employed in Greek prose by late writers, as in Anna Comnena Alex. 3, 80. Euseb. H. E. 6, 45. Originally such phraseology implied an emphasis, which, in course of time, was gradually dropped. In the three passages quoted above, this emphasis is perceptible. We express it by the voice and the position of the words, or by a corresponding adverb, etc.: *I have distinctly seen,—I will assuredly* (richly?) *bless thee,—ye shall see it with your own eyes*, etc. A construction somewhat different occurs in Acts xiii. 45. οἱ Ἰουδαῖοι ἀντέλεγον τοῖς ὑπὸ τοῦ Παύλου λεγομένοις, ἀντιλέγοντες καὶ βλασφημοῦντες, where ἀντελεγον is repeated in the Part. and is strengthened by βλασφ.

Eph. v. 5. τοῦτο ἴστε γινώσκοντες does not come under this head, as ἴστε refers to what is stated in verse 3 f., and γινώσκ. is construed with ὅτι: this, however, ye know, aware (considering) that, etc. That 1 Pet. i. 10. 12. Acts v. 4. cannot be referred to this head, is obvious to every one. It is strange that Kühner should have adduced Heb. x. 37. ὁ ἐρχόμενος ἥξει (he omits, it is true, the Article) as an instance of the usage in question.

Note 1. On Participles used absolutely, see § 59. and 62. Such is also τυχόν, 1 Cor. xvi. 6., which is inserted in the clause as an adverb, Xen. A. 6, 1, 20. Plato Alcib. 2. 140. etc.

Note 2. Sometimes two finite verbs are so closely connected by καί, that the first has, logically, the force of a Part.; as: Mt. xviii. 21. ποσάκις ἁμαρτήσει εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ, i. e. ἁμαρτήσαντι τῷ ἀδελφῷ. This distinction of one logical clause into two grammatical parts is a peculiarity of Oriental diction, and is of frequent occurrence. See § 62.

Note 3. Luke and Paul (still more, however, the author of the Epistle to the Hebrews) are peculiarly fond of participial constructions. Paul accumulates Part. on Part. Comp. 1 Th. ii. 15 f. Tit. ii. 12. 13. 2 Cor. iv. 8–10. In narration, the use of Participles appears, on the whole, less frequent and less diversified in the N. T. than in native Greek authors. Much more is this the case in simple clauses, which are joined together by the oft-recurring καί. This, of course, was a disregard of the periodic structure of sentences, so much in accordance with the genius of the Greek language. Yet comp. Bornem. Xen. Cyrop. p. 465.

[1] It is hardly necessary to remark that the phrase ἴσθι σόφ (scio me vidisse) Athen. 6. 226. Arrian. Ind. 4, 15. does not come under this head. Comp. also ἀκούσας εἶδα Lucian. dial. mort. 28, 1.

[2] This author corrected the passage from Aeschyl. Prom. 445. But he finally decided that the instance from Lucian. dial. mort. must remain untouched. Accordingly, in a *linguistic* point of view, it approximates the Hebrew mode of expression, as Theseus should have perceived.

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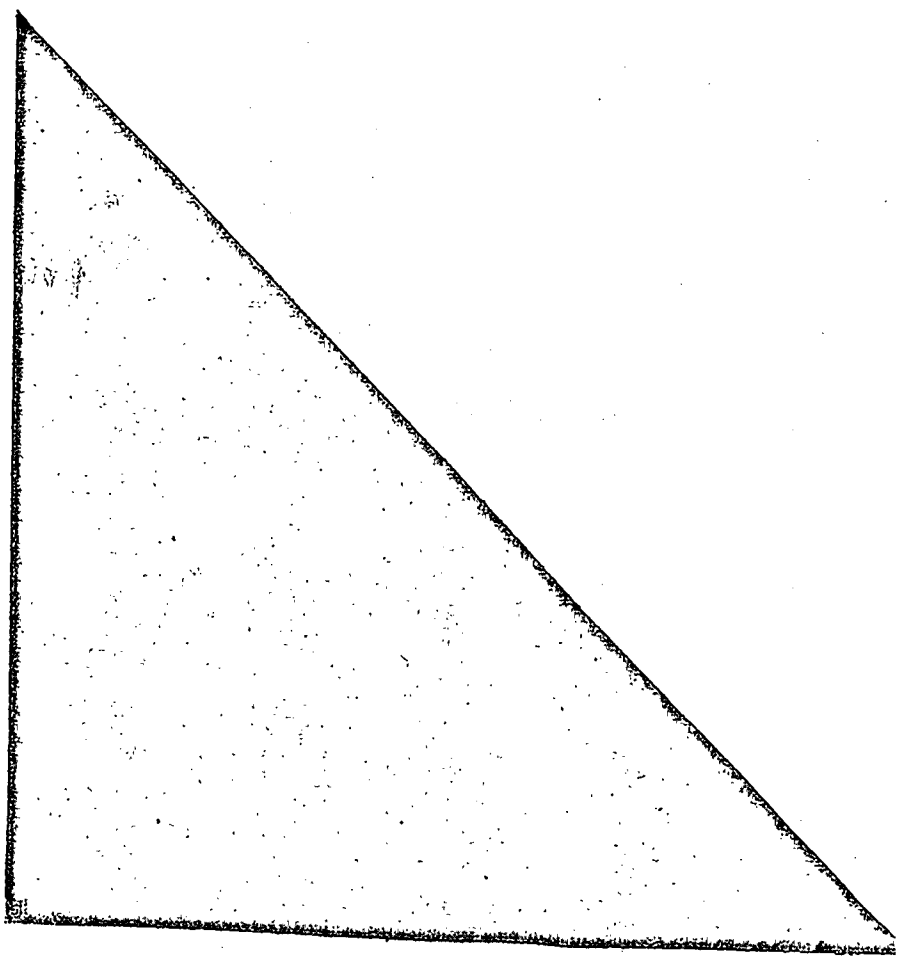

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